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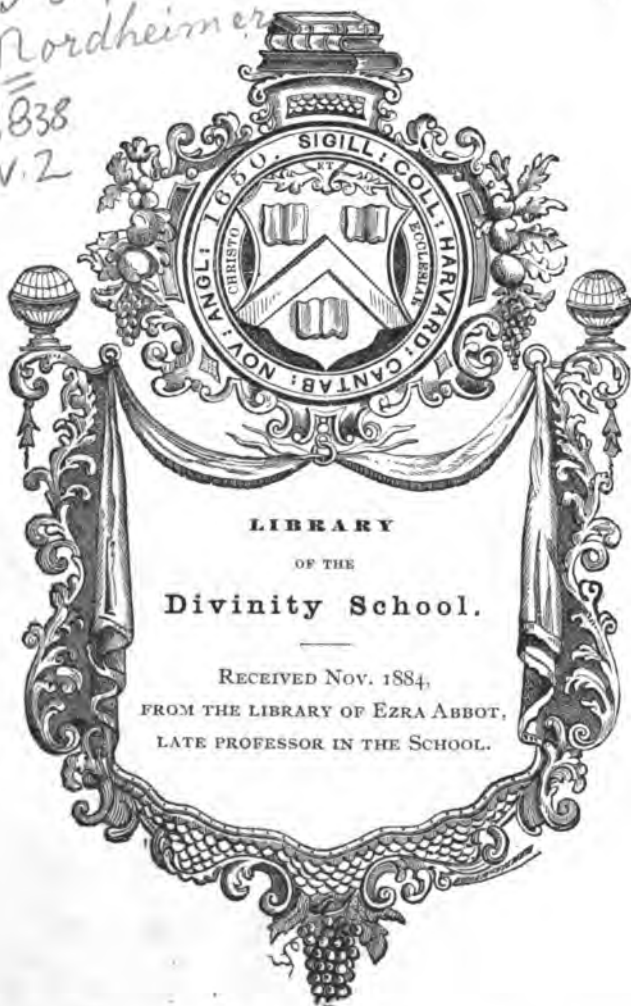
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A

CRITICAL GRAMMAR

OF THE

HEBREW LANGUAGE.

BY

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CITY OF NEW YORK.

IN TWO VOLUMES.

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## PREFACE AND INTRODUCTION.

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IN publishing the second volume of his Grammar, the author feels himself to be only liquidating a debt of honour which he has for some time been under to the public; yet believing that the book will bear internal evidence that the delay has been caused not by any negligence on his part, but by an earnest desire to perform his task in a manner satisfactory both to the public and himself, he hopes therein to find his excuse for the lateness of its appearance.

The truth is, and the author is willing to acknowledge it, that in promising the publication of the present volume at a much earlier period, he was not fully aware of the real nature of his undertaking and of the amount of time and labour its proper execution would necessarily involve. He had indeed imbibed to some extent the prevalent opinion, caused partly by the rapid progress usually made in the first stages of the study of Hebrew and partly by the imperfect manner in which the subject has hitherto been treated, that the syntax of the Hebrew as compared with its etymology is of minor importance. He had, however, no sooner entered upon his work in good earnest, than he became fully aware of the erroneousness of such an impression.

In undertaking to discuss the syntax of a language, the grammarian enters upon a more extensive, more complicated, and at the same time more interesting branch of grammatical science than that presented in the etymology, which in fact is but the preparation for it. In the etymology he has to exhibit the formation of words from the elementary sounds composing them, as well as the changes which their forms undergo in the course of grammatical inflection: but in so doing he treats all analytically and independently of the mutual relations of words to one another which give rise to these changes. Not so in the syntax: here his inquiries into the nature of words and their forms are to be conducted in the opposite manner, i. e. synthetically, and chiefly with the view of ascertaining the relations in which words may stand to one another, and the means employed for indicating such relations. He must therefore be aware at the very outset, that his self-imposed task involves no less than the investigation and exhibition of the fundamental principles on which the entire mechanism of language depends. Thus, to ascertain the nature of the representa-

tion of an idea formed by a compound sentence, he must be able to follow it out from its primitive element, through the several declarations, modifications, and restrictions made by its other members, to its completion; and to find out the share of each in the expression of the idea conveyed by the whole. He must also be able, on the other hand, to descend analytically from the complete sentence through all its branches, and, by determining the precise office of each of its members, to arrive at the simple idea which serves as a foundation to the whole. For language is properly to be regarded as a complete organic system, each part of which performs its prescribed function in connection with the rest: and the grammarian may be compared to the physiologist or the man of science, who undertakes to describe the organization of an animal or plant, or the construction of a complicated piece of machinery; such a one should not and cannot rest satisfied with a mere knowledge of the several parts and of the places they respectively occupy, but must also make himself acquainted with the peculiar powers of each, with the manner in which one operates upon another, and how they all work together to form a harmonious whole.

Thus at the very outset, and while forming the plan of his syntax, the grammarian cannot fail to discover that the task he has undertaken is one of much greater complexity and difficulty than the etymology. The latter indeed offers in itself the outlines of a plan, by means of the several parts of speech, which are to be considered and discussed independently of each other. In the syntax, on the contrary, the mechanism of language is to be viewed in operation, that is, each word must be considered with regard to the relations it bears to others and the means employed for their indication; but as these relations are of so diversified a character, and as the same form which denotes one of them is also used for many more, he finds that with whatever topic he may think to commence his exposition, the treatment of some other is necessarily presupposed, so that he is utterly at a loss where to begin and where to end. As, however, no scientific investigation can hope to be successful which is not conducted upon a plan derived from the subject itself and from the nature of the inquiry, he must settle his mode of treatment, notwithstanding these embarrassments, before proceeding further.

In the mental struggle which here ensues, and which no grammarian who seriously sets about the undertaking and is not content to follow in the footsteps of his predecessors can fail to experience, there are two opposite extremes into which he is in danger of falling. The one is, that despairing to find an internal clue to the mazy labyrinth of the various kinds of words and relations, he may content himself with some objective order presented by the etymology, and merely exhibit the relations of the several parts of speech in an unconnected manner according to their forms. The other danger he is exposed to is, that being convinced that the success and originality of his per-

formance will in great measure depend on the theoretical views upon which it is based, he may adopt an arbitrary method of his own invention, one not founded on an accurate study of the organization of language, and into which the different parts of speech are introduced without regard to their classification. The former may appropriately be termed the *objective*, and the latter the *subjective* mode of treatment.

It is utterly impossible that either of these methods in the present state of philology should lead to satisfactory results. The first or objective plan will indeed facilitate the grammarian's progress by furnishing him with a regular series of topics for discussion, and will enable the learner to acquire by study a familiar acquaintance with a number of rules and facts, to which when needed he can readily refer; the student however cannot hope to obtain by it a comprehensive view of the whole language as an organic system, for such a view was not possessed by the author himself. Moreover, many important phenomena which can be brought to light by the synthetical mode of investigation alone, must thus necessarily escape the grammarian's attention, while many others must offer themselves to him in an erroneous point of view. This statement will be fully borne out by a close examination of the grammatical productions of Geseñus, which are executed precisely on the plan here described.

The opposite method, being founded on the observation of some internal congruities, cannot fail to present many of the laws of syntactical construction in a novel, striking, and often accurate light; yet, as on the whole such a plan is rather an arbitrary creation of the author's mind than one lying in the nature of language itself, it tears many individuals of the several parts of speech from their proper connection, and thus causes him to overlook numerous important facts; at the same time it bewilders the student, who when desiring an explanation of some simple phenomenon finds himself compelled to search through the whole volume, with the doubtful expectation of meeting with it at last. The correctness of these remarks will at once be recognised by such as are acquainted with the peculiarities of EWALD'S grammatical treatises, in which these features predominate to a peculiar degree.

It became therefore perfectly evident to the author of this work, after having satisfied himself by due examination and reflection of what a truly philosophical treatment of the subject of syntax requires, that, in order to avoid the faults and imperfections of these two extremes, he must form his own plan, collect his own materials, and digest and reproduce them in such manner as to follow as closely as possible the simple and natural method pursued by language in its formation. He was convinced, moreover, that one who would succeed in discovering and expounding the laws on which the syntactical structure of a language like the Hebrew depends, must not conduct his inquiry according to preconceived notions derived from the study

of some other individual language, a source from which Hebrew grammar has already suffered so severely, nor should he even rest content with an examination merely of its cognate dialects, but must ground all his investigations on the broad principles of universal grammar. For the ideas conveyed in one language either actually are or may be expressed in another, and the same is true of the relations existing between them; so that each complete language possesses the same or similar means for denoting both these ideas and their modifications: that is, they all have notional words, consisting of names of existences concrete and abstract, of words denoting quality, quantity, action, states of being, &c.; and also relational words, or words used to signify the relations which the notional words bear to one another. The most important differences between languages arise from the variety of the modes in which these relations are indicated; but as the relations themselves are constantly the same, the modes employed in a given language for their designation must be regarded not as isolated peculiarities, but as the form under which the fundamental and all-pervading principles of human speech manifest themselves in a particular instance. Hence, after having settled his plan, the grammarian has chiefly to ascertain: 1st. what are the relations which the several parts of speech comprising the notional words may bear to each other; 2dly, in what manner are these relations indicated in the individual language under consideration; and, 3dly, what relations does each inflection or relational word denote.

The several modes employed for indicating relation may be thus described. Two or more words are used in connection which bear a certain relation to each other, and thus express an idea compounded with various modifications of those which the words separately signify, as follows: 1, the mutual relation of the words is left to be ascertained from their respective position, the genius of the language opposing the tendency to indicate each relation by a change of form or by a separate word; or, 2, the word becomes changed or inflected; or, 3, the form of the notional words is left unchanged, and their relation is pointed out by a particle consisting of a letter or word; or, 4, the desire for indicating relations with perspicuity is so great as to cause the employment of both an inflection and a particle for the purpose.

These four modes of designating relations are not employed in every language to an equal extent, neither are all or any of them confined to a single language; nor again is either of them applied exclusively to any one kind of relation or the relations of any one part of speech; on the contrary, they are all used alternately for every kind of relation in every language, although with different degrees of frequency, on which, as we have observed, the peculiar character of a language or class of languages chiefly depends. The manner of adopting these expedients in a given language has not resulted from chance or conventional agreement, but is to be ascribed to the peculiar mental and

physical conformation of the mass of the nation to whom it belongs; this being the original producing cause of all language, as well as its principal modifier after its production. And as the words themselves have an internal connection with the ideas they respectively convey, which causes such and such sounds to be chosen as the representatives of a certain idea rather than others, so too the changes or inflections which the words afterwards undergo owe their rise to a mental perception of their peculiar adaptedness for the purposes they fulfil.

But though the existence of a hidden analogy between an idea as perceived by the mind and its objective representation in sounds be acknowledged as indubitable, it is still difficult to describe precisely in what this consists; since in some instances it can only be felt or guessed at, and in others cannot be perceived at all. Notwithstanding this difficulty however, a difficulty which lies in the very nature of the subject,\* the connection between most ideas and the words denoting them may be reduced to the following general principles.

1. The words themselves bear an objective resemblance to the sounds produced by that which they denote, whether it be an object or an action; that is, they are produced by an endeavour to imitate inarticulate by means of articulate sounds. The number of such words in a language is much greater than would at first sight appear to be the case; because the difficulty and even impossibility frequently experienced in reproducing an articulate sound in the form of a word, causes it to be somewhat modified in the operation, and its origin thus rendered more difficult to trace. Words formed by this imitative process are called *onomatopœes*: such are the English words *rush, crash, dash; batter, clatter, bang, clang, slam; groan, growl, roar; shriek, squeak, peep, chirp; hum, buz, mew, &c. &c.*

2. Sometimes, when there can be no direct imitation as in the preceding cases, the mind still perceives an analogy between certain ideas and certain sounds, which render the latter the fit exponents of the former. This, which may be termed the *symbolical* mode of formation, being an entirely subjective one, can be more easily felt than described; the following examples of words thus produced will suffice: *stop, stand, stay, steady, still; sleep, sloth, slow, sluggish, sly; hurry, drive, rage, tear; horror, terror, fright; ease, peace, quiet, calm, &c. &c.*

To the above two principles, the imitative and symbolic, may be added two others equally productive in the creation of language: these are the *analogical* and *synthetical*.

1. The *analogical* principle is that by which the mind, after having arrived by one of the former methods at the representation of an idea, expresses such other ideas as are analogous thereto by similar sounds;

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\* See Pref. and Introd. to Vol. I., p. vii. et seqq.

and this without rendering it necessary for us to consider such words as immediately derived the one from the other in chronological order.

2. The *synthetical* principle, which is little more than a branch of the preceding, is that feeling which causes a compound idea to be represented by a combination either of the entire words denoting its constituent simple ideas or of the most important elements of such words: in the former case the origin of the compound may easily be traced; but in the latter it often becomes difficult and even impossible so to do. Here again it should be observed that, although this process of composition must be subsequent in point of time to the formation of the separate words, since a compound idea cannot be conceived by the mind before the simple ones of which it consists, we must be careful not to consider this as a mere deliberate and mechanical conjunction of words; for in language every thing is an immediate emanation from the mind itself.

These four principles harmoniously coöperate in creating for every idea an external representation in the form of a word. But as ideas, and consequently the words expressing them, are not isolated existences, but are created with various relations to one another and are also constantly entering into new ones, it is necessary that there should be provided some means for indicating these relations, and among those actually employed are the grammatical inflections of words, as shown above. In endeavouring to ascertain the connection which exists between the grammatical relations of words and the means used for representing them, we find that the immediate origin of these inflections may also be referred to the three last principles which operate in the production of the words themselves, viz. the symbolical, the analogical, and the synthetical; the first or imitative process of course cannot here apply.

1. *a.* The effect of the symbolical principle, or that sentiment of the mind which perceives a connection to exist between ideas and sounds, although difficult to describe, may still be recognised in many instances of the inflection of nouns, attributives, &c. Thus,

*α.* It is clearly apparent in the manner of indicating the gender; the masculine for the most part ending in the hard sound of a consonant, and the feminine in the soft one of a vowel: compare for instance the Sanscrit feminine terminations *ā* or *ē*, the Greek *α* or *η*, the Latin *a*, the German *e*, the Hebrew *י*, the Chaldee *א*, the Syriac *ܐ*.

*β.* In the manner of indicating number, the extension of the idea in the plural being denoted by an increase in the length of the word, consisting of an added termination; compare the Sanscrit plural termination *as*, Greek *ας*, Latin *es*, and the corresponding ones in the modern languages, as also the addition of the long vowel and liquid, Hebrew *ים*, Chaldee *ין*, Arabic *ون* (Germ. *en*); feminine, Hebrew *ות*, Arabic *ات*. Or the symbolical increase is still more

obviously shown in the lengthening of vowels or the insertion of new ones in the word; compare the Arabic so-called broken plurals, e. g. <sup>فَعْلٌ</sup>, plur. <sup>أَفْعَالٌ</sup>, <sup>فِعَالٌ</sup>, <sup>فُعُولٌ</sup>, <sup>أَفْعَالٌ</sup>, &c. &c., the German *Vater*, *Väter*, &c.

γ. And also in the formation of cases, although it would perhaps be impossible to assign its immediate origin to each of them, there still exists a general resemblance to the inflections for indicating the gender: thus the independent or nominative case, which usually ends in a consonant, corresponds to the masculine; the oblique cases, genitive, dative, and ablative, mostly ending in a vowel, answer to the feminine; and the accusative, being the most dependent, or, in other words, that on which the influence of the verb is most directly exerted, bears a striking similarity to the neuter gender; compare the accusative singular terminations Sanscrit and Latin *m*, and Greek *ν*, with the neuter endings of nouns and adjectives.

b. α. This principle may also be clearly traced in the conjugation of verbs. Thus the preterite, which, as it denotes an action that has been completed, may be regarded as an emphatic tense, is often formed by means of a reduplication: compare the preterites made by augmentation and reduplication in Sanscrit and Greek, and occasionally in Latin; and sometimes in the latter language by lengthening the radical vowel. Either of these modes may be considered as a proper symbolical expression of emphasis.

β. This is still more obvious in the manner of distinguishing active and neuter verbs in Hebrew and Arabic; those of the former class having for their principal vowel the simple *a*, and those of the latter being provided with one of its modifications *e* or *o*: while the Arabic

passive is accompanied by both these modifications, thus <sup>قَتَلَ</sup>. Again, as regards the modes of verbs, the accessory ideas of dependence, contingency, desire, &c. conveyed by the subjunctive and optative, are expressed by an emphatic dwelling on the word, which causes the lengthening of its principal vowel (§ 989. I. 3.). The Shemitish languages, moreover, symbolically express an intensive meaning of the verbal root by the reduplication of one of its constituent parts; compare the Hebrew <sup>פִּהֵל</sup> <sup>פִּהֵל</sup>, and the Arabic second form <sup>قَتَلَ</sup>; or else by the lengthening of a vowel, compare the Hebrew <sup>פִּהֵל</sup> of verbs <sup>פִּהֵל</sup> guttural, as <sup>פִּהֵל</sup>, and the Arabic third form <sup>قَاتَلَ</sup>.

2. The analogical principle exhibits itself here also in causing the same or nearly the same inflection to be used for the indication of several relations analogous to each other; compare the numerous relations denoted by each of the oblique cases, as also the manifold uses of the tenses in the classical and still more in the Shemitish languages: to these may be added the many significations which frequently belong to a preposition or other particle.

3. But the most extensively operating principle in this respect is the synthetical, or principle of composition, according to which the relation existing between two words is denoted by adding to one of them some essential part, as a letter or syllable, of the other, either with its original or with a somewhat modified form and meaning; compare the verbal terminations denoting person, number, and gender in Sanscrit, Greek, and Latin, and likewise in the Shemitish and Celtic languages, where their origin may be much more easily traced. This principle applies also to the formation of the tenses of all attributive verbs in the Indo-European languages: in the modern tongues, this is effected by the addition of auxiliary verbs; and in the ancient ones, by joining the several parts of the substantive verb to a verbal root denoting an action or state of being. Thus for example, in Latin the principal letter of the verb of existence is *s* (e. g. *sum, sim, esse, essem, esto*) or the later substitute *r*, which in comparative philology is equivalent to it (e. g. *eram, ero*), these letters being cognates, inasmuch as they can each be pronounced without the aid of a vowel; another class of letters having a like force are the interchangeable labials *f, v* (e. g. *fui*), and these are sometimes compounded with the former (e. g. *fu-issem, fu-eram, fu-ero*). Attributive verbs are formed, as we have said, by the addition of one or more of these elements to a verbal root, thus *ama-bam, ama-bo, ama-vi, ama-rem, ama-visse, ama-veram, ama-verim, ama-vero*. In the third conjugation the preterite is regularly formed by adding the element *s*, thus *rego, rexi* (= *regsi*); as are also the Greek aorist and future. In the passive voice of Latin verbs, the substantive verb remains for the most part separate, retaining its full form, thus *amatus sum*, &c.; which is also occasionally the case in all the voices of the Greek. Another instance of the operation of the synthetical principle appears in the formation of verbs with prepositions, as *facere, afficere, conficere, deficere, sufficere*, &c.; as also in the use of the Hebrew prepositional letters, and of the particle prefixed to form the relative past and future.

These three principles, the symbolical, analogical, and synthetical, do not all operate with the same degree of activity in the formation of a language; neither on the other hand is any one of them limited to a single language or class of languages, or to the expression of any one kind of relation. In fact the application of each of them is universal, although sometimes one predominates and sometimes another. Thus,

1. In comparing with the ancient Indo-European languages those of the Shemitish family, we find that as regards the indication of relations the *symbolical* principle is much less active in the latter than in the former. It does indeed at times cause their words to assume an appearance which differs in some degree from the original one; but comparatively speaking, such changes are both rare and unimportant. The Shemitish languages also differ in this respect among themselves; the Hebrew occupying a middle rank between the Arabic and Ara-

maic branches: thus in Hebrew, the symbolical principle has not sufficient power over the noun to cause a change in its termination, while the Arabic possesses three distinct cases; with which may be enumerated in the same language the use of the *plurales fracti*; the comparison of its adjectives; the formation of the subjunctive, conditional, and emphatic futures; the more extended use of the dual number, &c. &c.

2. On the whole, the *analogical* is much more active than the symbolical principle in the Shemitish languages, as regards both the relations of nouns and the numerous tenses expressed by only two principal forms, a past and a future, the latter of which is occasionally slightly varied to signify a change of mode; to which we may add the numerous analogical meanings and uses that belong to each of the particles.

3. The *synthetical* principle shows itself in these languages chiefly in the indication of the person of the verb by means of pronominal suffixes and prefixes, the formation of the two relative tenses, and the use of inseparable particles, as the prepositional letters,  $\text{ו}$  conjunctive, the demonstrative and interrogative  $\text{ה}$ , &c.; but it does not extend so far as to connect prepositions with verbs for the purpose of modifying their meaning, or to form compound words, with the exception of a few proper names.

These investigations, which go to demonstrate the influence of the fundamental laws of speech even on the more intricate and apparently artificial portions of the structure of language, however interesting in themselves, have here been merely touched upon for the purpose of showing that, although the modes of indicating relations in an individual language may differ exceedingly in appearance from those found in others, they must be viewed and explained, not as unconnected facts, but as the peculiar manner in which the fundamental laws of speech display themselves in a particular instance. Of the results to which a constant attention to these principles has led in the composition of the present work, it does not belong to the author to speak; and he would desire rather that they should be ascertained from a connected study of the book itself. At the same time it will be proper to give here a sketch of its general plan, in order to assist the student in obtaining a comprehensive view of the whole.

After a brief statement of the subjects which fall within the province of syntax, the treatise commences with an analysis of the simplest kind of proposition, consisting of a subject and a predicate. The subject, it is shown, may be viewed by the speaker either as known or not known to the party addressed, or in other words, as definite or indefinite; whence are derived the rules respecting the use of the article. The predicate conforms in all respects (i.e. in gender, number, and person) to the character of the subject; and hence proceed the rules of agreement.

An attribute may be given to an object, and its degree of strength determined by reference to the same attribute as belonging to one or more other objects; and this gives rise to the rules of comparison. A noun may enter into various relations to other words: thus, for example, it may be in immediate relation to another noun either in the way of specification (construction) or of description (apposition); it may also bear direct or indirect relations to verbs, which relations are indicated in Hebrew in a manner conformable to the general simplicity of its character. The personal pronouns may enter into the same relations, and are accordingly treated in the same manner as the nouns. These are succeeded by the demonstrative, relative, interrogative, and indefinite pronouns. As the numerals present in their formation and use the same phenomena as the nouns and adjectives, to which in effect they belong, the treatment of them naturally follows.

The next in order is the verb, the animating principle of discourse, which presents for investigation two particulars peculiar to itself, which are the means for denoting time and manner comprised in the tenses and modes; and here is strikingly exemplified the truth of the assertion before made, that the phenomena of each individual language should always be treated with reference to the immutable laws of general philology. As this important subject is discussed in full in its proper place, we will here only insert a few words in reply to some objections which have been made to the nomenclature of the tenses employed in the first volume.\*

The reviewer finds fault with the retention of the ancient terminology, according to which the second or *יָצַח* form is called a *future*, and advocates the propriety of giving it the name of *present*, in view of the following considerations, viz.: 1st, the frequent use of this form as a present, and the fact that on its being so rendered the whole force and beauty of a passage frequently depends; 2d, the analogy of other languages, as the English and German, in which we find the present used as a future or as a past with an accompanying noun or particle of time, employed to indicate the period at which the event takes place, as "he goes to-morrow," "he then comes to me," while the future in these languages is never used as a present; 3d, the fact that both the above-mentioned languages denote the present and imperfect by a form of the verb alone, while the future, preterite, &c. are made by the addition of an auxiliary; 4th, the testimony of an Arabian grammarian cited by Prof. LEE of Cambridge,† who prefers to call the corresponding Arabic form *يَقْتُلُ* a present.

\* In a masterly and extremely favourable review of the volume, contained in the Princeton Repertory for April, 1838.

† Hebrew Grammar, Lect. XVII.

To these arguments we reply, first, that we concur with the statement of the reviewer, that the so-called future is also frequently used to denote present time, and doubt not it would be equally easy to develop its use as a future from an original present signification as to pursue the opposite method, since the present and future are tenses immediately bordering upon each other (see § 957); and if the other form (יִפְעַל), which the reviewer consents to term a preterite, were employed only as such, we might less object to give the name of present to the form יִפְעַל: but such is not the case, for we find the so-called preterite used equally with the future to signify present time (see § 964); so that the question arises, With what propriety can either one of these forms be called a present rather than the other?

Secondly. Why should we suppose that the Orientals originally possessed a verbal form for the past, and another for the momentary present, but none for a tense of such importance and duration as the future? The Teutonic languages express only the present and imperfect tenses by forms of the verb alone, because the actions thus denoted are incomplete and consequently of an unemphatic nature; while the emphatic tenses are formed symbolically by the addition of an auxiliary verb: hence too the present, which in these languages constitutes the simple form of the verb, and originally expresses merely the verbal idea (see § 155), may be used in narration to denote a past or future action, the epoch of which is fixed by means of a noun or particle of time (comp. §§ 966. 1. c., 967. 1. e.); while the compound tenses, which contain in themselves a distinct specification of time, cannot be so employed.

Thirdly. With regard to the authority of the Arabian grammarian, who prefers to call the *يَقْتُلُ* form a present, we shall endeavour to show in our intended Arabic grammar, that this is merely an individual opinion of the writer in question, and not a truth founded in the nature of the thing. Indeed the temporal forms *يَقْتُلُ* and *قَتَلَ* are used in almost precisely the same manner as the corresponding *יִפְעַל* and *יָפַעַל* forms in Hebrew, and consequently admit the same mode of illustration; for the quotations he adduces in support of his theory, such as that from Locman, *مَا يُرَكِّي الْإِنْسَانُ بِشَهَادَةِ أَهْلِ بَيْتِهِ*,  
*a man is not justified by the testimony of his family,\** prove nothing more than that in Arabic as in Hebrew the future is used in the enunciation of general propositions (see § 964. 2. c.); but for this purpose the preterite form is employed with equal frequency, as an example of which we give the following from the very first fable of Locman,

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\* See Lee's Hebrew Grammar, Art. 231. 10. note.

مَدِينَتَيْنِ إِذَا اتَّفَقُوا عَلَى رَأْيٍ وَاحِدٍ أَهْلُهُمَا فَإِنَّهُ لَا يَتِمُّكَنُ  
 مِنْهُمَا عَدُوٌّ فَإِذَا ائْتَرَقَا هَلَكَا جَمِيعًا *while the inhabitants of two*  
*cities are of one accord, no enemy prevails (يَتِمُّكَنُ) against them ;*  
*but when they quarrel between themselves, they perish (هَلَكَا) together :*  
 here both forms are used in corresponding parts of the sentence to  
 make a general assertion (see § 964. 3.), and either of them might in  
 consequence be termed a present with as much propriety as the other.  
 Accordingly, as the author has sought throughout the present work to  
 derive his authorities from an examination of the language itself rather  
 than from the subjective views of writers on language, he cannot be  
 induced to acquiesce with Professor LEE in the opinion of the native  
 grammarian referred to, in opposition as it is to those which have  
 been entertained by the great majority of Arabian writers on the  
 subject. Having, however, given to the reviewer's remarks the  
 attentive consideration demanded by the able manner in which they  
 are enforced, and having replied to all the objections raised against  
 the terminology he has thought proper after mature deliberation to  
 adopt, the author hopes that the arguments brought forward here and  
 in the chapter on the tenses will prove satisfactory to the reviewer,  
 and that he will assent to the propriety of adhering in this particular  
 to the ancient nomenclature.

The treatment of the tenses is followed by that of the modes both  
 personal and impersonal. To this succeeds a chapter on the construc-  
 tion of words with prepositions; which is again followed by a detailed  
 exhibition of the various powers of the prepositions and other particles,  
 each of which has received that full developement which the now  
 acknowledged importance of this department of language requires;  
 and it will easily be seen how much has been left to be done in this  
 respect by GESENIUS, notwithstanding his valuable labours on the  
 subject in his lexicon. The Syntax closes with a short chapter on  
 the collocation of words and another on the most important figures of  
 speech.

The fourth book contains the Prosody, under which head we have  
 included a description of the characteristic features which distinguish  
 Hebrew poetry from prose, and a chapter on the use and consecution  
 of the accents. The former has been transferred in substance from the  
 Grammatical Analysis already published, as belonging more properly  
 in this place. The latter subject has been discussed with considerable  
 fulness, it being one imperfectly understood and generally neglected;  
 although its importance as an exegetical help as well as the harmony  
 of its system, render it worthy of more attention than it commonly  
 receives.

These are the general features of the plan on which the present  
 work has been conducted; and it is hoped that the original research  
 and laborious care which have been bestowed on every part of it, as

also the pains that have been taken in its typographical execution, will not escape the notice of the attentive reader. There remains for me only to make some remarks with regard to the important assistance afforded me by my friend Mr. WM. W. TURNER throughout the composition and execution of the work; and I am happy to state, not simply from feelings of good will, but under a sense of moral obligation both to him and to the public, that not only does it owe to his skill and learning its English dress, but also that the scientific treatment of its details, as well as the completeness and symmetry of its parts, which it is hoped it will be found to possess, are in great measure to be attributed to him, who digested the whole subject as an independent scholar, and united his mental strength to mine with the single view of rendering the work as perfect as it was possible for us to do.

With heartfelt thanks to Almighty God, אֱלֹהֵינוּ יְיָ בָרוּךְ, and with fervent prayers that it may be instrumental in promoting his glory through a correct understanding of the truths of his Holy Word, the book is now respectfully presented to the public.

*New York University, January, 1841.*



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# CRITICAL GRAMMAR

OF THE

## HEBREW LANGUAGE.

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### BOOK THIRD.

#### SYNTAX.

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#### CHAPTER I.

##### SENTENCES.

§ 694. SYNTAX (שִׁמְשׁוּם הַלִּשָּׁה) is that department of grammar whose object is to investigate and exhibit the laws followed by language in connecting and arranging its materials, viz. words, for the correct expression of thought and feeling in all their varieties. Syntax then differs from Etymology in this, that while the latter treats both of the formation of the various species of words considered as individual existences, and of the changes they undergo, the former shows on what occasions and for what purposes these changes are made use of in the course of rational speech, and how all the modes and relations of thought may be expressed by the combinations of words with one another aided by their inflections. Accordingly Syntax, which discusses the laws that regulate the entire structure of language, is a far higher and more complicated branch of grammatical science than Etymology, which relates merely to its materials in their unconnected state.

§ 695. The order followed in the treatment of Syntax should be made conformable to that of the operations of the human mind, which language is designed to represent; and these are essentially progressive, passing by easy gradations from the simple perception of an object to the formation of the most complicated judgments respecting it. The expression of these different modes of perception and judgment gives rise to a great variety in the forms of sentences; but they

may all be reduced to the simple fact, that *something is declared of something*: hence the two principal members of every sentence are the something declared, called in grammar the *predicate* (id quod *prædicatum* est) or statement, and the something concerning which a declaration is made, called the *subject* (id quod *prædicato subjectum* est) or foundation of discourse. Such a declaration of something concerning something, or in other words, an expression containing a grammatical subject and predicate, is termed a *proposition*. Propositions are of various kinds, according as these principal terms remain simple in their nature, or are specified and extended in a multitude of ways.

§ 696. It is the business of Syntax to trace all these species of propositions through their manifold ramifications, and explain their construction down to the minutest points; observing, as we have said, to follow the order pursued by nature in producing them. Now as the mind must first have a perception of a thing before it can form a judgment respecting it, and as the perception of something necessarily involves the fact of its existence, the first and simplest kind of proposition is that which affirms the *existence* of something. After becoming cognizant of the existence of something, the mind by a further operation ascertains the *manner* in which its existence is manifested, that is, it perceives what attributes are proper to it besides that of its mere existence; and from the declaration of these further perceptions results that infinite variety of propositions, declaratory of every possible form of existence, which is to be found in language.

#### *Simple Propositions.*

§ 697. The simplest kind of proposition then, and that with the consideration of which Syntax should commence, is one that *affirms the existence of something*. The name of this something whose existence is affirmed, or in other words, the *subject* of the proposition, must be the representative of a member of the material or immaterial world, that is to say, a concrete or abstract noun (§ 490). This must be considered with respect to its inherent or subjective quality called *gender*, which in Hebrew is either *masculine*, *feminine*, or *common* (i. e. which may be viewed as masculine or feminine); and likewise as to its accidental or objective quality called *number*, which may be either *singular*, *plural*, or *common* (the latter is the case with collective

nouns, which are viewed sometimes as singular and sometimes as plural).

§ 698. In Hebrew the predication of existence is made in the following ways.

1. *a.* By the particle **יֵשׁ** (lit. *existence, being*), used as an impersonal verb, equivalent to *there exists, there is*. This word when closely connected to a noun, predicates existence of the object denoted by such noun, that is, affirms it to exist, e. g. **יֵשׁ נָבִיא בְּיִשְׂרָאֵל** *there is a prophet in Israel*, 2 Kings 5 : 8., **יֵשׁ דֶּרֶךְ יִשְׂרָאֵל** *there is a right way*, Prov. 14 : 12., **יֵשׁ תְּקוּוּהָה** *there is hope*, Prov. 19 : 18. Job 11 : 18. Eccl. 5 : 12., **יֵשׁ צְדִיקִים** *there are righteous men*, Eccl. 8 : 14.

*b.* As **יֵשׁ** affirms existence absolutely, it is not subject to any change as respects gender, number, or person; the noun whose existence it declares forms its complement, and, by designating the object of which existence is predicated, specifies it in the manner of a noun placed with another in regimen. This is proved also by the fact that **יֵשׁ** takes the pronominal suffixes to indicate such object, e. g. **יִשְׁהָהּ** *thou art*, Gen. 43 : 4. Judg. 6 : 31., **יֵשְׁהוּ** *he is*, Deut. 29 : 14. 1 Sam. 14 : 39. 23 : 23., **יֵשְׁכֶם** *you are*, Gen. 24 : 49.\*

2. *a.* The corresponding negative is made by the particle **אֵין** (lit. *non-existence, nothing*), which in construction with a following noun assumes the form **אֵין** (§ 569. *d. note*), and is thus used as an impersonal verb, equivalent to *there is not*, instead of **יֵשׁ לֹא**,† e. g. **אֵין מֶלֶךְ בְּיִשְׂרָאֵל** *there was no king in Israel*, Judg. 21 : 25., **אֵין אֱלֹהִים** *there is no God*, Ps. 14 : 1. 53 : 1., **אֵין מִשְׁלַחַת בַּמִּלְחָמָה** *there is no discharge in the war*, Eccl. 8 : 8., **אֵין קְבָרִים בְּמִצְרַיִם** *there were no graves in Egypt*, Ex. 14 : 11.† This particle also like **יֵשׁ** takes the

\* It also appears followed by the illustrative particle **אִם**, which serves to point out the noun to which the predication of existence refers, e. g. **אִם יֵשׁ אִם תִּבְשָׁכֶם** *if it be your desire*, Gen. 23 : 8.

† The expression **יֵשׁ לֹא**, although almost entirely supplanted by its equivalent **אֵין**, appears in Job 9 : 33. In biblical Chaldee **לֹא אִירֵי** (= **לֹא יֵשׁ**) is the common formula for the denial of existence, being synonymous with the Hebrew **אֵין**, e. g. **לֹא אִירֵי אִישׁ** *there is not a man*, Dan. 2 : 10.; the same may also be said of the Chaldee **לֹא** or **לִירֵי**, the Syriac **لَا**, and the Arabic **لَا** and **لَيْسَ**, where the two words are fused into one. Negative verbs of existence corresponding to the above are to be found in many of the Indo-European languages, e. g. Pers. **نیست** *is not*, compounded of **ن** *not* and **است** *is*; so also Russ. **нист'**, Angl. Sax. and Old Eng. **nis** or **nys**: these however may all be inflected to some extent.

† In Ps. 135 : 17. we meet with the pleonastic formula **יֵשׁ אֵין**.

pronominal suffixes, e. g. *אֲנִי* *I am not*, Ex. 5 : 10., *אַתָּה* *thou art not*, Gen. 43 : 5., *הָיָה* *he was not*, Gen. 5 : 24., Jer. 31 : 15.

b. These two words, viz. *ישׁ* and its negative *אין*, are often used antithetically in the same sentence, e. g. *הַיֵּשׁ יְהוָה בְּקִרְבֵּנוּ אִם־אֵין* *is the Lord among us, or not?* Ex. 17 : 7., *ישׁ אֶחָד וְאֵין שֵׁנִי* *there is one, but not a second*, Eccl. 4 : 8. Prov. 13 : 7.

§ 699. 1. a. Existence may also be affirmed by means of the verb *הָיָה* *to be*, not indeed absolutely as with *ישׁ*, but always with relation to some noun or pronoun as its subject, with which it accordingly agrees in gender, number, and person, e. g. *אִישׁ הָיָה* *there was a man*, Job 1 : 1., *מִלְחָמָה הָיְתָה* *there was war*, 1 Kings 14 : 30., *הַגִּבּוֹרִים הָיוּ* *there were giants*, Gen. 6 : 4., 7 : 10. When the subject is not otherwise expressed, it is contained in the pronominal affirmative of the verb itself, e. g. *אֶהְיֶה* *I am* (= *אֲנִי הָיָה* or *אֲנִי אֶהְיֶה*) Ex. 3 : 14.

b. The verb *הָיָה* is also used without reference to any particular subject, or as it is called *impersonally*, in which case it remains in the third pers. masc. sing. without any change, e. g. *כַּאֲשֶׁר פִּתְּרָלְנוּ בֵּן הָיָה* *as he interpreted to us, so it was*, Gen. 41 : 13. 2 Sam. 13 : 35., *וַיְהִי כֵן* *and it was so*, Gen. 1 : 7, 9, 11, 15, &c. *וְהָיָה* *and it shall be*, Ps. 33 : 9., *וְהָיָה* *and it shall come to pass*, Gen. 4 : 14. 12 : 12. 27 : 40., &c.

2. The corresponding negative to *הָיָה* is *לֹא*, which is employed either with or without *הָיָה*, e. g. *זֶה הָעָם לֹא הָיָה* *this people was not*, Is. 23 : 13., *לֹא־עָלִינוּ תְלָזִיתֵיכֶם* *your murmurings (are) not against us*, Ex. 16 : 8.

§ 700. When the existence of an object has been predicated, it admits of being specified with respect to a quality or attribute inherent in or ascribed to it. This specification may be made by means either of an adjective, noun, participle, or verb, which then constitutes the predicate. Accordingly the second kind of simple proposition is that which *specifies the existence of something*, that is to say, which specifies something with regard to the manner in which its existence is manifested. The numerous varieties of this kind of proposition may be classed under the two following heads.

1. The subject is specified *subjectively*, i. e. with respect to some inherent quality, which may be done either by connecting it to the predicate by means of the substantive verb *הָיָה*, e. g. *וְהָיָה הָיָה עָרִים* *and the serpent was cunning*, Gen. 3 : 1., *וְהָיָה הָיָה תָוֹה* *and the earth was void*, lit. vacuity, Gen. 1 : 2.; or by employing an attri-

butive neuter verb conveying the idea of existence under some modification, e. g. *אַבְרָהָם זָקֵן* *Abraham was old*, Gen. 24 : 1., *טָמֵא הוּא* *he is unclean*, Lev. 13 : 36.

2. The subject is specified *objectively*, i. e. with respect to an attribute contained in its mode of action, which may be done by an active participle connected to the subject by *הָיָה*, e. g. *וְהַנְעָר הָיָה מְשָׁרֵת אֶת־יְהוָה* *and the boy was ministering to the Lord*, 1 Sam. 2 : 11. 17 : 34., *וְהַבָּקָר הָיָה חֹרֶשׁוֹת* *the oxen were ploughing*, Job 1 : 14. ; or by an active verb, which, as it denotes an action, of course includes the idea of existence, e. g. *בָּרָא אֱלֹהִים* *God created*, Gen. 1 : 1., *וַיֹּאמֶר הָאָדָם* *and the man said*, 2 : 23., &c. &c.

§ 701. 1. a. The verb *הָיָה* when thus used to connect the subject and predicate, is termed a *copula*, or connecting bond ; since it no longer by the affirmation of existence constitutes a predicate in its own right, but simply serves to connect to the predicate the idea of existence contained in the subject.

b. As the existence expressed by *הָיָה* must always be inherent in something, and as on the other hand every thing has an existence, the pronouns of the third person, as *הוּא* *it = it is*, *הֵם* *they = they are*, &c. may be used as copulas to connect the subject and predicate instead of *הָיָה* (see § 648), e. g. *חָם הוּא אָבִי כְנָעַן* *Ham was the father of Canaan*, Gen. 9 : 18., *הֲלֹא הוּא יְהוָה* *art thou not Jehovah?* Jer. 14 : 22., *שְׁלֹשָׁת הַשָּׁרָבִים שְׁלֹשָׁת יָמִים הֵם* *the three branches are three days*, Gen. 40 : 12, 18.

2. When a noun becomes specified by a predicate, its existence is thereby necessarily affirmed ; consequently the mere placing of the predicate in juxtaposition with the subject and in the proper gender and number, will sufficiently indicate their mutual relation without the aid of *הָיָה* or *הוּא*, e. g. *טוֹב־הַדָּבָר* *the thing (is) good*, Deut. 1 : 14., *טוֹבָה הָאָרֶץ* *the land (is) good*, v. 25., *הַסִּיָּה בָעֵר* *the bush (was) burning*, Ex. 3 : 2., *אֲנִי יְהוָה* *I (am) Jehovah*, 6 : 2., *אֲנִי־בְנֵי אֲבְרָם* *these (were) confederate with Abram*, Gen. 14 : 13., *אֲנִי־בְנֵי אֲבְרָם* *we were binding sheaves*, 37 : 7. As the copula may thus be readily dispensed with, because not needed, we must not suppose here an ellipsis of *הָיָה* or *הוּא*, the insertion of which is in reality an after process arising from the further developement of the language.\*

\* As by the Hebrew construction the sense is rendered complete without the aid of a copula, we consider it erroneous to represent these as instances of ellipsis in popular versions from the Hebrew. We do it in the present work merely to point out when the copula is inserted and when not.

§ 702. The subject of a proposition whose predicate is a verb requires to be separately expressed only when the latter is in its unspecified form, that is to say, in the third person, in which case it is essential to perspicuity that the subject should be distinctly stated; but when the subject is a first or second person, the affirmatives denoting those persons contained in the verb render all further specification unnecessary; thus the verb *הָיָה* forms an entire proposition, and is equivalent to *אָתָּה הָיָה* or *הָיָה הָיָה*; so, *קָטַלְנוּ* = *אֲנַחְנוּ קָטַלְנוּ* or *אֲנַחְנוּ הָיָינוּ קָטַלְנוּ*.

§ 703. Simple propositions then are those in which existence alone is predicated of something by means of one of the substantive verbs *יָשׁ* or *הָיָה*; or in which a modified state of being or action is intimated either by a predicate simply placed in juxtaposition with the subject or connected to it by *הָיָה* or *וְהָיָה*, or by an attributive verb including in itself both predicate and copula.\* But, as we have observed, the principal members of a proposition, its subject and predicate, may be specified and otherwise extended in a variety of ways, which gives rise to the formation of compound propositions. We will describe the principal of these, arranging them under the heads of extended subject and predicate.

### *Extension of the Subject.*

§ 704. It may be observed previous to entering upon this topic, that in Hebrew as in most other languages, a common noun, whether subject or object, may either be employed in its nude form and in its most unlimited sense, as *אִישׁ* *man*, *מְאֹרוֹת* *lights*, or may be restricted in its application to a certain individual or individuals, by means of the definite article, as *הָאִישׁ* *the man*, *הַמְּאֹרוֹת* *the lights* (see Chap. II.).

§ 705. The subject of a proposition may be viewed as already qualified in some manner before any declaration is made respecting it; and this qualification may be made by an adjective, noun, pronominal suffix, demonstrative pronoun, or numeral.

1. The following are examples of nouns constituting the subject of a sentence, which are specified by an adjective or participle, e. g. *וַיָּקָם מֶלֶךְ הַדָּשׁ* *and there arose a new king*, Ex. 1:8. Prov. 10:1., *מִיָּם*

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\* The difference between *יָשׁ*, *הָיָה*, and *וְהָיָה* may be briefly thus described: *יָשׁ* may be used to affirm the existence of something, but never as a mere copula; *הָיָה* may be used to affirm existence, and likewise as a copula; while *וְהָיָה* can be employed only as a copula, and never to make an affirmation of existence.

גְּנוּבִים יִמְחָקוּ *stolen waters are sweet*, Prov. 9 : 17. The adjective may be further specified by a noun either with or without a preposition, e. g. וְכָל אִישׁ חָכְמָלָב וְגוֹי *every man wise of understanding*, i. e. skilful, Ex. 36 : 1., וְהָאֲכָלָהּ הַפְּרָאָה רַעֲיוֹת הַפְּרָאָה וְנִקְחָהּ הַבְּשָׁר וְגוֹי *and the ill-favoured [lit. ill of appearance] and lean fleshed [lit. lean of flesh] kine ate, &c.*, Gen. 41 : 4. When an adjective, participle, or demonstrative pronoun is thus attached to a noun for the purpose of specifying it more particularly, it is called a *qualificative*; in contradistinction to the term *predicative*, which is applied to it when used to make a declaration.

2. a. The subject may be specified by another noun, placed with it either in the close connection of the construct state, e. g. וַיֹּאמֶר הָיָן *and Moses's father-in-law said*, Ex. 18 : 17., לֹא יִרְעִילוּ אֲרֻצֹּתָיו *treasures of wickedness profit not*, Prov. 10 : 2.; or in the state of apposition, e. g. וַיֹּאמֶר יְהוָה אֱלֹהִים *and the Lord God said*, Gen. 2 : 18., כִּי יִהְיֶה נְעֻרָה בְּדוּלָה מֵאֲרָשָׁה *if a girl, a virgin, be betrothed*, Deut. 22 : 23.

b. Infinitives, participles, and other verbal nouns, besides admitting the above constructions, may also take a noun after them as their complement, or, as it is termed, in the accusative (§ 473. 2.): thus an infinitive, e. g. וְהָיָה הָרֹג בָּקָר וְשָׁחַט צֹאן וְגוֹי *and behold (there is) killing oxen and slaughtering sheep*, Is. 22 : 13.; a participle, e. g. הַסֹּבֵב אֶת כָּל-אֶרֶץ הַחֲוִילָה *that which goes about the whole land of Havilah*, Gen. 2 : 11, 13. Deut. 11 : 7.; a verbal noun, e. g. כְּאַהֲבַת בְּנֵי יִשְׂרָאֵל *like the Lord's loving the children of Israel*, i. e. as the Lord loves, &c. Hos. 3 : 1.

3. The subject may be restricted by a pronominal suffix, e. g. יִגְלֵל לִבִּי *my heart rejoices*, Ps. 13 : 6., יְמִינְךָ יְהוָה נִאֲדָרִי *thy right hand, O Lord, (is) glorious*, Ex. 15 : 6., לְמַעַן יִרְבּוּ יְמֵיכֶם *that your days may be multiplied*, Deut. 11 : 21.

4. By a demonstrative pronoun, e. g. אִם יִכְפֹּר הָעֶזְרֹן הַזֶּה לָכֶם *when this iniquity shall be pardoned you*, Is. 22 : 14., וְהָאֲנָשִׁים הָאֵלֶּה קָשִׁים *these men are too hard for me*, 2 Sam. 3 : 39.

5. By a numeral, e. g. וְהָיָה שְׁלֹשָׁה אָנָשִׁים נֹצְבִים עָלָיו *and behold three men (were) standing by him*, Gen. 18 : 2. Ex. 2 : 13., וַיִּגְדְּלוּ לוֹ *there were born to him seven sons*, Job 1 : 2.

§ 706. A complex subject of this kind, consisting of a noun in the nominative, and one or more accessory words qualifying or restricting its meaning, is called a *logical subject*, and the noun itself the *grammatical subject*.

§ 707. The subject may also be extended by connecting together two or more nouns, to each of which the predicate applies, forming what is called a *compound subject*, e. g. *חַסְדִּי וְאֱמֶתִי נִפְגְּשׁוּ* *mercy and truth have met together*, Ps. 85: 11., *וְהָיָה כְנֹזֶר וְנֶבֶל הָאֵף וְחִלְצִיל וַיִּין* *and the lute and viol, the tabret and pipe, and wine (are) their feasts*, i. e. their entertainment, Is. 5: 12. These again admit of specification in the same manner as simple subjects, e. g. *טוֹב פֶּחַח חֲרֵבָה וְשִׁלְחָהּ מִבֵּית מִלָּא זִבְחֵי־רִיב* *better is a dry morsel and quietness therewith, than a house full of sacrifices with strife*, Prov. 17: 1., *וְהָיָה מִצְדִּיק רָשָׁע וּמִצְדִּיק צַדִּיק הוֹעֵבֶת וְהָיָה* *a justifier of the wicked, and a condemner of the just*, (are) *an abomination to the Lord*, 17: 15, 19., *רַק נְשֵׁיכֶם וְטַפְכֶּם וּמִקְנֵיכֶם יֵשְׁבוּ בְעָרֵיכֶם* *but your wives, and your little ones, and your cattle, shall abide in your cities*, Deut. 3: 19.

§ 708. The logical subject may also consist of an entire predicative sentence, that is to say, a noun may first be specified by a predicate or attributive used predicatively, and then form the subject of a further specification, e. g. *מִצָּא אִשָּׁה מִצָּא טוֹב* *whoso finds a wife finds a good thing*, Prov. 18: 22., *אֵיכָה הָיְתָה לְזוֹתָה קְרִיָּה נְאֻמָּה* *how a faithful city that was full of judgment, &c. has become a harlot!* Is. 1: 21., *מִשְׁכִּימֵי בֹכֵר יִרְדְּפוּ וְגו'* *who rise early in the morning, (and) follow strong drink*, 5: 12.

### *Extension of the Predicate.*

§ 709. The predicate like the subject may be either simple or complex, and accordingly either *grammatical* or *logical* (§ 706). A grammatical predicate may consist either of a noun, adjective, pronoun, or verb.

1. When the predicate is a noun, under which denomination are included the verbal nouns called infinitives and participles, it admits of the same extension in every respect as the subject (see § 705).

2. When an adjective, it may be specified, *a.* by an adverb, e. g. *מֵאֵד טוֹב וְהִנֵּה* *and behold (it was) very good*, Gen. 1: 31. *b.* Or by a following noun with or without a preposition, e. g. *יְהוָה אֶרֶץ אֲפִים* *the Lord (is) slow to anger*, Nah. 1: 3., *טוֹב הָעֵץ לְמֵאֵכֶל* *the tree (was) good for food*, Gen. 3: 6., in which case it may be placed in relation to the following noun in either of the degrees of comparison: thus positive, e. g. *מִי אֵל גָּדוֹל כְּאֱלֹהִים* *who (is) so great a god as God?* Ps. 77: 14. Amos 2: 9.; comparative, e. g. *טוֹב חָן וּמִדָּה מִכֶּסֶף* *favour (is) better than silver and gold*, Prov. 22: 1.; superlative, e. g. *יְהוָה הָאֵלִים יִהְיֶה*

גְּדוֹל מִכָּל-בְּנֵי-קֶדֶם *and that man was the greatest of all the natives of the East*, Job 1 : 3.

3. When the predicate is a pronoun, it admits of no qualification, e. g. אֲנִי *I (am) he*, Deut. 32 : 39., מַה-זֶּה *what (is) this?* Gen. 3 : 13.

4. When it is a verb, it may be either intransitive or transitive.

a. Intransitive verbs may be subdivided into active and neuter.

α. Neuter verbs are such as denote a subjective attribute, or state of being (§ 700. 1.); consequently they admit all the specifications of adjectives, besides those which relate to time, e. g. עַד כִּי-גָבַל מְאֹד *until he became very great*, Gen. 26 : 13., גָּבַר חֲסִדוֹ עַל יִרְאָיו *great is his mercy towards those that fear him*, Ps. 103 : 11., וַיְהִיחֶם מִכָּל-הָאָדָם *and he was the wisest of all mankind*, 1 Kings 5 : 11. β. An active intransitive verb denotes an objective attribute, i. e. not a state of being or quality inherent in the subject, but a mode of action (§ 700. 2.); and it admits the same extensions as a neuter verb, e. g. וַיֵּרֶכֶב עַל-כְּרֹב *and he rode upon a cherub, and flew*, Ps. 18 : 11., וַיֵּלְכוּ שְׁנֵיהֶם *but they both went away quickly*, 2 Sam. 17 : 18., כִּי-אֶמְרָאֲתִי *but I will run after him*, 2 Kings 5 : 20.

b. Transitive verbs, besides the qualifications they may receive in common with other verbs, extend the predicate by taking after them one or more nouns denoting the object or objects on which the action indicated by the verb is exerted, e. g. וְהוֹכִיחַ אַבְרָהָם אֶת-אַבִּימֶלֶךְ *and Abraham reproved Abimelech*, Gen. 21 : 25., בָּרָא אֱלֹהִים אֶת-הַשָּׁמַיִם *God created the heavens and the earth*, 1 : 1. Nouns constituting the object of a verb may become extended in the same manner as the subject (see § 705, *et seqq.*).

§ 710. It is scarcely necessary to add, that of each of these kinds of predicates there may be two or more in a single proposition, either simple or specified in the same manner as when there is only one, and forming what is termed a *compound* predicate, e. g. וְרַחֵל הָיְתָה *Rachel was beautiful in form and comely in aspect*, Gen. 29 : 17., וַיִּשְׁכֶם אַבְרָהָם בַּבֹּקֶר וַיַּחֲבֹשׁ אֶת-חֲמֹרֵי יִשְׁקָה *and Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, &c.* 22 : 3.

### Sentences.

§ 711. Sentences may be either simple or compound.

1. A *simple* sentence consists of a single proposition, one not containing another within itself, e. g. יְהִי אֹר *let there be light*, Gen.

1 : 3., יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד, *the Lord reigns for ever and ever*, Ex. 15 : 18., וּמִקְטָה רַב הָיָה לִבְנֵי רְעוּבֵן וְלִבְנֵי גָד עֲצוּם מְאֹד, *the children of Reuben and the children of Gad had a very great multitude of cattle*, Num. 32 : 1.

2. *a.* A *compound* sentence is one which contains two or more propositions within itself. In sentences of this kind the first proposition is frequently further specified by what is affirmed in the second, e. g. הַנֶּפֶשׁ הַחַטָּאת הִיא תָמוּת *the soul that sinneth, it shall die*, Ezek. 18 : 4., שִׁבְעַת הַשָּׁנִים הַזֵּאת אַחֲרֵיהֶן תָּעֹלֹת אַחֲרֵיהֶן שִׁבְעַת שָׁנִים הָנָה *the seven lean and ill-favoured kine that came up after them, are seven years*, Gen. 41 : 27. Here belong all kinds of relative sentences, e. g. אֵלֶּה הַדְּבָרִים אֲשֶׁר דִּבֶּר מֹשֶׁה *these (are) the words that Moses spoke*, Deut. 1 : 1., אֲשֶׁר יֵאָמֵר אִם הָיָה אִישׁ חָכָם *happy is the man (that) finds wisdom*, Prov. 3 : 13.

*b.* Or it consists of two or more propositions, one declaratory and the other hypothetical, causative, &c., e. g. אֶחָבֵי יְהוָה כִּי יִשְׁמַע יְהוָה *I desire that the Lord may hear my voice*, Ps. 116 : 1., אִם קִרְאתִי וְיַעֲנֵנִי כִי יִשְׁמַע יְהוָה *if I call that he may answer me, I do not believe that he will hearken to my voice*, Job 9 : 16.

§ 712. When words thus become combined together in sentences, they are to be viewed no longer as independent existences, but as members of the same body politic, united by a common bond and standing to each other in various and often complicated relations. The investigation of the nature of these relations and the modes of denoting them, which are regulated by principles as general and immutable as those that give rise to the primitive forms of words, constitutes, as we have said, the chief object of the doctrine of Syntax. In Hebrew as in other languages, the relation of one member of a sentence to another is indicated by one or more of the following means : 1st. by the use of particles, consisting of separate words or of prefixed or suffixed letters ; 2dly, by changes in the forms of words ; and, 3dly, by their respective positions.

§ 713. The relations of the members of a sentence to each other are of two kinds, which may be termed coördinate and subordinate.

1. The *coördinate* relation is that in which the accessory terms used to modify or restrict the meaning of a principal one, assume a character corresponding to that of the principal term, so as to clearly indicate their relation. Hence proceed the rules of *agreement*.

2. The *subordinate* relation is that in which one or more words are employed as the complement of some other term ; in which case they fre-

quently assume a form indicative of such relation. And hence the rules of *government* are derived.

§ 714. The rules of agreement affect accessory words, such as adjectives, pronouns, and verbs, by causing them to assume the character of the principal term, which is always a noun, with respect to gender, number, person, and the reception or non-reception of the article. The influence exercised by these rules as also by those of government on the structure of the Hebrew language, we are now about to exhibit; in so doing, we shall first discuss separately each member of a simple proposition, and thence gradually proceed to those of a more complex nature.

§ 715. But before beginning to investigate the manner in which the rules of agreement operate on words placed in a coördinate relation to a noun, whether subject, object, or predicate, we have to consider the modes in which the noun itself may be mentioned. These are two-fold: 1st, a noun may be spoken of as *indefinite*, that is, in its most general sense without any restriction of its application whatever; or, 2dly, it may be spoken of as *definite*, whether already so in its nature, as a proper noun, or made so by construction or by the addition of a particle called the *definite Article*.

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## CHAPTER II.

### THE ARTICLE.

#### *Use with respect to Nouns.*

§ 716. Nouns in Hebrew are either definite or indefinite. In their nude state, without any addition or change of form, they convey for the most part, with the exception of proper nouns, an idea not specific but general and indeterminate, and hence are termed *indefinite*. *Definite* nouns are such as are already definite in their signification, or are made so by their construction or by receiving the definite article ׀ (see § 645, *et seqq.*), the only one which the Hebrew as

well as the Greek language possesses.\* We shall first enumerate the cases in which nouns appear without the article, and afterwards those in which they receive it.

#### A. Nouns without the Article.

§ 717. Nouns remain without the article, 1st, when used indefinitely; and, 2dly, when rendered definite by some other means.

I. An indefinite noun may be either,

1. a. A common appellative noun employed without reference to a particular individual of the kind it denotes, and where in English it would usually receive the indefinite article, e. g. *כִּי תִקְרַב אֶל-עִיר* *when thou approachest a city*, Deut. 20 : 10. 21 : 1., *כִּי תִשָּׁחַט אִישׁ-עֵלֶיָּה בְרָעוּרָו עַד שֶׁקֶר* *if a person sin, Lev. 5 : 1., מַסֵּיךְ וְחֶרֶב וְחֶץ שֶׁנִּין אִישׁ-עֵלֶיָּה בְרָעוּרָו עַד שֶׁקֶר* *a maul, a sword, and a sharp arrow, (is) a man that bears false witness against his neighbour*, Prov. 25 : 18.† So too when accompanied by a qualifying term, e. g. *וַיָּקָם מֶלֶךְ הָדָשׁ* *and there arose a new king*, Ex. 1 : 8, 14. Deut. 4 : 38. 22 : 8, 14., *מִרְפָּא לְשׁוֹן עֵץ חַיִּים* *a wholesome tongue (is) a tree of life*, Prov. 15 : 4.

b. An appellative used to signify a whole class of existences, e. g. *יְהוָה מִהֲאָדָם* *Lord, what (is) man?* Ps. 144 : 3, 4. And thus often when used collectively, e. g. *וַיְהִי לִי שׁוֹר וַחֲמֹר צֹאן וְעֶבֶד וְשִׁמְטָה* *and I have oxen and asses, flocks, men-servants and maid-servants*, Gen. 32 : 6., *וַיִּרְאֵיהֶם סוּסִים וְרֶגְבִּים* *and thou shalt see horses and chariots*, Deut. 20 : 1.

2. A material-noun used in its widest acceptation, e. g. *חֲמָאָה וְדָבָשׁ בְּרֹל מִעֵפֶר יֵאָכַל* *clotted milk and honey shall he eat*, Is. 7 : 15., *וַיִּצֹק נְחֹשֶׁת וַיִּתֵּן אֶת הַבַּרְזֶל מִן-הָאָדָם* *iron is taken out of the ground, and stone (is) melted into brass*, Job 28 : 2.

\* We do indeed occasionally find the numeral *אֶחָד* *one* made use of without especial reference to number, and equivalently to the indefinite article, Eng. *a* or *an*, Germ. *ein*, French *un*, e. g. *סֵל אֶחָד* *a basket*, Ex. 29 : 3., *אִישׁ אֶחָד* *a man, a certain man* (*vir quidam, ὁρισμὸς τις*), Judg. 13 : 2. 1 Sam. 1 : 1., *נְבִיא אֶחָד* *a prophet*, 1 Kings 20 : 13. 19 : 4. The Chaldee *וַחַד* and the Syriac *ܐܝܬܐ* are employed in a similar manner, e. g. *צִלָּם וַחַד* *an image*, Dan. 2 : 31., *אֶבֶן חֲדָא* *a stone*, 6 : 18., *אֶחָד* *a certain man*, Acts 5 : 1.

† This applies also to patronymic and gentile nouns, which in effect are appellatives formed from proper nouns, e. g. *וַיִּרְאֵהוּ אִישׁ מִצְרִי מִבְּתֵי אִשְׁ-עִבְרִי* *and he saw an Egyptian striking a Hebrew*, Ex. 2 : 11.

3. An abstract noun used in like manner, e. g. *חַפֵּל עֲלֵיהֶם אִימָהוּדָה* *fear and dread shall fall upon them*, Ex. 15 : 16., *חֶסֶד וְאֱמֶת נִקְשְׁטוּ יַדָּם וְשָׁלוֹם נִשְׁקָהוּ* *mercy and truth have met together, righteousness and peace have kissed* (each other), Ps. 85 : 11. 89 : 15. 96 : 6.

## II. Nouns may be definite without the article.

1. By their *signification*, as is the case with proper nouns, e. g. *מֶלֶךְ, מִשְׁכָּה, יְרוּשָׁלַיִם, מִצְרַיִם, מִצְרָה, &c.*

2. By their *construction*. *a.* The article is not used before nouns having a pronominal suffix, as this kind of specification renders them sufficiently definite without it, e. g. *עַבְדִּי* *my servant*, *בְּנִי* *thy son*, *שׁוֹרִי* *his ox*, *מִשְׁפּוֹחֹתֶיכֶם* *your families*, &c.\*

*b.* Neither is the article prefixed to a noun in construction with a definite noun, since in this case also the sense of the whole phrase is sufficiently restricted by the definiteness of the governing noun. This rule holds good whether the governing noun be rendered definite,

*a.* By its signification, as when a proper noun, e. g. *בֵּית אֱלֹהִים* *the house of God*, *אִשְׁתֹּ אַבְרָם* *the wife of Abram*, *בְּנֵי יִשְׂרָאֵל* *the children of Israel*.† When three or more nouns are thus connected into one compound term, and the last is a proper noun, it renders the whole

\* A few instances are met with where under peculiar circumstances a noun with a pronominal suffix does receive the article. Thus in the passage, *וְרֵצֵי־בֶל גֶּרִיזִים וְרֵצֵי־עֵבֶל אֶחָד* *one half of them opposite Mount Gerizim, and the other half of them opposite Mount Ebal*, Josh. 8 : 33., the article is prefixed to the latter *וְרֵצֵי־עֵבֶל* for the purpose of rendering it emphatic, so as to mark distinctly the opposition between it and the preceding one. In most cases, however, where a noun receives both suffix and article, it specifies and governs a preceding noun in the construct, and the article appears to have been superadded for the purpose of rendering the definiteness of the entire expression more conspicuous, e. g. *חֵצֶי־הָעֵרֶב* *the worth of thy estimation*, Lev. 27 : 23. Josh. 7 : 21., *וּבְתִרָּהּ* *the midst of its fold*, Mic. 2 : 12., *כָּל־חֲבֵרֹתֶיהָ* *all* (lit. *the whole of*) *its pregnant women*, 2 Kings 15 : 16.

† The article is emphatically employed in a few instances where the noun in construction is also in apposition with a preceding proper noun or pronoun, e. g. *אֲנֹכִי מֶלֶךְ בֵּית־אֱשׁוּרִי* *my master, the king of Assyria*, Is. 36 : 8., *אֲנִי אֱלֹהֵי בֵּית־אֵת* *I (am) the God of Bethel*, Gen. 31 : 13.; and also where it is preceded by *כָּל*, to indicate that it is used collectively and not distributively (see § 725. II. 1.), e. g. *כָּל־הָעָם וְשָׂרֵיהֶם* *all the people of war*, Josh. 8 : 11. Jer. 25 : 26. Ezek. 45 : 16.; but very rarely when neither of these is the case, e. g. *וְהָיָה הַיָּדָהּ* *the pin of the beam*, Judg. 16 : 14. Jer. 32 : 16. In the passage, *וַיָּבֵאתָּהּ אֶל־הַאֹהֶל שָׂרָה* *and he brought her to the tent Sarah's*, i. e. Sarah's tent, Gen. 24 : 67., the noun *אֹהֶל* cannot properly be said to be in construction, on account of the affixed *ו* directive, and consequently may receive the article.

phrase definite, and neither of the constructs receives the article, e. g. *אֲרוֹן בְּרִית יְהוָה* *the ark of the covenant of Jehovah*, 1 Kings 8 : 1., *פְּרִי-גִדְל לִבָּב מֶלֶךְ אַשּׁוּר* *the fruit of the greatness of heart of the king of Assyria*, Is. 10 : 12.

β. By construction, as when receiving a pronominal suffix, e. g. *עָנִי עַמִּי* *the affliction of my people*, Ex. 3 : 7., *בְּרִית אֲבוֹתֶיךָ* *the covenant of thy forefathers*, Deut. 4 : 31., *רָאשֵׁי שְׁבִטֶיכֶם* *the heads of your tribes*, Deut. 1 : 15. As in the preceding case, when there is more than one noun in the construct, neither takes the article, as the definiteness of the last term applies to the whole expression, e. g. *יָמֵי חַיֶּיךָ* *the days of thy life*, Gen. 47 : 8., *מִשְׁפָּט עָנִי עַמִּי* *the right of the poor of my people*, Is. 10 : 2.

γ. Or by the reception of the definite article, e. g. *שֵׁם הַמָּקוֹם* *the name of the place*, Gen. 28 : 19., *אֲנָשֵׁי הַמִּלְחָמָה* *the men of war*, Deut. 2 : 14. And also when there is more than one noun in the construct, e. g. *שָׂרֵי הַמְּדִינֹת* *the young men of the princes of the provinces*, 1 Kings 20 : 15. 2 Kings 18 : 15.

§ 718. This particle as well as others is sometimes omitted by the poets, who, for the sake of elevating and condensing their expressions, frequently neglect those minute specifications of meaning which the prose writer is required to make, e. g. *אָמַר שָׂמֵר אֹתָהּ בֹקֵר* (the) *watchman says*, (the) *morning comes*, Is. 21 : 12., *אֶרֶץ נָתַתָּה בְּיַד רָשָׁע* (the) *earth is given up into the hand of a tyrant*, Job 9 : 24., Sometimes when the first of two parallel nouns situated in different parts of the same sentence receives the article, the last omits it, e. g. *מֵרֵשִׁית הַשָּׁנָה וְעַד אַחֲרִית שָׁנָה* *from the beginning of the year till the end of (the) year*, Deut. 11 : 12., *הוּא הַחֲקִיקִים הַחֲקִיר אֹן וּמִכְתָּבִים* *woe to those that decree iniquitous decrees, and to (the) scribes who diligently prescribe trouble*, Is. 10 : 1.; and occasionally, on the other hand, the last receives the article, and the first omits it, e. g. *הָרִים רָעְשׁוּ מִמֶּנּוּ וְהַגְּבָעוֹת הִתְמַלְּגוּ* (the) *mountains quake at him, and the hills melt*, Nah. 1 : 5. Ps. 148 : 10., *רָשָׁע מְבַתֵּיר אֶת-הַצְדִּיק* (the) *wicked circumvents the righteous*, Hab. 1 : 4.

#### B. Nouns with the Article.

§ 719. The Hebrew definite article הַ, a fragment of the personal pronoun הוּא, is employed, agreeably to its origin, to direct particular attention to the noun to which it is prefixed (see § 645, *et seqq.*).

We shall divide the article prefixed to nouns into three kinds, according to the different uses to which the prominence thus obtained is applied; and shall call them the article of determination, the article of preëminence, and the demonstrative article.

§ 720. This particle may be called the *article of determination* when employed for the ordinary purpose of rendering a common noun definite. Its use in this respect may again be subdivided into objective and subjective.

I. The *objective* use of the determinative article is that in which it is prefixed to a common noun to indicate it as the name of a person or thing previously or subsequently described. Thus,

1. It renders a noun definite by pointing it out as one before mentioned, e. g. וְקָרָאתִי לָךְ אִשָּׁה *shall I go and call thee a woman?* וְהָקָח הָאִשָּׁה הַיֶּלֶד *and the woman took the child*, Ex. 2 : 7, 9. 21 : 2, 5., וְהוֹרִידוּ אֶת־הַעֲגֹלָה וְלָקְחוּ עִגְלֹת בָּקָר *they shall take a heifer and they shall bring down the heifer*, Deut. 21 : 3, 4., וְאָמַר יְשִׁימֵה עָנָהּ *and I said, Let them set a handsome mitre upon his head; and they set the mitre*, &c. Zech. 3 : 5.

2. It likewise renders a noun definite by pointing it out as one that is further specified in a following relative sentence, e. g. וַיֵּלֶךְ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר לֵי הָאֱלֹהִים *he went to the place which God had mentioned to him*, Gen. 22 : 3. Ex. 3 : 5., וַיֹּסֶפֶר הַעֲבָד לִיִּצְחָק אֵת *and the servant told Isaac every thing* (lit. *all the things*) *that he had done*, Gen. 24 : 66., וְהָרִגְתָּ אֲשֶׁר בִּירְאָר תָּמוּתָּ *and the fish that (are) in the river shall die*, Ex. 7 : 18, 21., אֲשֶׁר־יֵהְיֶה אִישׁ אֲשֶׁר לֹא *blessed is the man who does not walk*, &c. Ps. 1 : 1.

3. Sometimes a noun is thus made definite although not specified precisely in either of the ways above described, e. g. אֲכֵן נֹדָע הַדָּבָר *surely the affair is known*, Ex. 2 : 14. (alluding to the event detailed in vs. 11, 12.), וַיִּקַּח בְּיָדוֹ אֶת־הָאֵשׁ וְאֶת־הַמַּאֲכָלָת *and he took in his hand the fire and the knife*, Gen. 22 : 6. (meaning *the fire and the knife* requisite for the contemplated sacrifice, as sufficiently appears from the context without a particular specification to that effect).

II. Its *subjective* use is that in which the article is prefixed to a common noun by way of emphasis, and to point it out as one which, although neither previously nor subsequently described, is still viewed as definite in the mind of the writer. Thus,

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\* The letters 'וגו' &c. are, it may be proper to mention, a contraction of the Chaldee techinal expression וְגוֹמֵר *et completio* = *and so forth*.

1. In Hebrew an article is frequently prefixed to a noun which, although not otherwise directly specified, is definite in the writer's mind, and which, owing to the context, or to a general knowledge of existing usages and circumstances, is also rendered definite by the use of the article to the mind of the reader, e. g. *וַיִּךְ אֶת־הַסּוּסִים וְאֶת־הָרֶמָּשׁ* and he smote the horses and the chariots, 1 Kings 20 : 21. (meaning those of the Syrians with whom he fought), *וַתִּקַּח הַצֵּעִירָה וַתִּכְסֶה* so she took the vail, and covered herself, Gen. 24 : 65. (meaning the vail which women in the East are accustomed to wear), *וַיֵּשֶׁב עַל־הַבְּאֵר* and he sat down by the well, Ex. 2 : 15. (i. e. the well always near an Arab village or encampment), *וַיֵּרָא מַלְאָךְ יְהוָה אֵלָיו בְּלַבַּת־אֵשׁ מִתּוֹךְ הַסִּקְהָ* and the angel of the Lord appeared to him in a flame of fire from the midst of the bush, Ex. 3 : 2. (i. e. one of the thorn-bushes usually found growing in uncultivated places), *אֶתְכַשְׁדִּילִי הָחֹמֹר* I will saddle me the ass, scil. which I am accustomed to ride, 2 Sam. 19 : 27. 1 Kings 13 : 13, 23, 27. In such cases as the preceding one, the use of the article is clearly equivalent to that of a pronominal suffix, e. g. *וַיִּשְׁתַּחוּ יִשְׂרָאֵל עַל־רֹאשׁ הַמִּטָּה* and Israel bowed himself on the head of the bed, Gen. 47 : 31. 1 Kings 1 : 47. (meaning the bed on which he lay, equivalent to *his* bed); so *דַּרְכִּי הַדֶּרֶךְ לִנְגִדִי* the (= thy) way is perverse before me, Num. 22 : 32., *לֹא הִגְדַּלְתָּ הַשְׂמֵחָה* hast thou not increased the (= their) joy? Is. 9 : 2.

2. The article is also prefixed by way of emphasis to nouns used, not to denote individual objects, but as general terms. It is thus prefixed,

a. To common appellative nouns not designating particular individuals, but employed simply as generic terms applicable to any individual or individuals of the class mentioned; in which case it serves to render prominent the nature and properties of the class of objects denoted rather than the objects themselves, e. g. *כְּזֶה וְכָזֶה תֹאכַל הָחֶרֶב* the sword devours one as well as another, lit. this as well as that person, 2 Sam. 11 : 25., *בְּעֵצְלָתַיִם יִפֹּךְ הַמִּקְרָה וְגו'* through much slothfulness the rafters fall through, &c. Eccl. 10 : 18. The same construction too is used in a more specific sense in speaking of an indefinite number not including the entire species, e. g. *וַיֵּרְדוּ הָעִוִּים* and the fowls came down. Gen. 15 : 11., *וַיַּעַל אֶת־הַצְּפִירִים* and cause the frogs to come up, Ex. 8 : 1. 10 : 12, 13. 16 : 13.\* But the most

\* It is also occasionally employed to give emphasis to the names of individual objects, e. g. *וַיָּבֹא הַלֵּוֹ וְהַיָּדָבָר* and there came a [the] lion and a [the] bear,

frequent use of the article in this manner is in comparisons, the article being regularly prefixed to the name of the well known object employed as an illustration, e. g. וְאֵרִיָּה בֹקֵר יֹאכֶל־חֵבֶן *and lions shall eat straw like the ox*, Is. 11: 7. 22: 18. 42: 13. 49: 18., וְאֵרִיָּה כְּשֶׁל *אֶחָדָה* *I will be like the dew to Israel*, Hos. 14: 6, 7, 8. Mic. 4: 9, 10., וְאֵרִיָּה כְּשֶׁל *אֶחָדָה* *they are laid in the grave like sheep*, Ps. 49: 15.; occasionally the illustrative noun is placed in the plural, e. g. וַיִּרְדְּפוּ אַחֲכֶם כַּאֲשֶׁר תַּעֲשִׂינָה הַדְּבָרִים *and they pursued you as the bees do*, Deut. 1: 44., וְעָלוּ אֲבֵר כַּעֲשִׂרִים *they shall mount up with pinions like the eagles*, Is. 40: 31.

b. To material-nouns used emphatically in a general sense, e. g. וְהָחֹמֶר הָיָה לָהֶם לְחֹמֶר *slime served them for mortar*, Gen. 11: 3. Ex. 2: 3., וְאַבְרָם כְּבֹד מָאֹד בַּכֶּסֶף וּבַזָּהָב *and Abram was very rich in silver and in gold*, Gen. 13: 2. Job. 28: 1., אִם יִהְיֶה חַטֹּאתֶיךָ כַּשָּׁנִים *though your sins be like scarlet, they shall become white as snow*, Is. 1: 18., מְלֵאָה הָאָרֶץ דַּעַת אֱלֹהֵיהוָה כַּמַּיִם לַיָּם מְכֻסִּים *the earth shall be full of the knowledge of the Lord, as the waters cover the sea*, Is. 11: 9. Ps. 22: 15.\*

c. To abstract nouns also used emphatically and in their widest sense, e. g. וַאֲתֵּהָאֲנִשִּׁים חֲכִי בְּסַנְרִים *and they smote the men with blindness*, Gen. 19: 11, 19., וַיִּשֶׁב בְּתוֹרַת צְדִיק *and they led the just into error*, Is. 29: 21. 60: 2., וְהָאֱמֶת וְהַשְּׁלֹמִים אֶהְיֶה *therefore love truth and peace*, Zech. 8: 19., בְּרִיתִי הָיְתָה אִתּוֹ חַיִּים וְשָׁלוֹם *my covenant was with him of life and peace*, Mal. 2: 5., וְהִתְחַכְּמָה מֵאֵינָן תִּמְצָא *but where shall wisdom be found?* Job 28: 12.†

§ 721. The article of *preëminence* is the name by which we shall designate the article when used, not merely to specify or give emphasis to generic nouns, but to confer the idea of *preëminence*.

i. e. there came one of each of those powerful and ferocious animals, the lion and the bear, 1 Sam. 17: 34. Amos 5: 19. Compare τῶν τε λέοντες καὶ ὄνοι, Il. ε'. 554.

\* This construction is frequent in Greek, as also in the languages of the south of Europe: thus the first example given above is rendered in the several versions, Sept. καὶ ἀσφαλτος ἦν αὐτοῖς ὁ πηλός, Fr. *et le bitume leur fut au lieu de mortier*, Ital. *e'l bitume in vece di malta*. It appears also, though seldomer, in German, e. g. *sie sollen weiss werden wie der Schnee*.

† This construction is also found in the same languages as the preceding: the last example given is rendered, Sept. ἡ δὲ σοφία πόθεν εὐρέσθη; Fr. *mais où trouvera-t-on la sagesse?* Ital. *ma la sapienza, onde si trarrà ella?* Span. *¿ mas la sabiduría, en dónde se halla?* The example from Malachi is rendered by Luther, *denn mein Bund war mit ihm zum Leben und Frieden*.

1. The article is prefixed to a common appellative noun, to restrict its application to some object which is preëminent over all others of its class, e. g. הַבַּיִת *the house*, i. e. house of God, the temple, Mic. 3 : 12., הָאָרֶץ *the ark*, the chest containing the law, &c. Ex. 25 : 14, 15., הַכֹּהֵן *the priest* κατ' ἐξοχήν, the high priest, Ex. 29 : 30. Lev. 21 : 21. An appellative restricted in this manner often becomes equivalent to a proper noun, e. g. הָאָרֶץ *the land*, i. e. Canaan, Joel 1 : 14., הַיָּם *the sea*, i. e. generally the Mediterranean, Josh. 15 : 47., הַנָּהָר *the river*, the Euphrates, Gen. 31 : 21., also הַיָּאָר *the river*, the Nile, Gen. 41 : 1. &c. (this latter being a word of Egyptian origin), הַבַּעַל *the lord*, Baal, הַמֶּלֶךְ *the ruler*, Molech, הַשָּׂטָן *the lurking adversary*, Satan.\*

2. The article prefixed to the names of well known objects of which there are only one of the kind in existence, gives to them the additional idea of preëminence, e. g. הַשָּׁמַיִם *the heavens*, הָאָרֶץ *the earth*, הַשֶּׁשֶׁשׁ *the sun*, הַיָּרֵחַ *the moon*, &c. To these may be added the form אֱלֹהִים *the (true) God* (Arab. اَللّٰه, Gr. ὁ Θεός), which is occasionally used, as in Gen. 5 : 22. 6 : 9. &c., although the word אֱלֹהִים without the article is usually employed to denote the same great Being.

3. Furthermore, the article is prefixed by way of preëminence to certain proper nouns, which otherwise would not receive it (see § 717. II. 1.), as the names of places, mountains, and rivers famous in the history of the Israelites. It is thus added,

a. To the names of celebrated regions and towns, e. g. הַבָּשָׁן *Bashan*, which generally appears in prose with the article, as Num. 21 : 33.; and in poetry without (see § 718), as Deut. 32 : 14. The following also frequently take the article, especially when preceded by a noun in the construct, viz. הַחַוִּילָה *Havilah*, Gen. 2 : 11., הַגִּלְגָל *Gilgal*, Josh. 4 : 19, 20., הַחַי *Hai*, 12 : 9., הַחֹרְמָה *Hormah*, Num. 14 : 45., הַגִּלְעָד *Gilead*, Deut. 3 : 12. Josh. 12 : 2, 5., הַמִּצְפָּה *Mizpah*, Jer. 40 : 6, 8., הַמָּגוֹג *Magog*, Ezek. 38 : 2.

b. To names of mountains, e. g. הַלְבָּנוֹן *Lebanon* (the white mountain), in prose always with the article, but in poetry frequently without it, as 2 Kings 19 : 23. Is. 14 : 8. Jer. 18 : 14. Nah. 1 : 4.

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\* This use of the article is also common to other languages, e. g. τὸ βιβλίον, *the book*, the Bible, اَلْكِتَابُ *the book*, the Koran, اَلرَّبُّ *the Lord*, اَلنَّبِيُّ *the prophet*, Mohammed.

Ps. 29 : 6. &c.; so too **הַכַּרְמֶל** *Carmel* (the vineyard), without the article in Is. 32 : 15. 33 : 9. Nah. 1 : 4. The following two likewise take the article, viz. **הַפִּגְמָה** *Pisgal*, Num. 23 : 14., **הַפְּעוֹר** *Peor*, v. 28.

c. To the name of the principal river of Palestine, **הַיַּרְדֵּן** *the Jordan*, which in prose always takes the article, except when in construction with a definite noun (see § 717. II. 2. b.), thus **יַרְדֵּן יֶרִיכוֹ** *Jordan of Jericho*, i. e. near Jericho, Num. 35 : 1.; although in poetry it occasionally appears without it, as in Ps. 42 : 7. Job 40 : 23.

4. The article of preëminence is likewise prefixed to nouns in the vocative, to give additional point to the exclamation, e. g. **הָאָזְנִי הַשָּׁמַיִם וְהָאָרֶץ הַשְּׁמִיעוּ** *give ear, O heavens; and hear, O earth!* Deut. 32 : 1. Is. 42 : 19. Joel 1 : 2., **הַבַּעַל עֲנֵנוּ** *O Baal, answer us!* 1 Kings 18 : 26., **עֲלֵה הַסּוּסִים וְהַחֲרָשִׁים** *come up, ye horses; and rage, ye chariots!* Jer. 46 : 9., **בָּאֵי הָרוּחַ מֵאַרְבַּע רִדְחוּ** *come from the four winds, O spirit!* Ezek. 37 : 9.\*

§ 722. The *demonstrative article* is the definite article employed with certain nouns denoting time, to restrict their meaning to that period in which the time of narration is situated, whence it has the force of a demonstrative pronoun, e. g. **הַיּוֹם** *to-day* = this day (Lat. *hodie*, i. e. *hoc die*), Gen. 4 : 14. 1 Sam. 12 : 17., **הַלַּיְלָה** *to-night* = this night, Gen. 19 : 5. 30 : 15., **הַהֵעָתָה** *this time*, Gen. 29 : 35. 30 : 20. Ex. 9 : 27.†

### *Use of the Article with Adjectives and Pronouns.*

§ 723. Adjectives when standing alone and referring to a noun understood, may always be rendered definite by the reception of the article in the same manner as nouns, e. g. **הַחֲכָמִים** *the wise* (man), *ὁ σοφός*, **הַרְשָׁעִים** *the wicked*, *οἱ ἀσεβεῖς*. And since the adjective must always belong to a noun either implied in the expression, as in the above instances, or previously mentioned, the article, which properly refers to such noun, may be resolved into a relative, thus **הַחֲכָמִים** = **הַכֶּהֱן** *אִישׁ הָיָה* or **אִישׁ אֲשֶׁר הָכֵה** (see §§ 652, 653). And hence we may term the article thus employed the *relative article*.

§ 724. The rules which relate to the prefixing of the article to nouns apply equally whether the noun be found in the subject or predicate

\* The New Testament writers employ the article in a similar manner, e. g. *ὁ υἱός*, Mark 10 : 47., *ὁ Θεός*, Luke 18 : 11., *οἱ πατέρες*, Eph. 6 : 4.

† So Arab. **أَلْيَوْمَ**, Pers. **امروز** *to-day*; Arab. **الَّيْلَةَ**, Pers. **امشب** *to-night*.

of a proposition. The case, however, is different with regard to attributives, such as adjectives and demonstrative pronouns: since these when employed as predicatives to ascribe certain attributes to the noun, are not affected by the latter's definiteness, and consequently never receive the article; while a qualificative, which is viewed in immediate connection with the noun to which it belongs, must agree with it in this as in all other respects. We will therefore exhibit them first as predicatives and then as qualificatives.

I. 1. In Hebrew a *predicative* adjective is considered, not as a specifying appendage to the noun to which it refers, but as the representative of an abstract quality which the proposition assigns to or predicates of its subject; and on this account it can never take the article even when the noun itself is definite,\* e. g. *טוֹבָה הָאָרֶץ* *the land (is) good*, Deut. 1: 25., *קְרִיבָה הָעִיר* *this city (is) near*, Gen. 19: 20., *רַבָּה רַעְיוֹנָם* *your wickedness (is) great*, 1 Sam. 12: 17., *חַנּוּן וְרַחוּם יְהוָה* *Jehovah (is) gracious and merciful*, &c. Ps. 145: 8., *גְּדֹלִים מַעֲשֵׂי יְהוָה* *the works of Jehovah (are) great*, Ps. 111: 2.

2. The same is the case with demonstrative pronouns employed as predicates, e. g. *זֶה הַדָּבָר אֲשֶׁר צִוָּה יְהוָה* *this (is) the thing which the Lord commanded*, i. e. the thing is this, &c. Ex. 35: 4., *זֹאת הָאִשָּׁה* *this (is) the woman*, 2 Kings 8: 5., *בְּנֵי-יוֹסֵף אֵלֶּה* *these (are) the sons of Joseph*, Num. 26: 37.

II. 1. An attributive employed as a *qualificative* is viewed as an appendage to the noun to which it belongs, and is consequently placed after such noun, whereas a predicative attribute most commonly precedes it. It also agrees with its noun as to the reception or non-reception of the article as well as in other respects. Thus, a qualificative adjective is placed,

a. Without the article after an indefinite noun, e. g. *בֶּן חָכָם* *a wise son*, Prov. 10: 1., *אֶרֶץ טוֹבָה וְרַחְבָּה* *a good and broad land*, Ex. 3: 8., *גְּדֹלִים מַלְאָכָיו* *great plagues*, Gen. 12: 17., *נָשִׁים יְפֹת* *beautiful women*, Job. 42: 15.†

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\* It is on a similar principle that in German an adjective in the predicate is put in the nude form, without being inflected to agree with the noun to which it belongs, e. g. *das Land ist gut* (not *gutes*), *gross* (not *grosse*) *sind die Werke des Herrn*; while if used as a qualificative, it must agree with its noun in gender, number, and case.

† In the comparatively few instances where adjectives take the article contrary to the above rule, it may be viewed as a relative (see § 723), e. g. *בֶּן חָכָם*

b. With the article after a noun rendered definite by the reception either of the article or of a pronominal suffix, e. g. הַמְּאֹרֶת הַגָּדוֹל *the great light*, Gen. 1:16., הָאָרֶץ הַטוֹבָה *the good land*, Deut. 1:35., הַפְּרוֹת הַרְקוֹת הַחֲרִיעוֹת *the lean and ill favoured kine*, Gen. 41:20., הַיָּד הַחֲזָקָה *his near neighbour*, Ex. 12:4., יָדָהּ הַחֲזָקָה *thy strong hand*, Deut. 3:24. 4:3, 36, 37.\* This applies likewise to ordinal numerals, which in effect are adjectives, e. g. בְּחֹדֶשׁ הַשֵּׁנִי *in the second month*, Gen. 7:11., בַּשָּׁנָה הַשְּׁלִישִׁית *in the third year*, 1 Kings 18:1.

2. A noun qualified by a demonstrative pronoun is always definite; and hence they both receive the article,† e. g. הַיּוֹם הַזֶּה *this day*, Gen. 7:13., הָאָרֶץ הַזֹּאת *this land*, Deut. 3:12., הָעָרִים הָאֵלֶּה *these cities*, Gen. 19:25., הַדְּבָרִים הָאֵלֶּה *these things*, 15:1.‡ בְּמָקוֹם הַהוּא *in that place*, 28:10., הָעִיר הַהִיא *that city*, Deut. 21:3, 4., הָאֲנָשִׁים הָהֵם *those men*, Num. 9:7., הַצֹּאן הַהוּא *those sheep*, 1 Sam. 17:28.§

§ 725. I. The word כָּל *totality, whole, all*, which, though considered as a pronominal adjective, is in reality a noun,|| may receive the article when standing alone, like any other word of its class, e. g. בְּכַל יָדוֹ *his hand (shall be) against all*, Gen. 16:12., הַכֹּל הַהוּא *all (is) vanity*, Eccl. 2:1., הַכֹּל עָשָׂה יָקָרָה *he has made every thing beautiful*, 3:11.

הַיָּד הַגָּדוֹל *the great well*, lit. a well that (is) great, 1 Sam. 19:22.; so הַיָּד הַגָּדוֹל Zech. 4:7., שַׁעַר הָעֵלְיוֹן Ezek. 9:2., אֶרֶץ הַחַיָּה Neh. 9:35., מֶלֶךְ הַמְּבוֹר Ps. 24:7, 8, 10. 104:18. The same is the case with ordinal numerals, e. g. הַיּוֹם הַשֵּׁשִׁי *the sixth day*, Gen. 1:31. 2:3.

\* A very few instances are found where the article is not prefixed to a qualificative belonging to a definite noun, e. g. הַעֲגֵלָה הַחֲדָשָׁה 2 Sam. 6:3., מְאוֹרֵי רְבִירָם Ezek. 39:27. In the instances, כִּדּוֹל גִּדּוֹל Judg. 16:5, 6, 15., שִׁמְדָה גִּדּוֹל Ps. 99:3., the adjectives may be considered as predicates.

† Compare the use of the article in Greek with the demonstratives οὗτος, ὅδε, ἐκεῖνος.

‡ An exception appears in the passage, וְהָיָה זֶה Ps. 12:8.

§ Although the demonstratives, which are definite in themselves, when accompanying a noun with the article usually take the article also, in order to agree with it in form, yet they frequently remain without it when the noun is made definite by a pronominal suffix, e. g. מִשְׁבַּעַתִּי זֹאת *this my oath*, Gen. 24:8. Ex. 10:1. Deut. 5:29. 11:18. 21:20. Josh. 2:14, 20.

|| Hence in Arabic it loses its nunnation when in construction, like other nouns, e. g. כָּל יוֹם *every day*.

II. When placed in construction with another noun, it may be viewed as a pronominal adjective, and rendered by *all* or *every*, according as such following noun is definite or not. Thus,

1. *a.* When in construction with a definite noun in the singular number, such noun is viewed in its entirety, and כל is generally to be rendered by *all*, *the whole*, e. g. כל האדם *all mankind*, Gen. 7:21., כל הדור *the whole generation*, Ex. 1:6., כל העם *all the people*, Ezek. 45:16., כל הדוֹבֵהֶמָה *all the cattle*, Zech. 14:15., כל היום *the whole day*, Is. 28:24., כל מלאכתו *all his work*, Gen. 2:2., וּבְכָל־לִבָּהּ וּבְכָל־נַפְשָׁהּ *with all thy heart, and with all thy soul, and with all thy might*, Deut. 6:5., כְּלִיעֶתֶר הַבַּיִת *all the mortar of the house*, Lev. 14:45., כְּלִיעֵי־יְהוּדָה *all the house of Judah*, Neh. 4:10.\* So too when receiving a singular pronominal suffix, e. g. כָּלֹי *all of him*, Cant. 5:16., כָּלָהּ *the whole of it*, Ezek. 29:2., כָּלָהּ *all of thee*, Mic. 2:12.

*b.* The same is the case with plural nouns, e. g. כְּלִי־הַיָּמִים *all the days* (of one's life), always, Gen. 43:9., כְּלִי־הַגּוֹיִם *all the nations*, Is. 2:2., כְּלִי־הַרְשָׁעִים *all the wicked*, Ps. 145:20., כְּלִי־בְנֵי־יִשְׂרָאֵל *all the children of Israel*, Ex. 16:6.† And also with plural pronominal suffixes, e. g. כָּלָנִי *all of us*, Gen. 42:11., כָּלְכֶם *all of you*, 1 Sam. 22:7, 8. Ps. 62:4., כָּלָם *all of them*, Eccl. 2:14.

2. When followed by a singular indefinite noun, כל is used distributively, and should generally be rendered by *every* or *any*, e. g. כָּל־בְּכוֹר *every first-born*, Ex. 13:2., וְכָל־לֵבָב *every head and every heart*, Is. 1:5., כְּלִי־מִדְּוָהּ *any likeness*, Ex. 20:4., כָּל־דָּם *any blood*, Lev. 7:27., כְּלִי־עֵץ *any tree*, 19:23., כְּלִי־כֶלִי *any implement*, Num. 35:22, 23. Judg. 19:19. Also when the noun is in the plural number, e. g. כָּל־יָרֵדִים *every hand*, Is. 13:7., כְּלִי־רָצוֹן *every street*, 51:20.

### *Use of the Article with Participles and Verbs.*

§ 726. The article is employed with participles in like manner as with adjectives, that is to say, with reference to a noun expressed or understood; on which account it may usually be rendered by a relative,

\* A different meaning is conveyed by this construction in the passage, כְּלִי־הַדָּוָר *this is all of, or belonging to, man*, meaning, the whole duty of man, Eccl. 12:13.

† Occasionally the article is omitted in poetry in cases where it would regularly be inserted in prose (see § 718), e. g. מְגֵל־בְּנִים *of all the sons*, Is. 51:18.

e. g. הַיֹּמְאֲמִין *he who believes* (lit. the believing one), Is. 28 : 16. ; so הַיֹּתֵן *he who gives*, Job 5 : 10., הַבָּאִים *they who came*, Is. 27 : 6., הַבֹּחֲזִים *they who trust*, Ps. 125 : 1.

§ 727. As participles like other attributives may be employed either as predicatives or qualificatives, they follow the same rules with respect to the reception or non-reception of the article (see § 724). Thus,

1. Participles when used as predicatives do not admit the article, on account of their independent nature (§ 724. I.), even though the subject be definite, e. g. הַיֹּסֵד וְהַמְאֲלִיזוֹת רֹעִים *the oxen were ploughing and the asses feeding*, Job 1 : 14., רֹעֵה הָאֵבֶד לְאָבִיו *thy servant was keeping his father's sheep*, 1 Sam. 17 : 34., רֹדֵחַ הַיָּם *the Spirit of God (was) brooding over the face of the waters*, Gen. 1 : 2.

2. a. But participles used as qualificatives agree with the nouns they refer to as respects definiteness or indefiniteness (§ 724. II.). Thus a participle when joined to an indefinite noun, also remains indefinite, e. g. אֲרִיָּה טֹרֵף וְשֹׁאֵג *a ravening and roaring lion*, Ps. 22 : 14. Prov. 2 : 12., לְשׁוֹן מְדַבֶּרֶת גְּדֹלָה *a tongue speaking proud things*, Ps. 12 : 4., עֲשָׂרָה חֲמֹרִים נִשְׂאִים מִשֹּׂרֵב מִצְרַיִם וְעֵשֶׂר אֲזִזוֹת *ten he-asses carrying of the best of Egypt, and ten she-asses carrying corn, &c.* Gen. 45 : 23.\*

b. But when the noun is definite, the qualificative participle must receive the article, which is generally to be rendered as a relative (see § 726), e. g. כָּל־הֶרֶם הֹרֵם עַל־הָאָרֶץ *every creeping thing that creeps on the earth*, Gen. 1 : 27., הַחֶרֶב הַמְתַּהַרְבֶּת *the sword that (was) turning itself*, Gen. 3 : 24., הָעָרִים הַנּוֹשְׁבוֹת *the cities that (are) inhabited*, Ezek. 12 : 20., עֲבָדֶיךָ הַמְּלִטִים אֶת־נַפְשִׁי *thy servants who (have) saved thy life*, 2 Sam. 19 : 6., שְׁתֵּי בָנוֹתַי הַנִּמְצָאוֹת *thy two daughters who (are) present*, Gen. 19 : 15.†

\* In a few instances, however, a participle qualifying an indefinite noun receives the article as a relative, e. g. עֲבָדִים וְחַמְרָצִים *servants who (are) breaking away*, 1 Sam. 25 : 10., גֵּרֵר וְהִדְחִיר *a fence that (is) broken down*, Ps. 62 : 4.

† In the following instance, where the word to which the participle belongs is an adjective, whose article refers to a noun understood (§ 723), the participle properly remains indefinite: הוֹלֵךְ הַיָּשָׁר *he who walks as an upright (man)* Mic. 2 : 7.

‡ Occasionally a noun with a suffix is followed by a qualificative participle without the article, e. g. צִאֲנוּ נִמְרָסוֹת *Ezek. 34 : 12.*, בְּבִתְיָכֶם סְפוּגִים Hag. 1 : 4.

§ 728. An active participle which has for its complement a pronominal suffix may also receive the article, which refers properly not to the participle itself, but to a noun expressed or understood (§ 726), e. g. *יְהוָה הַמּוֹצִיאֲךָ מֵאֶרֶץ מִצְרַיִם* *he who smites him*, Is. 9: 12., *יְהוָה הַמּוֹצִיאֲךָ מֵאֶרֶץ מִצְרַיִם* *the Lord who brought thee out of the land of Egypt*, Deut. 8: 14, 15, 16., *יְהוָה הַמְצַטְרֵכְךָ* *the Lord who crowns thee*, &c. Ps. 103: 4.

§ 729. From the above use of the article as a relative before participles, is derived its occasional employment for the same purpose with verbs, representing either the subject, e. g. *בְּנוֹ הַנּוֹלֵד־לִי* *his son that was born to him*, Gen. 21: 3. Judg. 13: 8. 1 Chron. 29: 17., *אֲנָשֵׁי הַמִּלְחָמָה הָיוֹלְכִים אִתּוֹ* *the men of war who went with him*, Josh. 10: 24., *כָּל אֲשֶׁר בְּעָרֵיהֶן הָיוּ נָשִׁים נְכָרִיּוֹת* *all who (are) in our cities who have married strange women*, Ezra 10: 14, 17.;\* or the object, e. g. *וְהָיוּ הַמִּלְכָּה וְיָעֲצִיר וְגו' הָיוּ לְהַקְדִּישׁ שְׂמִיאל* *which the king and his counsellors, &c. had offered*, Ezra 8: 25., *כָּל הַהִקְדִּישׁ שְׂמִיאל* *all that Samuel had dedicated*, 1 Chron. 26: 28., *עַל הַהִכָּר הָאֵלֹהִים לָעָם* *on account of what God had prepared for the people*, 2 Chron. 29: 36.†

## CHAPTER III.

### AGREEMENT.

§ 730. HAVING shown in the preceding chapter when a word is made or considered definite, and when left indefinite, we shall now exhibit those changes which take place in the forms of attributives, whether predicative or qualificative, in consequence of their entering into a coördinate relation with nouns (see § 713. 1.). In other words, the object of the present chapter is to detail the rules of agreement, with the principles on which their application depends.

\* The other instances adduced by Gesenius, as 1 Sam. 9: 24. 1 Kings 13: 33. Is. 56: 3. Dan. 8: 1. (see § 448), are rather to be viewed as participles.

† As the infinitive has no subject, and cannot receive a relative for its object, it never takes the article; the only exception is *הַלְצִיחַ*, which is considered as an abstract noun (see § 720. II. 2. c.).

A. § 731. 1. *a.* In a sentence containing a simple subject and a simple predicate, when the latter consists of a word which has no gender or number of itself, as an adjective, participle, or demonstrative pronoun, it assumes those of the noun it serves to specify, that is to say, *the predicate agrees with its subject in gender and number.* And this is the case whether they are connected by a copula or not. Thus, when the predicate is an adjective, e. g. הַנָּחָשׁ הָיָה עָרוּם *the serpent was cunning*, Gen. 3 : 1., יְהוָה טוֹב *the Lord (is) good*, Ps. 145 : 9., הַמִּצְנָה גְּדוֹלָה, וְהַהֲרִישָׁם *and the slaughter there was great*, 2 Sam. 18 : 7., רָבָה רָעַת הָאָדָם, *the wickedness of man (was) great*, Gen. 6 : 5.; הָאֲנָשִׁים טוֹבִים *the men (were) good*, 1 Sam. 25 : 15., וְהָעָרִים מְאֹד בְּגָדוֹת וְגָדוֹת *the cities (are) walled (and) very great*, Num. 13 : 28. When a participle, e. g. וְיִהְיֶה רֹעֵה צֹאן *and Abel was a keeper of sheep*, Gen. 4 : 2., אָרֹר אַתָּה *cursed (art) thou*, Gen. 4 : 11., אֲרֻרָה הָאֲדָמָה *the ground (is) cursed*, Gen. 3 : 17.; הָאֲנָשִׁים הַנֵּלָמְדִים *the men were ashamed*, 1 Chron. 19 : 5., בָּאִים הַגְּמָלִים *camels (were) coming*, Gen. 24 : 63., עֲמֻדוֹת הַיָּד רָגְלֵינוּ *our feet shall stand*, lit. shall be standing, Ps. 122 : 2., הָאֲחֻזּוֹת רֹעוֹת *the asses (were) feeding*, Job 1 : 14. When a demonstrative pronoun, e. g. זֶה הַבְּכוֹר *this (is) the first-born*, Gen. 48 : 18., זֹאת הָאִשָּׁה *this (is) the woman*, 2 Kings 8 : 5., אֵלֶּה הָאֲנָשִׁים *these (are) the men*, Ezek. 11 : 2.

*b.* The same rules of agreement are observed by qualificative attributives. Thus adjectives, e. g. דָּבָר טוֹב *a good matter*, Ps. 45 : 2., יוֹם אֶחָד *one day*, Gen. 1 : 5., הַיָּד הַחֲזָקָה *the mighty hand*, Deut. 34 : 12., שִׁפְהַת אֶחָת *one lip*, Gen. 11 : 1., פָּרִים רַבִּים *many bulls*, Ps. 22 : 13., נָשִׁים רַבּוֹת *many women*, Judg. 8 : 30.; participles, e. g. אִישׁ מְדַבֵּר תְּהוֹמָכוֹת *a man speaking falsehoods*, Prov. 2 : 12., לְשׁוֹן מְדַבֶּרֶת גְּדֹלָה *a tongue speaking proud things*, Ps. 12 : 4., עֵינִים רְמוֹז, *high looks*, lit. eyes, Ps. 18 : 28.; demonstratives, e. g. הַמָּקוֹם הַזֶּה *this place*, Gen. 19 : 13., הַבַּיִת הַזֶּה *this well*, Gen. 21 : 30., הָאֵלֶּה *these words*, 22 : 1.\*

2. *a.* When the predicate consists of more than one attributive, they all agree with the subject in gender and number, and are either placed together before it, e. g. יְהוָה טוֹב וְיָשָׁר *the Lord (is) good and upright*, Ps. 25 : 8, 16.; or one is placed before, and the rest after it, e. g. גְּדוֹל וְרַב־כֹּחַ אֱלֹהֵינוּ *our Lord (is) great and of great power*, 147 : 5.

\* It may here be remarked that the few nouns which assume the dual form (see § 563) are treated with respect to agreement precisely as plurals of the same gender.

b. When a noun has two or more qualificatives, they are all placed after it, agreeing with it in gender and number, e. g. *אִישׁ צְדִיק תָּמִים* *a righteous (and) perfect man*, Gen. 6 : 9., *אֵל רַחוּם וְרַחוּן אֶרֶךְ אַפַּיִם* *a God merciful and gracious, long-suffering and abundant in mercy and truth*, Ex. 34 : 6., *אֶרֶץ טוֹבָה וְרוּחָהּ* *a good and broad land*, 3 : 8., *מַכּוֹת גְּדוֹלוֹת וְנֹאֲמָנוֹת וַחֲלָיִם רָעִים וְנֹאֲמָנִים* *plagues great and lasting, and sicknesses grievous and lasting*, Deut. 28 : 59.

3. a. When the subject consists of two or more nouns in regimen, the predicate agrees in gender and number with the first, or specified noun, that being the principal one, e. g. *יִרְאַת יְהוָה טְהוֹרָה* *the fear of the Lord (is) pure*, Ps. 19 : 10., *רוּחַ אֱלֹהִים מְרֻחָה* *the Spirit of God (was) brooding*, Gen. 1 : 2., *וְהוֹדִי צַעֲקָה הָעַם וְנִשְׁיָהֶם גְּדוֹלָה* *and the cry of the people and of their wives was great*, Neh. 5 : 1., *מִשְׁפָּחֵי לֵב יְשׁוּרִים יְהוָה* *the statutes of the Lord (are) right, rejoicing the heart*, Ps. 19 : 9., *אֵלֶּה בְּנֵי עֵשָׂו* *these (are) the sons of Esau*, Gen. 36 : 5. 37 : 2.

b. The same is the case with qualificatives appended to a noun in construction with another, e. g. *יָד אֱלֹהֵי הַטּוֹבָה* *the good hand of his God*, Ezra 7 : 9., *בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרָיִמָה* *the children of Israel who came into Egypt*, Ex. 1 : 1., *דְּבָרֵי הַפִּלִּשְׁתִּי הָאֵלֶּה* *these words of the Philistine*, 1 Sam. 17 : 11.

4. When the subject consists of two or more nouns of the same gender connected by a conjunction, and denoting different persons or things, the predicate agrees with them in gender, and is put in the plural number, e. g. *שָׁאוּל וַיהוֹנָתָן הַנְּאֻמִּים וְהַנְּעִימִים בְּחַיֵּיהֶם* *Saul and Jonathan (were) lovely and pleasant in their lives*, 2 Sam. 1 : 23. The same is the case with qualificatives, e. g. *הַמִּשְׁקָה וְהַבֹּקֶר אֲשֶׁר* *the butler and the baker who (were) bound*, Gen. 40 : 5.

5. a. When the nouns thus constituting the subject are of different genders, the attributive generally takes the masculine form, which is considered as the principal one, on account of the prominent part played by the male sex in the affairs of life and consequently in narrations.\* e. g. *אֲבִרָהֶם וְסָרָה זְקֵנִים* *Abraham and Sarah (were) old*, Gen. 18 : 11., *מָנוּחַ וְאִשְׁתּוֹ רְאוּ* *Manoah and (his) wife (were) looking on*, Judg. 13 : 19, 20., *בְּנֵיהֶם וּבְנוֹתֵיהֶם נָתַנְתָּ לָעַם אֲחֵר* *thy sons and thy*

\* The classical reader will here recognise the construction of the Greek and Latin, as *ὁ πατήρ καὶ ἡ μήτηρ ἀγαθοὶ εἰσιν*, II. σ'. 567., *pater mihi et mater mortui sunt*, Ter.

daughters (shall be) given to another people, Deut. 28:32.; see also 1 Kings 7:5. 20:3. Neh. 9:13. Job 1:13., &c.\*

b. The same rule is followed by qualificatives attached to nouns of different genders, e. g. *טובים ויפים* *good statutes and commandments*, Neh. 9:13.

§ 732. 1. It is a common idiom of the Hebrew to employ instead of an adjective, an abstract noun denoting the quality to be predicated of the subject,—an emphatic construction, also found in ancient classical as well as in modern poetry. Here of course the rules of agreement do not apply; since predicates of this kind have a gender and number of their own, not depending on those of other words, e. g. *הָאָרֶץ הָיְתָה רֵוָה וְנִבְרָה* *the earth was emptiness and vacuity*, i. e. empty and void, Gen. 1:2. Is. 1:7., *וְהִיְתָה יְרוּשָׁלַיִם קֹדֶשׁ* *then shall Jerusalem be holiness*, i. e. holy, Joel 4:17., *מִשְׁפָּטֵי יְהוָה אֱמֹן* *the judgments of the Lord (are) truth*, i. e. true, Ps. 19:10. 2 Sam. 7:28., *כָּל-אֲדָרוֹת יְהוָה חֶסֶד וְאֱמֻנָה* *all the ways of the Lord (are) mercy and truth*, i. e. merciful and true, Ps. 25:10.,

2. Material nouns are employed in like manner instead of adjectives derived from them, e. g. *מִצְחָה כְּדֹשֶׁה* *thy forehead (is) brass*, i. e. brazen, Is. 48:4., *כָּל כְּלִי מִשְׁקָה הַמֶּלֶךְ שֶׁלֹּמֹה זָהָב* *all the drinking vessels of king Solomon (were) gold*, i. e. made of gold, golden, 2 Chron. 9:20.

B. § 733. 1. When the predicate is a verb, it agrees with its subject not only in gender and number (§ 731. 1. a.), but also in person: thus, third person, e. g. *וַיֹּאמֶר קַיִן הִוא יִשְׁרָפָה* *he shall bruise thee*, Gen. 3:15., *וַיֹּאמֶר קַיִן וַתֹּרֵם הָאָרֶץ* *and the earth brought forth*, 1:12., *וַיִּפְתְּחוּ עֵינֵי שְׁנֵיהֶם* *the Egyptians saw*, 12:14., *וַתִּפְתַּח עֵינֵי שְׁנֵיהֶם* *and the eyes of both of them were opened*, 3:7.; second person, e. g. *וְאַתָּה וַתִּשְׁרָפֵהוּ* *and thou shalt bruise him*, 3:15., *אַתָּה יָדַעְתָּ* *thou knowest*, 1 Kings 2:15., *וְאַתָּם יָדַעְתֶּם* *ye (maec.) know*, Gen. 44:27., *וְיָדַעְתֶּן* *and ye (fem.) know*, 31:6.; first person, e. g. *וְאֵלְכָה גַם-אֲנִי* *I will go also*, Zech. 8:21., *וְנָעֲלֶה אֲנֹכִי* *we will go up*, Deut. 1:41.

2. When there are two or more verbs to a single subject, the first is usually placed before, and the rest after it (see § 731. 2. a.), e. g. *וַיִּגְבְּרוּ מַיִם וַיִּרְבּוּ מְאֹד* *and the waters prevailed, and increased greatly*, Gen. 7:18., *וַיִּקְרָא מֹשֶׁה אֶל-כָּל-יִשְׂרָאֵל* *and Moses called all*

\* Sometimes, however, when the last noun is feminine, the predicate following it is put in the same gender, e. g. *אֲנִי וְחַמְתִּי נִפְקְחוּ* *my anger and my fury (shall be) poured out*, Jer. 7:20.

*the children of Israel, and said to them*, Deut. 5 : 1., וַיִּרְאוּ בְנֵי יִשְׂרָאֵל וַיִּשְׁמְעוּ וַיִּבְטְחוּ בַיהוָה *many shall see (it), and fear, and trust in the Lord*, Ps. 40 : 4. Sometimes however, especially when the subject is a compound one, two verbs constituting its predicate are placed before it, e. g. וַיָּשְׁבוּ וַיֵּלְכוּ בְּנֵי רְעוּבֵן וְגו' *and the children of Reuben, &c. returned and departed*, Josh. 22 : 9., יִרְנֻ וַיִּשְׂמְדוּ הַנְּסִי צְדִיקי *let those shout and rejoice who favour my righteous cause*, Ps. 35 : 27.

3. a. When the subject consists of two or more nouns in regimen, the verb usually agrees with the first (see § 731. 3. a.), e. g. כֹּה אָמַר יְהוָה וַתֵּרֶד בְּדִפְרֹעָה *thus says the Lord of hosts*, Jer. 9 : 16., וַיַּעֲשׂוּ בְנֵי יִשְׂרָאֵל *and the daughter of Pharaoh came down*, Ex. 2 : 5., וַעֲשׂוּ לְמִנְחָה הַאֲזָנָה אִמִּיתִי *and the children of Israel did so*, 16 : 17., וְנָשִׁי לְמִנְחָה הַאֲזָנָה אִמִּיתִי *wives of Lamech, listen to my speech*, Gen. 4 : 23.

b. But when the verb follows the subject, it sometimes agrees with the specifying noun, near which it is placed, e. g. שְׂדֵמֹת הַשָּׂדֶה אִמְלָל *the fields of Heshbon languish*, lit. languishes, Is. 16 : 8., כָּפִי יְהוָה *the anger of the Lord has divided them*, Lam. 4 : 16., נִגַע צִרְעָתוֹ כִּי *when the plague of leprosy is in a man*, Lev. 13 : 9., מִסְפָּר שָׁנִים נִצְפָּנוּ *the number of years is hidden*, lit. are hidden, Job 15 : 20. (מִסְפָּר however may be taken as a collective, see § 735. 2.). This occurs oftenest both with verbs and participles in cases where the second noun is the principal one, as for instance when the first is קוֹל *voice*, used pleonastically for the sake of emphasis, e. g. קוֹל דְּמִי אָחִיךָ *the voice of thy brother's blood (is) crying to me*, equivalent to, thy brother's blood is crying aloud to me, Gen. 4 : 10., קוֹל שְׁמִיעָה *the voice of the rumour is come*, Jer. 10 : 22., קוֹל בָּאָה *behold the sound of the rumour is come*, Jer. 10 : 22., קוֹל נְגִידִים נִחְפָּאוּ *the voice of the nobles was restrained*, Job 29 : 10.

4. a. When the subject consists of two or more nouns of the same gender connected by a conjunction, the verb agrees with them in gender, and is usually put in the plural number (see § 731. 4.), e. g. וַיַּעֲשׂוּ מֹשֶׁה וְאַהֲרֹן *and Moses and Aaron did so*, Ex. 7 : 20., וַיַּעֲשׂוּ מֹשֶׁה וְאַהֲרֹן *and Moses and Aaron did all these wonders*, Ex. 11 : 10., וַיִּסְמְכוּ אֶהֱרֹן וּבָנָיו אֶדְיֵיהֶם וְגו' *and Aaron and his sons laid their hands, &c.* Lev. 8 : 18, 22., וְצִלָּה שָׁמְעָן *Adah and Zillah, hear my voice*, Gen. 4 : 23., וַתְּהַיְיָנָה מִחֵלָה תִרְצָה, וְהִגְלָה *so Mahlah, Tirzah, Hoglah, Milcah, and Noah were married (lit. became wives) to their uncles' sons*, Num. 36 : 11.

b. But when the verb stands before the nouns, it frequently agrees with the first, or nearest to it, in the singular, e. g. וַיִּקַּח אֲבָרָם וְנָחוֹר *and Abraham and Nahor*

לָהֶם and Abram and Nahor took to themselves wives, Gen. 11:29. Num. 1:17. 3:39. 1 Sam. 18:3., וְבָנָיו וְאֶת־יָדֵיהֶם וגו', and Aaron and his sons placed their hands, &c. Lev. 8:14, 36.\*

5. a. When the nouns constituting the subject are of different genders, the verb following them, if referring to *both*, is put in the masculine form (see § 731. 5. a.), either in the plural, e. g. וְכִשְׁבָּהּ וְכִשְׁעֲנָתָהּ thy rod and thy staff, they comfort me, Ps. 23:4., וְחָסֵד, וְרַחֲמֵי וְאֱמֶת וְיִקְרִימוּ פָנֶיךָ mercy and truth shall go before thy face, Ps. 89:15. Prov. 3:3. 20:28., וְנָתַתְּ בָנִים וְבָנוֹת תּוֹלִיד וְלֹא יִהְיֶה לָּךְ כִּי יִלְכוּ בְּשָׁבִי thou shalt beget sons and daughters; but they shall not remain with thee, for they shall go into captivity, Deut. 28:41.; or, if the nouns are singular, in the singular, e. g. וְשִׂמְחַת וְשִׂמְדוּלָב ointment and perfume rejoice the heart, Prov. 27:9., וְחִירוֹשׁ יִקְדֹּלֵב, וְיֵין וְחִירוֹשׁ whoredom, and wine, and must, seduce the heart, Hos. 4:11.† When the verb refers to *either* of two or more preceding singular nouns, it may also be put in the singular or in the plural, e. g. אִישׁ אוֹ אִשָּׁה a man or woman who does evil, Deut. 17:2., אֵת הָאִישׁ הַזֶּה אוֹ הָאִשָּׁה הַזֶּה אֲשֶׁר עָשָׂה אֲדֹתְדָבָר הָרַע הַזֶּה that man or that woman who has done (lit. have done) this wicked thing, v. 5.

b. When the verb precedes the nouns, it usually agrees with the first in gender and number, e. g. וַיִּתְחַבְּאוּ הָאָדָם וְאִשְׁתּוֹ and the man and his wife hid themselves, Gen. 3:8., וַיָּבֹאוּ נָח וּבָנָיו וְאִשְׁתּוֹ וְנָשָׁי, וְנֹחַ וְאִתּוֹ אֲלֵהֶיכֶם Noah, and his sons, and his wife, and his sons' wives with him, went into the ark, Gen. 7:7, 13, 8:18. Prov. 23:25.; וַתִּדְבֹר מִרְיָם וְאַהֲרֹן בְּמֹשֶׁה and Miriam and Aaron spoke against Moses, Num. 12:1. Judg. 5:1. Esth. 9:29., וְהָאִשָּׁה וְהָבֵיתָהּ and she, and he, and her house did eat, 1 Kings 17:15.

6. When the predicate consists of two or more verbs, one of which is placed before and the rest after the nouns constituting the subject (§ 733. 2. a.), the first usually agrees with the noun nearest to it, and the rest with both or all of them, according to the rules detailed above, e. g. וַיָּבֹאוּ מֹשֶׁה וְאַהֲרֹן אֶל־פָּרְעֹה וַיֹּאמְרוּ אֵלָיו and Moses and Aaron went to Pharaoh, and said to him, Ex. 10:3., וַיִּפְלֵי . . . וְכָל־עַם יְהוֹשֻׁעַ וְכָל־עַם יִפְלֵי . . . and all the people of Joshua and all the people of Israel . . .

\* Very rarely a following verb is put in the singular, agreeing with the last noun, e. g. וַיֵּרָא עֲבָדֵי דָוִד וַיֹּאבֵב בָּא and behold David's men and Joab came, 2 Sam. 3:22.

† Occasionally, though very seldom, the verb agrees with the first noun in gender and number when it is the principal one, e. g. וְהָאִשָּׁה וְיִלְדֶיהָ תְּהִיָּה לְאִתָּתָהּ the woman and her children shall be her master's, Ex. 21:4.

בָּרָם *so Joshua and all the people came, and fell upon them*, Josh. 11:7., וַיָּקֶחַ שֵׁם וַיִּפֹּת אֶת־הַשְּׂמֹלֶת וַיִּשְׂמְרוּ עַל־שִׁמְכֶם שְׁנֵיהֶם וַיִּלְכְּבוּ אֶחֶד־נֶחֱוִית וַיִּכְסּוּ אֶת עֲרוֹת אֲבִיהֶם *and Shem and Japhet took a mantle, and laid it over both their shoulders, and walked backwards, and covered their father's nakedness*, Gen. 9:23., וַתֹּאמְרָה רָחֵל וּלְאָה *Rachel and Leah answered and said*, 31:14., וַתִּשְׁתַּחֲוּ וַאֲחֵר, *Leah also and her children approached and bowed themselves, and afterwards Joseph and Rachel approached and bowed themselves*, 33:7.

7. When the nouns or pronouns constituting the subject are of different persons, the verb is put in the first person rather than in the second or third, and in the second rather than in the third, e. g. נִכְרַתָּה אֲנִי וְאַתָּה *let us make a covenant, I and thou*, Gen. 31:44., אֲנִי וְהַנֶּעֱרָ נֵלְכָה עֲדָתָה *I and the lad will go thither*, 22:5., בֹּא אֵתָּה וְכָל־בֵּיתָּךְ אֶל־הַתֵּבָה *enter thou and all thy house into the ark*, 7:1.\*

§ 734. 1. When the termination of a noun would indicate a gender or number different from that which it regularly has according to its signification (see §§ 494. II., 495. 1., 555, *et seqq.*), the circumstance does not affect the form of qualificatives belonging to it, which agree with it not *formally* but *logically*, i. e. according to the sense. Thus with respect to gender, e. g. הַעִיר הַגְּדוֹלָה *that great city*, Jon. 4:11. Prov. 11:1., אָזֶן שֹׁמֵעַת וְעֵינָן רֹאֶה *a hearing ear and a seeing eye*, Prov. 20:12., הַבְּאֵר הַזֹּאת *this well*, Gen. 21:30.; הַמְּאֹרוֹת הַגְּדֹלִים *the great lights*, Gen. 1:16., נְשִׁים יְפֹת *beautiful women*, Job 42:15. Neh. 9:30., בְּרִצִּים עֲזוּבוֹת *eggs left*, Is. 10:14. With respect to number, e. g. הָאֱלֹהִים הַקֹּדֶשׁ הַזֶּה *this holy God*, 1 Sam. 6:20. (see § 759. 3. a.), צֹאן רַבּוֹת *many sheep*, Gen. 30:43. (see §§ 742, 743).

2. The same is the case with verbs and other predicatives: with respect to gender, e. g. חֶרֶבָּה נָשִׂים שָׂכְלָה *thy sword has made women childless*, 1 Sam. 15:33., שְׂמֵחָה וְתִשְׂמַח צִיּוֹן *Zion hears and rejoices*, Ps. 97:8., הָיָה קֹהֵלֶת חָכָם *the Preacher was wise*, Eccl. 12:8, 9., וַתֵּצְאוּ הַנְּשִׁים *and the women came out*, 1 Sam. 18:6. Zech. 14:2., הָאֲבֹתָיו וְלִבְדָּוָן *his own iniquities shall take him*, Prov. 5:22., הַאֲבֹתִים מִבְּעָרִים אֶת־הָאֵשׁ וְהַנְּשִׁים לְשׁוֹת בָּצֵק *the fathers (are) kindling the fire, and the women kneading dough*, Jer. 7:18.; † with respect to number,

\* This coincides with the usage of the classical languages, thus *ἐγὼ καὶ σὺ γράφομεν*, *ego et tu scribimus*; *σὺ καὶ ἐμεῖς γράφετε*, *tu et ille scribitis*.

† Occasionally, however, the rule is neglected, and the predicate is made to agree with its subject formally, e. g. אָמַרְהָ קֹהֵלֶת *says the Preacher*, Eccl. 7:27.

e. g. *הַחֹזֶקֶשׁ כְּנֶשֶׁר נַעֲרִיכִי*, *God created*, Gen. 1 : 1., *the youth renews itself like the eagle's*, Ps. 103 : 5.\*

§ 735. 1. Some names of inanimate things are common with respect to *gender*, that is, they are construed sometimes in the masculine and sometimes in the feminine (see § 495. 2.), e. g. *וַהֲסִיבַע הָאֶבֶן בְּמִצְחוֹ* *the stone sank into his forehead*, 1 Sam. 17 : 49., *אֶבֶן יֻצֵק* *stone (is) melted*, Job 28 : 2.; *כִּי תָבֹאִינָה הָאֲמוֹת* *when the signs are come*, 1 Sam. 10 : 7., *כָּל־הָאֲמוֹת* *all these signs came to pass*, v. 9., &c. &c.

2. Other nouns are common as to *number*. These are collective nouns, which, although having the singular form, include a number of individuals, and hence may be construed either formally in the singular, or logically in the plural (§ 739. 1.), e. g. *וַיִּצְעַק הָעָם אֶל־פַּרְעֹה* *and the people cried to Pharaoh*, Gen. 41 : 55. Ex. 12 : 34. 32 : 1. Num. 21 : 7., *וַיִּירָא הָעָם אֶת־יְהוָה* *and the people feared the Lord*, Ex. 14 : 31. Num. 14 : 1.

C. § 738. 1. Personal pronouns and pronominal suffixes likewise agree in gender and number with the nouns to which they refer, e. g. *וְהוּא יִמְשֵׁלְבָךְ* *and he (the man) shall rule over thee (the woman)*, Gen. 3 : 16., *אָרוּר אַתָּה* *cursed (art) thou (the serpent)*, v. 14., *וַיֵּרָא יְמִית מְרִאָה אַתָּה* *thou (art) a woman beautiful of aspect*, 12 : 11., *וַיִּקְחוּ לָהֶם נָשִׁים* *and the sons of God saw the daughters of men that they were beautiful*, *and they took themselves wives*, 6 : 2., *וַתִּשָּׁק לָהֶן* *and she kissed them (her daughters)*, Ruth 1 : 9., *אֲדֹהֶעֱבִינָן* *when ye (the midwives) deliver the Hebrew women*, Ex. 1 : 16.

2. a. A personal pronoun referring to two or more nouns of the same gender agrees with them in gender, and is put in the plural number (see § 731. 4.), e. g. *וַיִּתֵּן אֱלֹהִים בְּרָקִיעַ* *and God placed them (the greater and lesser light) in the firmament*, Gen. 1 : 17. 4 : 8., *וַיֵּצְאוּ שְׁנֵיהֶם בַּשָּׂדֶה* *and both of them (Jonathan and David) went out into the field*, 1 Sam. 20 : 11., *וְיָדַעְתָּן כִּי בְכָל־כֹּחִי עֲבַדְתִּי אֶת־אֲבִיכֶן* *and ye (Rachel and Leah) know that I have served your father with all my might*, Gen. 31 : 6.

b. When the nouns are of different genders, the pronoun is put in the masculine plural (see § 731. 5.), e. g. *וַתִּפְתַּחְנָה עֵינֵי שְׁנֵיהֶם* *and the eyes of both of them (the woman and her husband) were opened*, *and they knew that they (were) naked*, Gen. 3 : 7., *וַיִּכְלֹי הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם* *the heavens and the earth and all the*

\* For exceptions to this part of the rule, see § 759. 3. b. α. β.

*host of them were finished*, 2 : 1, 4. Deut. 28 : 32.; but should the statement refer not to *both* subjects together, but to *either* of them, the pronoun may be put in the singular or in the plural (see § 733. 5. a.), e. g. *אִישׁ אוֹ אִשָּׁה כִּי־יִהְיֶה בּוֹ נֹגַע* *if a man or woman have upon him a spot*, Lev. 13 : 29., *אִישׁ אוֹ אִשָּׁה כִּי יִהְיֶה בְּעוֹר בְּשָׂרָם בְּהִירוֹת* *if a man or a woman have on the skin of their flesh bright spots*, v. 38.

D. § 737. 1. In Hebrew as in other inflected languages, an attributive whether adjective or participle may be employed alone in the gender, number, &c. of the noun to which it refers, and which although not expressed may readily be supplied,\* e. g. *רָאָבַד מְנוֹס מִקָּל* *flight departs from the swift*, and *הַחֲזָק לֹא־יִצְמָח כֹּחַ וְגִבּוֹר לֹא־יִמְלֹט נַפְשׁוֹ* *the strong cannot reinforce his strength, nor can the mighty deliver himself*, Amos 2 : 14., *הַחֲכָמִים עֵינֵיהֶם בְּרֹאשׁוֹ וְהַכְסִיל בְּחֹשֶׁךְ הוֹלֵךְ* *the eyes of the wise (man) are in his head, but the fool walks in darkness*, Eccl. 2 : 14., *עַד עֲקָרָה יִלְדָּה שִׁבְעָה* *so that the barren (woman) has borne seven*, 1 Sam. 2 : 5., *וְתִרְאָה הַיֵּבֶשֶׁת* *and let the dry (land) appear*, Gen. 1 : 9., *דִּבְרֵי הַחֲכָמִים כְּבָרְבָּנוֹת* *the words of wise (men) are like goads*, Eccl. 12 : 11., *כְּדֹבֵר אֶחָד הַפְּבִלּוֹת* *like the talking of one of the foolish (women)*, Job 2 : 10., *שֹׁמֵר מִצְוַת שְׁמֵר נַפְשׁוֹ בְּזֶה דְּרָכָיו יָמָו* *whoso keeps the commandment keeps his own soul, whoso disregards his ways shall be destroyed*, Prov. 19 : 16.

2. When attributives or pronouns do not refer to any particular noun or nouns expressed or understood, but are employed in a manner corresponding to that of the Greek and Latin neuter plural absolute, they are generally put in the feminine gender, which in Hebrew bears the greatest analogy to the neuter (see § 739. 2. b.), e. g. *לֹא יָדְעוּ* *they know not how to do right*, Amos 3 : 10., *וַיְדַבֵּר אֲתָם* *and he spoke to them harsh things*, Gen. 42 : 7, 30. Jer. 33 : 3. Ps. 12 : 4., *יְמִינָה תוֹרָה נִירְאֹת* *thy right hand shall teach thee terrible things*, Ps. 45 : 5. 106 : 21. Job 5 : 9. 9 : 10., *מָה זֶה* *what (is) this?* Gen. 3 : 13. Ex. 7 : 17. Is. 9 : 6., *וּבֵה אֶרְעֵי כִי עָשִׂיתָ חֶסֶד* *and thereby I shall know that thou hast showed kindness*, Gen. 24 : 14., *עָלַי הֵיךְ כָּלֵהָ* *all these (things) are against me*, 42 : 36. Occasionally the same construction appears also in verbs, e. g. *לֹא תִקְוָה וְלֹא תִהְיֶה* *it shall not stand, nor shall it come to pass*, Is. 7 : 7. 14 : 24., *מִי־אֵלֶּה קָעַב תְּעִיפֵינָהּ* *who (are) these that fly like a cloud?* Is. 60 : 8.

\* In English, where attributives are not inflected, this construction also obtains, although to a much more limited extent, as *the rich, the poor, the strong, the weak, the living, the dead, &c. &c.*

*Agreement of Collectives.*

§ 738. The above are the principal rules respecting the agreement of predicatives and qualificatives with the nouns to which they bear a coördinate relation. As there are however a multitude of instances in which these rules may at first sight appear to have been utterly disregarded, it will be necessary to show, by a full exposition of such discrepancies and of the causes in which they originate, that they are the result of principles as deep and permanent in their influence as those that give rise to the more usual and apparently more natural modes of construction.

§ 739. The deviations from ordinary usage to which we allude, are such as take place for the most part with collectives, and depend on the nature of such nouns, which are common with respect to number (§ 697), and also on the fact that the Hebrew writers sometimes neglect to mark the gender of secondary words in cases where such neglect can occasion no ambiguity of meaning. Thus,

1. A collective noun, as we have said, is *common* with respect to number, that is to say, in consequence of its anomalous nature, having a singular form and a plural signification, it may be viewed simply as a singular noun, the name of a body or class, and construed formally like other singular nouns with a predicate or attributive in the *singular*; or it may be viewed as denoting a number of individual existences, and construed logically in the *plural*.

2. *a.* As the male takes a more active share than the female sex in the affairs of life, and hence acquires a greater prominence in most narrations of events, it follows that *when the gender of a noun construed in the plural is neglected, the masculine form is employed more frequently than the feminine.*

*b.* Again, from the superiority thus attributed to the masculine over the feminine gender, there results as a corollary the rule, that *the masculine form is most frequently employed with reference to rational beings, and the feminine with reference to irrational or inanimate ones.*

§ 740. From these general principles we deduce the several specific rules for the apparently abnormal constructions that appear in the agreement of accessory words with collective nouns and nouns construed collectively.

## A. Masculine Collectives.

§ 741. Collective nouns with a masculine termination (§ 494. I.) are construed formally as respects both qualificatives and predicatives in the masculine singular, e. g. *עַם גָּדוֹל וְרַב רָם* *a people great, and numerous, and tall*, Deut. 2: 21. 1 Kings 8: 65., *עַם סוֹרֵר* *a rebellious people*, Is. 65: 2., *עַם נוֹשָׁע בְּיַהוָה* *a people saved by the Lord*, Deut. 33: 29., *וַיִּרְבּוּ הָעָם* *this people*, Num. 14: 13, 14, 15, 16, 19.; *וַיִּרְבּוּ הָעָם* *and the people multiplied*, Ex. 1: 20., *הָעֶדֶר נְתַן לָךְ* *the flock (that) was given thee*, Jer. 13: 20., *לֹא חֲתַבְנָךְ עֲמִי* *my people do not consider*, Is. 1: 3.\*

§ 742. Masculine collectives which denote rational beings may also be construed in the masculine plural, e. g. *הַנִּהְיָאִים יֵרְדוּ* *behold people (are) coming down*, Judg. 9: 37., *צָבָא הַשָּׁמַיִם לָךְ* *the host of heaven worship thee*, Neh. 9: 6. 2 Chron. 29: 28., *וַיִּקְרָא בֵּית־יִשְׂרָאֵל אֶת־שְׁמוֹ מָן* *and the house of Israel called its name manna*, Ex. 16: 31. Neh. 9: 2., *וַיַּמְהֲרוּ הָעָם וַיַּעֲבְרוּ* *so the people hastened and passed over*, Josh. 4: 10. 1 Sam. 13: 4., *וַיָּחִי רְיָחָר* *then the remnant of his brethren shall return*, Mic. 5: 2., *וַיָּבִיאוּ זִבְחוֹת* *and the congregation brought sacrifices*, 2 Chron. 29: 31.

§ 743. 1. Masculine collectives denoting irrational beings may be construed in the feminine plural, e. g. *צֹאן אֲבָדוֹת* *lost sheep*, Jer. 50: 6. Ezek. 34: 12., *צֹאנָה תִּהְיֶה לְאִיְבֵיהֶּ* *thy sheep (shall be) given to thine enemies*. Deut. 28: 31., *וַתִּהְיֶינָה צֹאנִי לְאֹכְלֵהָ לְכָל־חַיַּת הַשָּׂדֶה* *my flock became food for all the wild beasts*, Ezek. 34: 8, 14, 22.

2. Sometimes irrational collectives are construed in the masculine plural; but in general only when used by a figure of speech to denote human beings, e. g. *כָּל־צֹאן קֶדָר יִקָּבְצוּ לָךְ* *all the flocks of Kedar shall be gathered together to thee*, Is. 60: 7., *וְלֹא יִירָאוּ עוֹד וְלֹא יִחָזְקוּ* *they shall neither fear any more nor be dismayed*, Jer. 23: 4., *וַיִּשְׁנֶה צֹאנִי* *my sheep wandered*, Ezek. 34: 6. Or the masculine form is employed to distinguish males from females, e. g. *אֶל־הַמְּקִלּוֹת* *the males of the flock*.

\* Very rarely we meet with a masculine collective construed in the feminine singular, e. g. *חָטְאוּ הָעָם* *thy people have done wrong*, Ex. 5: 16. (though perhaps *חָטְאוּ* might be taken as a noun for *fault*, and rendered accordingly, *the fault (is) thy people's*), *וַיִּשְׁכַּח לְבָבָם* *the people dwelling carelessly*, Judg. 18: 7. (the reason appears to be that reference is made to *לִישׁ*, whose inhabitants are here spoken of, rather than to *עָם*, see § 749. 2. note).

וּתְלַךְ הַצֹּאן *and the sheep* (scil. the rams) *leaped before the rods, and the sheep* (scil. the ewes) *brought forth*, Gen. 30 : 39.

§ 744. We frequently meet with a masculine collective construed in both numbers in the same passage, so that if one verb belonging to a collective precede and another follow it, the former will agree with it formally in the singular and the latter logically in the plural, e. g. וַיִּרְבַּח הָעָם וַיִּעֲצְמוּ מְאֹד *and the people multiplied and became very powerful*, Ex. 1 : 20. 4 : 31. 12 : 27., וַיָּבֹאוּ הָעָם בֵּית־אֵל וַיֵּשְׁבוּ שָׁם *and the people came to the house of God, and remained there*, Judg. 21 : 2., וַיַּחֲזִי עִם־יְהוּדָה הָאָרֶץ מְרַפִּים יְדֵי עַם־יְהוּדָה *the people of the land were weakening the hands of the people of Judah*, Ezra 4 : 4. And even when the first verb does not precede the subject, but is placed shortly after it, e. g. וְהָעָם לֹא־שָׁב עַד־הַמֶּלֶךְ וְאֵדִיהֶנּוּ צָבָאוֹת לֹא־רָשׁוּ *for the people turn not to him who smiles them, and do not seek the Lord of hosts*, Is. 9 : 12.

#### B. Feminine Collectives.

§ 745. Collectives with a feminine termination may be construed formally in the feminine singular, e. g. הַזֹּאת הָרְעָה הָרָעָה *this evil congregation*, Num. 14 : 27., וַתִּקְהַל הָעֵדָה *and the congregation was assembled*, Lev. 8 : 4. Num. 20 : 11.

§ 746. Such collectives when denoting rational beings and including male individuals, may also be construed in the masculine plural, especially when preceded by כֻּל, e. g. כָּל־הָעֵדָה קְדוֹשִׁים *all the congregation, all of them, (are) holy*, Num. 16 : 3., וַיִּקְרְבוּ כָל־הָעֵדָה *and all the congregation drew near, and stood before the Lord*, Lev. 9 : 5. 24 : 16. Num. 14 : 10. 35 : 24, 25., כָּל־מִדְבָּרָהּ שָׂאֲרִית *all the increase of thy house shall die*, 1 Sam. 2 : 33., וַיִּפְּלוּ בָאָרֶץ מִצְרַיִם יְהוּדָה *the remnant of Judah shall fall in the land of Egypt*, Jer. 44 : 12., וְעַתָּה מְרַעִים הַקִּיפֹנִי *the assembly of the wicked have enclosed me*, Ps. 22 : 17. 86 : 14.

§ 747. Feminine collectives may likewise be construed first formally in the singular and then logically in the plural, in the same sentence, e. g. עֵדָה הָרְעָה הַזֹּאת אֲשֶׁר הִמָּה מְלִינִים עָלַי *this wicked congregation who are murmuring against me*, Num. 14 : 27., כָּל־הָעֵדָה הָרְעָה *all this wicked congregation who (are) gathered together against me; in this wilderness they shall be consumed, and here they shall die*, v. 35., וַתִּשָּׂא כָל־הָעֵדָה אֶת־קוֹלָם *and all the congregation lifted up their voice and cried out*, v. 1.

*Nouns construed collectively.*

§ 748. Of this kind are nouns denoting the people of a country, which are differently construed according to the manner in which they are viewed by the writer, that is to say, as the country itself or its inhabitants are uppermost in his mind. Thus,

1. The noun אֶרֶץ when used to signify the *people* living in a country may be construed either in the feminine singular or masculine plural. Thus, when the writer's attention is directed to the primary signification of the word, which is that of *land, country*, he construes it in the feminine singular (see § 494. II. 1. b.), e. g. וַתִּשְׁקֵט הָאָרֶץ and the land rested forty years, Judg. 3 : 11., אֶרֶץ מִשׁוֹכְבָּתָהּ מִחֶרֶב מִקֶּבֶץ מַעֲמִים רַבִּים a land brought back from the sword, gathered out of many people, Ezek. 38 : 8., כָּל-הָאָרֶץ יֹשֶׁבֶת וְשָׁקֵטָה all the earth (is) sitting still and resting, Zech. 1 : 11.

2. But when the inhabitants rather than the country itself occupy the writer's attention, he construes it, like other feminine collectives denoting rational beings, in the masculine plural (see § 746), e. g. כָּל-הָאָרֶץ בָּכִים all the country (were) weeping, 2 Sam. 15 : 23., כָּל-הָעוֹלָם יִשְׁתַּחֲוֶה לָּךְ all the world shall worship thee, Ps. 66 : 4. 96 : 1, 9. 98 : 4.

§ 749. 1. Many names of nations which are masculine in form and meaning are construed, like masculine collectives denoting rational beings, in the masculine singular or plural according as they are viewed in their totality or individuality (§§ 741, 742). Thus,

a. In the masculine singular, e. g. זָבַח יִשְׂרָאֵל . . . וַיִּגְבֵּר עַמְלֵק Israel prevailed, and Amalek prevailed, Ex. 17 : 11. Is. 1 : 3. 49 : 5., נָס אֲרָם Syria had fled, 2 Sam. 10 : 14, 18., נָפַל יְהוּדָה Judah has fallen, 3 : 8. Mal. 2 : 11., וּבָא אַשּׁוּר and Assyria shall come, Is. 19 : 23., מוֹאָב מֵאָנֹכִי Moab has been at ease, Jer. 48 : 11, 13, 15, 20.; also when having the dual form, e. g. וַיֹּאמְרוּ מִצְרַיִם and the Egyptians said, Ex. 14 : 25. Is. 19 : 16. Jer. 46 : 8., יִחַד אֶפְרַיִם Ephraim shall be broken, Is. 7 : 8.

b. In the masculine plural, e. g. וַיִּצְרְבוּ אֲרָם לְקִרְיַת דָּוִד וַיִּלָּחֲמוּ and the Syrians set themselves in array against David, and fought with him, 2 Sam. 10 : 17, 19., יִשְׂרָאֵל לִי יִזְעַק אֱלֹהֵי יִרְעָנִי Israel shall cry to me, My God we know thee, Hos. 8 : 2. 9 : 7., וַעֲבָדוּ מִצְרַיִם אֱשׁוּר and the Egyptians shall serve the Assyrians, Is. 19 : 23.

c. Frequently both the singular and plural construction appear in the same verse (§ 744), e. g. נִירָא אֲרָם כִּי נָגַח לִפְנֵי יִשְׂרָאֵל וַיִּאָּסֶף יְהוָה

and Syria saw that they were smitten before Israel, and gathered themselves together, 2 Sam. 10 : 15., *יִרְעוּ יִרְעוּ יִרְעוּ יִרְעוּ* Israel revolts; now the Lord shall feed them, Hos. 4 : 16. 7 : 10. 8 : 8. 10 : 1., *וְיִרְעוּ יִרְעוּ יִרְעוּ יִרְעוּ* they shall empty his (Moab's) vessels, and break their bottles, Jer. 48 : 12., *וְיִרְעוּ יִרְעוּ יִרְעוּ יִרְעוּ* Ephraim also is like a silly dove; they call to Egypt, they go to Assyria, Hos. 7 : 11. 9 : 16. 12 : 2.

2. But when the same nouns, and having the same meaning, are viewed by the writer as the names of countries or provinces rather than of people, they are construed like *מִצְרַיִם* in the feminine singular, as denoting something inanimate, e. g. *אִם מִצְרַיִם מְאֹד* if Syria be too strong for me, 2 Sam. 10 : 11. Is. 7 : 2., *וְיִרְעוּ יִרְעוּ יִרְעוּ יִרְעוּ* Judah shall be carried into captivity, Jer. 13 : 19. Joel 4 : 20. Mal. 2 : 11. Ps. 114 : 2., *וְיִרְעוּ יִרְעוּ יִרְעוּ יִרְעוּ* Moab is destroyed, Jer. 48 : 4, 9., *וְיִרְעוּ יִרְעוּ יִרְעוּ יִרְעוּ* Egypt shall gather them up, Hos. 9 : 6. Joel 4 : 19.\*

3. Occasionally they are construed in both genders in the same verse; this appears chiefly in the pronominal suffixes relating to them, e. g. *וְיִרְעוּ יִרְעוּ יִרְעוּ יִרְעוּ* Moab is spoiled and gone up out of her cities, and his chosen young men are gone down, Jer. 48 : 15, 20., *וְיִרְעוּ יִרְעוּ יִרְעוּ יִרְעוּ* Ephraim is planted in a pleasant place; but Ephraim shall bring forth his children to the murderer, Hos. 9 : 13. And also in both numbers, e. g. *וְיִרְעוּ יִרְעוּ יִרְעוּ יִרְעוּ* . . . . *וְיִרְעוּ יִרְעוּ יִרְעוּ יִרְעוּ* Samaria shall become desolate, they shall fall by the sword, Hos. 14 : 1.

§ 750. 1. To the above constructions may be added that of the noun *כָּל* whole, all, every, which when applied to a number of objects may be construed either in the singular or plural. Thus when used distributively to denote any or every one of the objects indicated, it is construed in the singular, e. g. *כָּל אֲשֶׁר בָּאָרֶץ יִגָּרַע* every thing that (is) upon the earth shall perish, Gen. 6 : 17., *כָּל הַנֶּחֱמָא אֶל הַתֵּנָה וְכָל-אִשָּׁר* every one who comes into the tent and every thing that (is) in the tent shall be unclean, Num. 19 : 14.; but when viewed as applying simultaneously to all the objects spoken of, it is construed in the plural, e. g. *כָּל אֲשֶׁר נִשְׁמַח רִיחַ חַיִּים בְּאַפִּיר . . . . מָוֹד* all in whose nostrils was the spirit of the breath of life died, Gen. 7 : 22., *כָּל-אֲשֶׁר* 'קָשָׁה הָלָא הֵם כְּתוּבִים וְגו' all (the things) that he did, are they not written? &c. 1 Kings 15 : 7. 16 : 14.

\* The proper names of cities, as well as the noun *עִיר* city, are regularly construed in the feminine singular, and very seldom formally in the masculine, e. g. *וְיִרְעוּ יִרְעוּ יִרְעוּ יִרְעוּ* Damascus (is) removed from (being) a city, Is. 17 : 1.

2. *a.* The same difference is observed when כל is joined in construction to a noun, on which latter the gender of the predicate always depends. Thus when used distributively, it is construed in the singular, if the following noun be singular, e. g. בְּלֹאִישׁ אֲשֶׁר הָנִיף *every one that offered*, Ex. 35 : 22., לִי חִכְרֵעַ בְּלִפְנֵי הַשֹּׁבַע בְּלִשׁוֹן *to me every knee shall bow, every tongue shall swear*, Is. 45 : 23., בְּלֹאֵךְ בְּלִפְנֵי יְהוָה *every brother will utterly supplant, and every neighbour will go about as a slanderer*, Jer. 9 : 3., בְּלֹאֲוִיל יִחַגְלַע *every fool will be meddling*, Prov. 20 : 3.\*

*b.* But when used collectively with reference to the entire number spoken of, כל is construed in the plural, whether the following noun be plural or singular, e. g. כָּל־הָאָנָשִׁים מָתוּ *all the men were dead*, Ex. 4 : 19., וְהַצָּאן כָּל־הַנְּשִׁים *and all the women went out*, 15 : 20., כָּל־מַדְרֵיחַ מִצְרַיִם *all the diseases of Egypt; and they shall adhere to thee*, Deut. 28 : 60., לֹא עֲמֻמָּה *no secrets lie hid from thee*, Ezek. 28 : 3.

§ 751. The noun אִישׁ *man, one* (Germ. *Mann, man*), when used in a general sense applicable to many individuals, although in strictness denoting only one, may be construed formally in the singular, e. g. בְּלֹעֲדֶיךָ לֹא יָרִים אִישׁ אֶדְרִידוֹ וְאֶדְרִגְלוֹ *without thee none shall raise his hand or his foot*, Gen. 41 : 44.; or collectively in the plural, e. g. אִישׁ אֶל־אָחִיו לֹא יִחַמְלֵהוּ *no man shall spare his brother*, Is. 9 : 18. 19 : 2., אִישׁ בָּשָׂר זָרְעוֹ יֹאכְלוֹ *every one shall eat the flesh of his arm*, 9 : 19., אִישׁ מִרְעֵהוּ הִשְׁמָרוּ *take ye heed every one of his neighbour*, Jer. 9 : 3.

§ 752. Occasionally a common appellative noun when employed collectively is construed in the plural, e. g. כִּי תִקְרָאנָה מִלְחָמָה *if wars occur*, Ex. 1 : 10. 1 Kings 5 : 17., קִשְׁתֵּי גִבּוֹרִים נִחַסוּ *the bows of the mighty are broken*, 1 Sam. 2 : 4., לֶחֶם הַפָּנִים הַמְּוֹסְרִים *the loaves of the presence (i. e. show-bread) that were taken*, 21 : 7. (though perhaps הַמְּוֹסְרִים should be considered as agreeing with the governing noun פָּנִים, see § 733. 3. *b.*), מִדְּנִמְלִצֵי אִמְרָתָהּ *how sweet are thy words*, lit. discourse, Ps. 119 : 103. The same is the case with attributives, as adjectives and participles, used as appellative nouns, e. g. הַמִּדְּבַר רָמָס *the oppressors are extinct*, Is. 16 : 4. 28 : 3., נָסוּ רָשָׁע *the wicked flee*, Prov. 28 : 1.

\* Occasionally when the following noun is plural, e. g. וְכָל־מִמְּדֵינֵינוּ הָיָה *every one of our pleasant things is laid waste*, Is. 64 : 10., כָּל־דְּרֹכֵי אִישׁ נָקִי *every one of man's ways (is) pure in his own eyes*, Prov. 16 : 2.

*Agreement Neglected.*

§ 753. The lack of formal agreement between subjects and their predicates is not confined to collective nouns and nouns used collectively as above detailed; for we find in the construction of other nouns that sometimes their gender or number, and occasionally even both, are neglected in the inflection of the accessory words referring to them. These deviations from the normal construction may and indeed do appear to many to be utterly subversive of all order and harmony in this particular; but such a view of the matter is completely erroneous, since they can be shown to stand in the mutual relation of cause and effect with principles affecting the entire structure of the language.

§ 754. Thus, it is sometimes the case with regard to gender, that when a sentence commences with the verb, the writer puts it in the masculine, although the subject he subsequently introduces be feminine; the reason of which is, that at the outset, before the subject is mentioned, his attention is not drawn to its gender, and hence he employs the verb in its simplest form. So too with regard to number, a verb preceding a plural subject is frequently put in the singular or simplest form, and from the same cause. This want of agreement is less frequent when the verb follows the subject, and seldom occurs except when the writer's attention is withdrawn from the consideration of the gender or number of the preceding noun by some intervening word or words. If to these observations we add the fact, that the masculine has the prevalence over the feminine gender, in consequence of the more prominent activity of the male sex (§ 739. 2. a.), and that sometimes when a writer employs a plural subject to denote an indefinite number where a singular might also have been used, he does not inflect the predicate to correspond, we may deduce from them the following general rules respecting the neglect of the gender and number of nouns in the forms taken by their predicates and qualificatives.

1. As the masculine singular is the simplest form of a word, and as moreover the masculine gender is the most prominent in its use, we sometimes find *the masculine form employed when the feminine might have been expected*, but not the contrary.

2. Again, as the singular form of words is simpler than the plural, a *plural noun is sometimes construed in the singular*, but not the contrary.

## A. Gender Neglected.

1. *Feminine Singular.*

§ 755. 1. Sometimes a feminine singular noun is construed in the masculine, which occurs for the most part when the verb precedes the noun, e. g. *לֹא יִשְׁאָל אֹתָם הָאָרֶץ* *the country could not support them*, Gen. 13: 6. Is. 9: 18., *אֲשֶׁר הֵבִיִּיא שַׁמְחָתָהּ* *which thy handmaid has brought*, 1 Sam. 25: 27., *וַיַּעֲבֵר הָרָעָה בַּמַּחֲנֶה* *and there passed a proclamation through the camp*, 1 Kings 22: 38., *הַחֶזֶק מִפְּנֵי הַמִּלְחָמָה* *the war was too strong for him*, 2 Kings 3: 26.

2. Also when the predicate follows its subject, though generally with something intervening between them, e. g. *עֲלָמָה הָיָה* *there was darkness*, Gen. 15: 17., *שָׁנָה שְׁבוּתוֹן יִהְיֶה* *it is a year of rest*, Lev. 25: 5., *לִי הִזָּה קִשָּׁה הַצָּר* *a grievous vision is declared to me*, Is. 21: 2., *וְתִכְרַחְלָה לָּךְ מִדָּם* *thou (Jerusalem) hast made thyself (a covenant) with them*, 57: 8. Jer. 3: 5., *אֲתָךְ דֹּדוֹךְ לָבָה* *thy terribleness has deceived thee*, (and also) *הַפְּאִרָה הַלֵּב הַלֵּב* *the pride of thy heart*, Jer. 49: 16. (or taking the two subjects to be in apposition, the passage may be rendered, *thy terribleness*, i. e. *the pride of thy heart*, *has deceived thee*), *וְזָעָה בַּגּוֹיִם* *a cry is heard among the nations*, Jer. 50: 46., *רִצְפָה עָשָׂה לְחֹצֵר* *a pavement made for the court*, Ezek. 40: 17., *וְעָלָה לֹא נִמְצָא בְּשִׁפְחוֹ* *iniquity was not found in his lips*, Mal. 2: 6., *וְיָדָעַתְּ לִנְפֶשְׁךָ* *knowledge is pleasant to thy soul*, Prov. 2: 10. 14: 6., *מִלְכָּה בְּלֹב מַעֲכָה יָלַד שֹׁבֵר* *Caleb's concubine, Maacah, bore Sheber*, 1 Chron. 2: 48. So too with qualificatives separated from the noun to which they belong, e. g. *רוּחַ גָּדוֹלָה וְחֶזֶק* *a great and strong wind*, 1 Kings 19: 11., *אֶרֶץ צִיָּה וְעָרָה* *a dry and exhausted land*, Ps. 63: 2.

§ 756. When a feminine abstract noun is used instead of a masculine concrete, it is construed in the masculine singular or plural accordingly, e. g. *לֹא יִחַרֵּף רִמְיָהוּ צִידוֹ* *the slothful man shall not roast his own venison*, Prov. 12: 27. (where *רִמְיָהוּ* is equivalent to *רִמְיָהוּ* *venison*, (אִישׁ רִמְיָהוּ) *vain things*, which neither profit nor deliver, 1 Sam. 12: 21. (אִלְיָהוּ הַחֹדֶד = הַחֹדֶד). We may consider as elliptical the expression *לְשׁוֹנָה חֲסָא רִבֵּק* Gen. 4: 7., which may be rendered, *sin* (like a wild beast is) *crouching at the door*, or, if the reader prefer, (thou art) *crouching at the door of sin*, taking *רִבֵּק* for *אֶתָּה*.

2. *Feminine Plural.*

§ 757. We meet also with a few instances in which feminine plural nouns are construed in the masculine. This takes place,

1. When the noun has a masculine termination, in which case the verb appears to agree with it formally, e. g. *וַיִּשְׁׁוּ נָשָׁיו אֶת־לִבּוֹ* and *his wives turned away his heart*, 1 Kings 11:3., *וְכָל־הַנָּשִׁים יִהְיוּ יָקָר*, and *all the wives shall give honour to their husbands*, Esth. 1:20., *וַיִּהְיוּ מַלְכוֹת וַפִּילִגְשִׁים* *queens and concubines, and they praised her*, Cant. 6:9; or when the noun has a feminine termination, and the verb either precedes it or is separated from it by some intervening word or words, e. g. *אִם יֵצְאוּ בָנוֹת שִׁילֹה* *if the daughters of Shiloh come out*, Judg. 21:21. Cant. 6:9., *וַיִּדְעֻם כִּי אֲנִי אֱלֹהֵי יִהְיֶה* and *ye (Aholah and Aholibah v. 44.) shall know that I am the Lord God*, Ezek. 23:49. Ruth 1:8.

2. When the noun is feminine in form, but denotes rational beings of both sexes, e. g. *הַמַּמְלָכוֹת הַלְלוּצִים אֹתְכֶם* *the kingdoms that oppressed you*, 1 Sam. 10:18., *שְׂאֵנִיּוֹת חֲדָדִי* *tremble, ye careless women*, Is. 32:11.; also when a feminine abstract noun is used for a masculine concrete, e. g. *שְׂמֵעוֹת יִבְהֹלוּ* *tidings shall terrify him*, Dan. 11:44. (*שְׂמֵעוֹת* for *מְלָאכִים messengers*).

## B. Number Neglected.

1. *Feminine Plural.*

§ 758. The number of feminine plural nouns is neglected in the following cases.

1. When the predicate precedes the noun, and especially when some word or words intervene between them, e. g. *וַיִּצְלְתָה אֶרְמְלוֹתֶיהָ סִירִים* and *her palaces shall spring up thorns*, Is. 34:13. (compare the expression *וּבְבֵשׁ חֶלֶב זֶבֶת חֶלֶב* Ex. 3:8. &c.), *נָלְקְדָה הַקְּרִיּוֹת* *the cities are taken*, Jer. 48:41., *עַד מָתַי תִּלְוִן בְּקִרְבֶּךָ מַחְשְׁבוֹת אוֹיְבֶךָ* *how long shall thy vain thoughts lodge within thee?* Jer. 4:14. (some render the passage thus, *how long will thou [Jerusalem] harbour thy vain thoughts within thee?*) 51:29., *קִשְׁתוֹתָם נִשְׁתַּחֲצוּ* *their bows are broken*, 51:56. (some render, *she [Babylon] breaks their bows*, scil. by her wickedness), *וְעֵינֵינוּ בָּצִיּוֹן יִרְאוּ* *then shall our eyes gaze on Zion*, Mic. 4:11., *קִשְׁת־בְּרוֹזָאָה יִרְעוּצֵי* *my arms stretch a bow of brass*, Ps.

18:35., **לֹא תִפֹּט אֶשְׂרִי** *his steps shall not slip*, Ps. 37:31., **חֲשֹׁמֶה סִפְחֶיהָ עֲפָר־אָרֶץ** *its floods wash away the dust of the earth*, Job 14:19. (others, as the English translators, take **סִפְחֶיהָ** in its ordinary signification of *aftergrowth*, and render, *thou [God] wastest away the spontaneous productions of the dust of the earth*).

2. When the predicate follows the noun, in which case frequently, though not always, some word or words intervene between the subject and predicate, e. g. **עֲדָה בָנוֹת** *branches* (lit. daughters, scil. of the tree) *ascend*, Gen. 49:22., **חַטֹּאתֵינוּ עֲנֵתָה בָנוּ** *our sins testify against us*, Is. 59:12., **חֲמֻצֹת נִחְשָׁה** *the fortresses are taken*, Jer. 48:41. (**נִחְשָׁה** is probably put in the singular to correspond to the preceding **נִלְבְּדָה**), **הַחֲרֻבָּה עֲרֵצַ תִּחְרַעֲרַר** *the broad walls of Babylon are broken in pieces*, 51:58., **אֵלֶּה הַצִּיּוֹנִים תִּשָּׁעוּ אֵלַי** *also the beasts of the field cry to thee*, Joel 1:20., **הַקִּרְוֹת הָיִינָה וְגו'** *the crowns shall be*, &c. Zech. 6:14., **חֲכֵמָה בִּיעָצָה חָכֵן** *plans are established by counsel*, Prov. 20:18., **וְהָרִיעַ בְּחִמּוֹת וְחֹרֶה** *ask now the cattle, and they shall instruct thee*, Job 12:7., **שִׁפְתוֹת קִסִּיל תִּבְלָעֵנּוּ** *the lips of a fool will swallow him up*, Eccl. 10:12.\* Also with nouns which have a plural form and singular meaning (see § 560), e. g. **חֲכֻמָּה בְּחוּץ תִּרְעָה בְּרַחֲבוֹת תִּתֵּן קוֹלָהּ** *wisdom cries without, she utters her voice in the streets*, Prov. 1:20. 9:1.; or which specify a singular noun understood, e. g. **עֵינָיו קָמָה** *his eyesight was dim*, 1 Sam. 4:15. Eccl. 4:8. **עֵינָיו** equivalent to **רְאִיָּה** as in Eccl. 5:10.).

### 2. Masculine Plural.

§ 759. The number also of masculine plural nouns is neglected in the following cases.

1. a. Frequently when the verb commences the phrase, so that the writer's attention is not yet attracted to the number of the noun to be subsequently introduced, e. g. **נִיאָמַר בְּנֵי גָד** *then spoke the children of Gad*, Num. 32:25. Judg. 8:6., **יָבוֹא דְבָרֶיךָ** *let thy words come to pass*, Judg. 13:12., **עָנָה אֵיִים** *the jackals cry*, Is. 13:22., **יָבוֹא־לָהּ הַפֹּתְדִים** *the spoilers shall come to her*, Jer. 51:48., **יָאָנְחִי דְבָרֵי שִׁאֲנִי** *the words of my groaning are far from helping me*, Ps. 22:2. This

\* Compare with these instances the singular construction of the Arabic *plurales fracti*, as also of the Greek neuter plurals, to which gender the Shemitish feminine approaches the nearest in its nature and uses (see § 739. 2. b.).

construction is exceedingly common with the substantive verb *הָיָה*, e. g. *וְהָיָה הָעָם לַלָּבָן* *so the feeble ones became Laban's*, Gen. 30 : 42., *לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים*, *thou shalt have no other gods*, Ex. 20 : 3. Deut. 5 : 7., *וַיְהִי לִפְנֵיהָ יֶלְדִים* *and Peninah had children*, 1 Sam. 1 : 2., *וְהָיָה פְּלָגִים* *and there shall be rivulets*, Is. 30 : 25.; and also with passive verbs, e. g. *וַיֵּלֶד שְׁנֵי בָנִים* *two sons were born*, Gen. 10 : 25. 41 : 50., *וַיָּבֹא לָנוּ שִׁבְעָה אֲנָשִׁים מִבְּנָיו* *let seven of his grown up sons be delivered to us*, 2 Sam. 21 : 6.\*

b. This *toq* is often the case when another verb belonging to the same subject but placed after it is put in the plural (see §744), e. g. *וְהָיָה וְהָיָה מְאֹדָה . . . וְהָיָה וְהָיָה* *let there be lights, and let them be, &c.* Gen. 1 : 14., *וְהָיָה אֲנָשִׁים אֲשֶׁר הָיוּ טְמֵאִים* *now there were certain men who were unclean*, Num. 9 : 6., *וַיָּשָׁבוּ לִפְנֵי . . . אֲנָשִׁים* *and there came certain men, and sat before me*, Ezek. 14 : 1., *וַיַּעֲשׂוּ כַּעֲשֵׂת הַיְּהוּדִים* *and the Jews undertook to do as they had begun*, Esth. 9 : 23.†

2. a. Less frequently a verb is placed in the singular after a masculine plural subject, when the writer's attention is diverted by some intervening word, e. g. *וַיֵּלֶד אֲשֶׁר יָלַד לוֹ* *the sons of Jacob who were born to him*, Gen. 35 : 26. 46 : 22, 27., *וַיִּהְיֶה כְּבֹדָה* *the righteous are bold as a lion*, Prov. 28 : 1. (we may however consider the verb as agreeing with the latter noun, supplying the ellipsis of *אֲשֶׁר*, and render, *the righteous are like a lion, who is bold*), *וַיִּהְיֶה לוֹ בָּתִּירִים* *I had house-born servants*, Eccl. 2 : 7. (or we may consider the verb as agreeing with the governing noun *בָּתִּירִים*, see § 733. 3. b.).

b. This occurs especially when the subject is a plural used distributively instead of a singular, to make a predication concerning any or every individual out of many, rather than of a number at once. This emphatic construction is precisely the reverse of that detailed §751, where for the same purpose, a singular noun is employed collectively with a plural verb, e. g. *וַיְבָרֶכְהָ אֵת הַכּוֹרֵחַ* *cursed (be) every one that curses thee*, and *blessed every one that blesses thee*, Gen. 27 : 29. Num. 24 : 9., *וַיִּהְיֶה אֵת עַבְדֶּיךָ* *each of thy servants (is) a shepherd*,

\* This is a common construction in Arabic, e. g. *قَالَ الْمَلَأُ مِنْ قَوْمِهِ* *the chiefs of his people said*, Kor. 7 : 58, 64, 73, 172.

† This also frequently appears in Arabic e. g. *كَفَرَ الَّذِينَ قَالُوا* *they believe not who say, &c.* Kor. 5 : 19.

Gen. 47: 3., *מַעֲלִיר יוֹמָתוֹ whoever is its owner shall be put to death*, Ex. 21: 29, 36., *מִזֵּד יִמָּחַ מִזֵּד מִזֵּד any one that profanes it shall surely be put to death*, 31: 14., *בֵּרַכְתָּהּ מִאֲשֶׁר blessed (is) every one that retains her*, Prov. 3: 18., *צִפְנֶיהָ צִפְנֶיהָ whoever hides her hides the wind*, 27: 16.

3. a. A few masculine nouns used only in the plural form (see § 560), although usually treated as plurals, are sometimes construed logically in the singular, e. g. *וְלֹא יִהְיֶה עוֹד הַמַּיִם לַמַּבּוּל the water shall not again become a flood*, Gen. 9: 15. Lev. 11: 34. Num. 19: 13, 20. 24: 7. 2 Kings 3: 9. Ps. 124: 5., *פִּי כִסְיִילִים יִרְעֶה אֲנִי the mouth of fools feeds on foolishness*, Prov. 15: 14.\*

b. This is regularly the case with the plurals of preëminence, or nouns which when employed as names of the only and true God are put by a Hebrew idiom in the plural, to denote superior dignity, preëminence. These are *אֱלֹהִים God*, *אֲדֹנָי Lord*, *שְׁדֵי Almighty* (see § 553).

a. With *אֱלֹהִים God*, e. g. *בָּרָא אֱלֹהִים God created*, Gen. 1: 1., and thus constantly in all ages of the language. When idols or false gods are denoted by it, it is construed in the plural, e. g. *אֱלֹהֵי יִשְׂרָאֵל these (are) thy gods, O Israel*, &c. Ex. 32: 4, 8. 1 Kings 19: 2. 20: 10. &c.; and even when applied to the true God, a few instances are found where it is construed formally in the plural, e. g. *הִקְדַּעַת אֱתֵי אֱלֹהִים God caused me to wander*, Gen. 20: 13. (though here Abraham appears to use the plural in compliance with the notions of Abimelech), *כִּי שָׁם נִגְלוּ אֵלָיו הָאֱלֹהִים because there God appeared to him*, Gen. 35: 7., *אֲשֶׁר יִרְשִׁיעַ אֱלֹהִים whom God (meaning the judges) shall condemn*, Ex. 22: 8. (here construed in the plural because used instead of the plural noun *שֹׁפְטִים judges*), *אֲשֶׁר הָלַכְוּ אֱלֹהִים whom God went to redeem*, 2 Sam. 7: 23. (in the parallel passage 1 Chron. 17: 21., the verb as usual is put in the singular), *יֵשׁ אֱלֹהִים שֹׁפְטִים בָּאָרֶץ there is a God that judges on the earth*, Ps. 58: 12.

β. With *אֲדֹנָי Lord*, e. g. *שְׁלֹחַנָא בְּדֹתֶשְׁלָח send, Lord, I pray thee, by means (of whom) thou wilt send*, Ex. 4: 13. Dan. 9: 7, 16, 19., *אֲדֹנָי מַעַלְהָ עֲלֵיהֶם אֲדֹמֵי הַנָּהָר the Lord (is) about to bring upon them the waters of the river*, Is. 8: 7. In a few instances the common plural *אֲדֹנָיִם* is applied, on a principle analogous to the preceding, to a single earthly master, e. g. *עַד בּוֹא אֲדֹנָי until his*

\* Hither might also be referred the example Lam. 4: 16. in § 733. 3. b.

*lord's coming*, Gen. 39 : 16, 19, 20., *לְיָד אֱלֹהִים קָשָׁה* *into the hand of a cruel lord*, Is. 19 : 4.\*

γ. With *שְׂדֵי* *Almighty*, e. g. *שְׂדֵי יִבְרַכְךָ* *the Almighty who shall bless thee*, Gen. 49 : 25., *שְׂדֵי יַעֲזֹבֶנְךָ* *אִם* *does the Almighty pervert justice?* Job 8 : 3., *מְאֹד* *לִי מָאֵד* *the Almighty has dealt very bitterly with me*, Ruth 1 : 20, 21.

### C. Gender and Number neglected.

§ 760. 1. Occasionally a verb remains in its simple from, the masculine singular, even when its subject is a feminine plural; so that both gender and number are neglected. This takes place when the verb precedes the noun, e. g. *וַיְהִי יָדָיו אֲמֹנָה* *and his hands were steady* (lit. *firmness*, see § 732. 1.), Ex. 17 : 12., *וְלֹא הָיָה לָהֶם יָדַיִם* *and they had no power*, lit. *hands*, Josh. 8 : 20., *לֹא נִמְצְאוּ נָשִׁים* *there were no women found*, Job 42 : 15. It will be observed that in all the above instances the noun has a masculine form (see §§ 757. 1., 759. 1.).

2. Occasionally too when the verb is placed after the noun, e. g. *לָכֶם אֲרֵבַע חֵיזָה יִהְיֶה לָכֶם* *the four (remaining) parts shall be your own*, Gen. 47 : 24., *וַיֹּאכַל מִצּוֹת יֵאָכֵל* *unleavened bread shall be eaten*, Ex. 13 : 7. (where *מִצּוֹת* is construed like its opposite *חֻמֶּץ*) Num. 28 : 17. Ezek. 45 : 21., *עֵינֵי גְבוּרָתוֹ אָדָם שָׁפֵל* *the lofty looks of man shall be humbled*, Is. 2 : 11., *שְׂדֵי חֶשְׁבוֹן אֵמָלֵל* *the fields of Heshbon languish*, Is. 16 : 8. Hab. 3 : 17. (but in these last instances we may consider the verb as agreeing with the governing noun, see § 733. 3. b.).

§ 761. For the neglect of grammatical agreement in pronouns and pronominal suffixes, see Chap. VII.

### Impersonal Constructions.

§ 762. We have seen that the gender and number of verbs, as well as of other predicatives and attributives, are usually regulated by that of the noun on which they depend, and with which they almost always

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\* On this Jarchi remarks, *קריי בלשון רבים ואפילו יחיד* *every expression of dominion is made in the plural, though it be (logically) singular.*

either formally or logically agree. But in Hebrew a verb is often used impersonally, as it is called, that is to say, without any particular noun expressed or understood on which it can be said to depend. And this takes place in the following ways.

1. *a.* When an event is predicated without any reference to the agency by which it is effected. For this purpose the third person singular, as in Latin and English, is employed, and frequently in the masculine, as being the simplest form, e. g. אֲלֵי־יָרֵעַ בְּצִינָהּ *let it not be grievous in thy sight*, i. e. do not feel aggrieved, Gen. 21 : 12., וַיֵּצֵר לָהֶם מְאֹד *and it was very distressing to them*, i. e. they were greatly distressed, Judg. 2 : 15. Job 20 : 22., לֹא יָבִיחַ לָךְ *there shall be no rest for thee*, Is. 23 : 12. Job 3 : 13. Hither are to be referred the constantly recurring formulæ וַיְהִי and וַיְהִיָּה *it was, it came to pass* (see § 669. 1. *b.*).

*b.* The feminine form is likewise employed, as bearing the greatest affinity to the neuter (see § 739. 2. *b.*), e. g. וַתְּהִי־רוּחַ בְּיַשְׁרָאֵל *and it was a custom in Israel*, Judg. 11 : 39., וַתַּצַּר לְדָוִד מְאֹד *and David was greatly distressed* (see Judg. 2 : 15), 1 Sam. 30 : 6. 2 Sam. 13 : 3, 9., וְלֹא תָקִים וְלֹא תֵהְיֶה *it shall not stand, neither shall it come to pass*, Is. 7 : 7., יֵאָתֶה לָּךְ *for it becomes thee*, Jer. 10 : 7. 44 : 21., עַתָּה תָּבוֹא אֵלַיָּה *now it is come to thee*, Job 4 : 5.

2. Occasionally the plural form is employed in poetry, e. g. בְּצֹאֵן שְׂתֵר *like the sheep they lay them in the grave*, i. e. they are laid in the grave like sheep, Ps. 49 : 15., וַיִּוָּסְפוּ לָּךְ שָׁנֹת חַיִּים *and they shall increase to thee the years of life*, i. e. the years of thy life shall be increased in number, Prov. 9 : 11., וַלֵּילֹת עָמַל מְפַלִּי *and nights of trouble they appoint to me*, i. e. wearisome nights are appointed me, Job 7 : 3. 17 : 12. 34 : 20.

§ 763. 1. Verbs again are construed impersonally to denote the performance of an action by some person or persons, but without mentioning by whom. For this purpose the third person masculine is usually employed, which corresponds to the use of verbs of the same form with the indefinite French *on*,\* e. g. לֹא־מָצָא עֹזֶר בְּנֹהֵד *one found no help meet for him*, i. e. no suitable helpmate was found for him, Gen. 2 : 20. 11 : 9. 16 : 14. 48 : 1, 2., כָּפַר זָהָב טָהוֹר יַעֲשֶׂה אֹתָהּ *of a talent of pure gold one shall make it*, i. e. it shall be made, Ex. 25 : 39. 27 : 8., וְהִכְהֵן אֶשֶׁר יִמָּשַׁח אֹתוֹ *the priest whom one shall anoint*,

\* English *one*; though in this language the passive construction is usually preferred.

i. e. who shall be anointed, Lev. 16 : 32., *אָנַחַד אֵלַי* *one has told me*, it has been told me, 1 Sam. 23 : 22. 2 Sam. 16 : 23., *יֵשׁוּא אֶחָדוֹל דָּמָשְׁקַם* *one shall carry off the riches of Damascus*, i. e. they shall be carried off, Is. 8 : 4. Occasionally *אֵישׁ* (= Germ. *man*) is supplied, e. g. *אֵישׁ אָמַד הָאֵישׁ* *so one used to say*, 1 Sam. 9 : 9., also in 2 Sam. 16 : 23. according to the K'ri.

2. Sometimes the third person plural is employed, a construction not unfrequently found in other languages,\* e. g. *מִזְבֵּחַ אֲשֶׁר יִקְרִיבוּ* *a beast of which they make an offering*, i. e. which it is customary to offer, Lev. 27 : 9, 11., *וַיִּגְדְּדוּ לְשָׁאוּל* *and they told Saul*, meaning simply, Saul was told, 1 Sam. 18 : 20., *לֹא תוֹסִיפִי יִקְרָאֲרֶלָךְ* *thou shalt not continue (that) they call thee tender*, i. e. thou shalt no longer be called tender, Is. 47 : 1. 64 : 3., *לֹא יִסְפְּדוּ לָהֶם* *they shall not lament for them*, i. e. they shall not be lamented, Jer. 16 : 6, 7., *יִתְּנוּ לָנוּ מִן הַדִּיצִים וְנֹאכְלָם* *let them give us pulse that we may eat*, i. e. let pulse be given us to eat, Dan. 1 : 12. Neh. 2 : 7.

§ 764. Sometimes the active participle of a verb used impersonally is employed as its subject, in the singular, e. g. *כִּי יָמוּת מִוּת* *if a dying man die*, meaning, if any one should die, Num. 6 : 9., *כִּי יִפֹּל יִפֹּל* *if a faller fall*, i. e. if any one should fall, Deut. 22 : 8., *וְשֹׁמֵעַ וְשָׁמַע* *and a hearer hear*, i. e. and whoever shall hear, 2 Sam. 17 : 9. Ezek. 33 : 4., *יֵין לֹא יִדְרֹךְ הַדֶּרֶךְ* *the treader shall not tread out wine*, i. e. none shall tread out wine, Is. 16 : 10. 28 : 4. And also in the plural, e. g. *נִטְעִי נִטְעִי* *planters plant*, Jer. 31 : 5., *עַל־צִבְיָי הִרְשֵׁהוּ חֲרֹשֶׁהוּ* *the ploughers ploughed over my back*, Ps. 129 : 3.

§ 765. Sometimes the passive form is used impersonally, which is not unfrequently the case in Latin, e. g. *לִזְאֹת יִקְרָא אֲשֶׁרָה* *this shall be called* (lit. to this it shall be called) *woman*, Gen. 2 : 23. Is. 1 : 26., *אָז הֵיחֹל לִקְרָא בְּשֵׁם יְהוָה* *then it was begun to call upon the name of Jehovah*, i. e. men began to call, &c. Gen. 4 : 26., *עַל־כֵּן יֹאמַר* *therefore it is said*, 10 : 9. Is. 61 : 6. 62 : 4. Jer. 16 : 14. Hos. 2 : 1., *לֹא תִמְשָׁךְ עוֹד* *it shall be prolonged no further*, Ezek. 12 : 25.

§ 766. Occasionally too the second person is employed instead of the third, as is frequently the case in English and Latin, when the speaker for greater emphasis directs his discourse immediately to his auditor, although intending it to be of universal application, e. g.

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\* Compare the frequent use of the Greek *ποσι*, Lat. *aiunt*, Eng. *they say*, Pers. *آوردند*, &c.

וְכִי תָבִיב קָרְבֵּן מִנְחָה *and if thou bring as an oblation a meal-offering*, i. e. if any one bring, &c. Lev. 2 : 4., וְלֵךְ תִּכָּה, *smite a scorner*, i. e. let him be smitten, Prov. 19 : 25., אֶךְ בְּדַבְרֵי אִישׁ אָזַן תִּזְרֹת *seest thou a man hasty in his words*, i. e. if such a man be seen, found, 29 : 20., תִּשְׁכֹּן בְּאֹהֶל־וּמִבְלִילֹךְ *thou shalt dwell in his tent, because he is not*, i. e. any one may dwell, &c. Job 18 : 15. The infinitive with a pronominal suffix of the second person is used for the same purpose, e. g. בֹּאֲכָה גֵרָרָה (in) *thy coming to Gerar*, i. e. as one comes to Gerar, Gen. 10 : 19, 30. 13 : 10. 1 Sam. 17 : 52.

§ 767. The subject of a verb not construed impersonally is sometimes omitted when it may readily be supplied from the context, e. g. לֹא נִשְׁאַר בָּהֶם עֶרְאֶלֶת *there was not (a man) left of them, even a single one*, Ex. 14 : 28. (supply אִישׁ), וְנִחַם עֲלֶיהָ, *but (mine eye) spared thee*, 1 Sam. 24 : 11. (supply עֵינִי), לֹא יִפֹּל מִדְּבַר יְהוָה אֶרֶצָה, *(ought) of the word of the Lord shall not fall to the ground*, 2 Kings 10 : 10. (supply דְּבַר as in Josh. 21 : 45.), כִּי חָרָה לוֹ, *because his (anger) burned*, because he was angry, 2 Sam. 22 : 8. Ps. 18 : 8. (supply אָתָּה), לָמָּה יִתֵּן לְמַה יִּתֵּן, *why does (the Lord) give light to the wretched ?* Job 3 : 20. (supply יְהוָה).\*

### Change of Person.

§ 768. The Hebrew prophets are accustomed by a bold figure of speech, which grammarians call *enallage personarum*, to change sometimes the person of the subject of discourse from the third to the first or second, and *vice versâ*, thus giving greater variety and force to their exhortations.

1. *a.* The change from the third person to the first occurs chiefly in promises and denunciations made by God himself, where, after a declaration concerning his purposes made in the third person, the form is suddenly changed, and the Deity is represented as uttering the predictions directly in the first person, e. g. וְבֵרַךְ אֶת־לֶחֶמְךָ וְאֶת־מִימֶיךָ, *he shall bless thy bread and thy water, and I will remove sickness from among thee*, Ex. 23 : 25., כִּי יִבְצֵעַ יְהוָה אֵת, *when the Lord has performed all his work, I will punish*, &c. Is. 10 : 12. It occurs also where the prophet in treating of some important national event gives greater vividness to

\* Compare *παρέχει μοι*, scil. ὁ Θεός, Herod. 3. 73.

his discourse by suddenly representing the nation as speaking in its own person, e. g. *בֵּית־אֵל יִמְצְאֵנִי רָשָׁם יִדְבָּר עִמָּנִי* (in) *Bethel he finds him, and there he speaks with us*, Hos. 12 : 5., *בְּנֹהַר יַעֲבֹד בְּרִגְלֵי שָׁם*, Hos. 12 : 5., *when he went (lit. in his going) through the land of Egypt, I heard a language I understood not*, 81 : 6.

b. The contrary change, from the first person to the third, occurs for the most part only after instances like the preceding, that is to say, where the first person has been substituted for the third, e. g. *וְהִדַּשְׁתִּיהָ יְהוָה וְיָחִי וְיִחְיֶה וְיִחְיֶה וְיִחְיֶה וְיִחְיֶה* and *I will drive thee from thy station, and from thy state he shall pull thee down*, Is. 22 : 19., *אֲבֵן יִסֵּד בְּצִיּוֹן אֲבֵן*, Is. 22 : 19., *I am he who shall lay, &c.* 28 : 16., *בְּמַעַם אוֹיְבֵיהֶם אֶכְנִיעַ . . . מִשְׁנָאֵי יְהוָה יִכְחָשׁוּ לוֹ*, Is. 28 : 16., *I should soon have subdued their enemies, the haters of the Lord should have submitted themselves to him*, Ps. 81 : 15, 16.

2. a. Sometimes one by or to whom a promise or threat is made, after being spoken of in the third person, is suddenly addressed directly in the second, which gives additional point to the declaration, e. g. *יִכְבֹּשׁוּ עֵצֵינוּ וְחֲשָׁלוּהָ* for *they shall be ashamed of the oaks that ye have desired, &c.* Is. 1 : 29., *בְּמַצּוֹלוֹת יָם כְּלִיחֶשְׁאוֹתָם* he *will subdue our iniquities, and thou wilt cast into the depths of the sea all their sins*, Mic. 7 : 19. (here, it will be perceived, is a double conversion, viz. from a third to a second person and also from a first to a third), *וְיִהְיֶה הָרָשִׁי יְהוָה לְבָבְכָם לְעַד*, Ps. 22 : 27., *I will go in the strength of the Lord God ; I will commemorate thy righteousness*, 71 : 16., *וַיֹּאכִילֵהוּ מִחֶלֶב חֶסֶד וּמִצֹּרֵי דִבְשׁ אֲשֶׁר־בָּרֶךְ*, Ps. 81 : 17. (here too, besides the change from the third to the second, there is also one from the third to the first).

b. The converse of the above also takes place, i. e. the second person is sometimes exchanged for the third, which is seldom the case except when such second person has been substituted for a third, e. g. *רַבּוֹת רְאוּת וְלֹא תִשְׁמַר פִּקְחֵי אָזְנוֹתָם וְלֹא יִשְׁמַע* seeing many things thou *heedest not ; opening the ears, he hears not*, Is. 42 : 20. 54 : 1. 61 : 7., *וְנִתְיַבְחִיהָ לֹא תִמְצָא* behold I am about to hedge up thy way, so that she shall not find her paths, Hos. 2 : 8., *וְיִהְיֶה חֲרָבִי עַל־הָאֲשִׁיּוּתִים* ye *Ethiopians also, they shall be slain by my*

*sword*, Zeph. 2 : 12., וְנִשְׁמְרֶתֶם בְּרִיחֵכֶם וּבְאִשְׁתֵּי נְעוּרֵיךָ אֶל יְבֻנָּךְ *take heed to yourselves, and to the wife of thy youth let him not act perfidiously*, Mal. 2 : 15., וְיִשְׂרָאֵל בָּטַח בִּיהוָה עֲזָרָם וּמִגֹּנָם הוּא *O Israel, trust in the Lord; he is their help and their shield*, Ps. 115 : 9, 10, 11. (in these last instances it will be seen there is a change of number as well as of person).

§ 769. There is another deviation from the usual employment of the persons which has its counterpart in most of the modern languages of Europe. This is the use of the third person instead of the second, through deferential politeness, e. g. אֲדֹנָי שְׁמַעֲנוּ *let my lord hear us*, Gen. 23 : 6. 44 : 19. Josh. 5 : 14. And also the use of the first person plural instead of the singular, indicative of majesty, dignity, e. g. נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ *let us make man in our image*, Gen. 1 : 26. 11 : 7., כָּלל אֲשֶׁר שְׁמַעֲנוּ בְּאָזְנוֹנֵינוּ *according to all that we have heard with our ears*, 2 Sam. 7 : 22.\*

## CHAPTER IV.

### POSITION AND COMPARISON OF ADJECTIVES.

#### *Position.*

§ 770. We have already seen that an adjective forming the predicate to a proposition differs from the same word employed as a qualificative with respect to its reception or non-reception of the article (§ 724). There exists another peculiarity by which a predicative is distinguished from a qualificative adjective, and this is its position with regard to the subject, viz. whether placed before or after it.

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\* The same use of the plural is found in Chaldee, e. g. הָיָה מַלְכָּא מְלִיקָא דְּוִדְעִיקָא *for thou hast made known to us the king's matter*, Dan. 2 : 23, 36. Ezra 4 : 18.

Here we find the Hebrew usage to be precisely the reverse of that which prevails in the languages of modern Europe: a qualificative adjective being usually placed *after* the noun to which it refers, e. g. חָכָם אִישׁ *a wise man*, 1 Kings 2:9., יְפֵה רָמָה *a beautiful woman*, Prov. 11:22., חֲכָמִים חֲכָמִים *wise men*, Deut. 1:13., חַמְצוֹת הַגְּדֹלִים *the great lights*, Gen. 1:16.; and a predicative one *before* it, e. g. כָּבֵד הָרָעָב *the famine (was) grievous*, Gen. 12:10., טוֹבָה חֲכָמָה *wisdom (is) good*, Prov. 8:11., יְרֵכֵי יְהוָה הַיְשָׁרִים *the ways of the Lord (are) right*, Hos. 14:10., רַבּוֹת רָעוּת צְדִיק *many (are) the afflictions of the righteous*, Ps. 34:20.

§ 771. The reason of this appears to be as follows. When an adjective serves as a qualificative, the idea it expresses is accessory to that of the noun it belongs to, which as the principal member of the compound term is placed first, by a constant law of the Shemitish languages, according to which the most important words assume the right of priority in the sentence. But when an adjective forms the predicate of a proposition, the case is different: for then, instead of being an appendage to a noun, it constitutes a most important part of the sentence; and accordingly is placed before the noun, at or near the commencement of the proposition, in compliance with the same general principle.

§ 772. The rule concerning the position of qualifying adjectives holds good with but very few exceptions with respect to nouns both definite and indefinite.\* That which relates to predicative adjectives is most strictly observed when the subject is indefinite: because their predicative nature is then left to be ascertained from the position and context alone.† When the noun is definite, the position of the adject-

\* Occasionally a qualificative is placed emphatically before an indefinite noun, as for instance the adjective רַבִּים צִידִים *many hunters*, Jer. 16:16. Ps. 89:51. 1 Chron. 28:5., רַבּוֹת עָתִידִים *many times*, Neh. 9:28.: and also when the noun is specified by a pronominal suffix, e. g. צְדִיק עַבְדִּי *the righteous one my servant*, i. e. my righteous servant, Is. 53:11., so בְּגֹדוֹת אֶחָדָהָּ *her treacherous sister*, Jer. 3:7, 8, 10.; or by a noun in regimen, e. g. מַשְׁבִּירֵי הַיָּם *the mighty breakers of the sea*, Ps. 93:4. The adjectives in the following passage, although viewed by some as qualificatives, are in reality predicates: עֵי רָעָתִי רַבִּים מַשְׁעִיכֶם וְצַחֲמֵיכֶם *for I know your transgressions (are) manifold and your sins mighty*, Amos 5:12.

† A predicative adjective is rarely placed after an indefinite noun, and only when its nature is clearly evinced by the context, e. g. עֵי צָרָה קְרוֹבָה *for danger (is) near*, Ps. 22:12.

tive is of less importance, since its precise nature can then be determined from the reception or non-reception of the article: for when a qualificative, it necessarily takes the article in order to agree with the noun; but when a predicative, it must remain indefinite (§ 724). Consequently we find that a predicative adjective whose subject is definite either by signification, construction, or the reception of the article (§ 716), assumes the following positions with respect to it.

1. According to the general rule, it is usually placed before the noun to which it refers, and which constitutes the subject of the proposition, e. g. טוב יהוה *Jehovah (is) good*, Ps. 34 : 9., רבה רעת האדם *the wickedness of man (was) great*, Gen. 6 : 5. Ps. 111 : 2., גדול כבודו *his glory (is) great*, Ps. 21 : 6. 119 : 96., טובה הארץ *the land (is) good*, Num. 14 : 7. Deut. 1 : 25.

2. Less frequently it follows the noun, when, as the adjective is without the article, the sense is still perspicuous, e. g. יהוה בציון גדול *Jehovah (is) great in Zion*, Ps. 99 : 2., כחור כחול *his strength (is) great*, Judg. 16 : 5, 6, 15. Jer. 50 : 34. Ps. 99 : 3. Prov. 23 : 11., הקריר הזאת *this city (is) near*, Gen. 19 : 20. 29 : 2, 7. 1 Kings 18 : 2. Ps. 104 : 25. And especially when the substantive verb is employed as a copula, e. g. נהרגה גדולה מאד *and the slaughter was very great*, 1 Sam. 4 : 10. 14 : 52., נהרגה חלילה חזק מאד *and his sickness was very severe*, 1 Kings 17 : 17.

§ 773. These constructions obtain also when the subject is a pronoun of the first or second person, which is likewise definite: thus before the subject, e. g. שחורה אני *I (am) black*, Cant. 1 : 5., צדיק אתה *thou (art) righteous*, Neh. 9 : 8.; after the subject, e. g. אני ישנה *I (am) asleep*, Cant. 5 : 2., עזרני היום חזק *as yet I (am) strong this day*, Josh. 14 : 11., ואתה צדיק *and thou (art) righteous*, Neh. 9 : 33., ראה *behold thou (art) fair*, Cant. 1 : 14, 15.

§ 774. The demonstrative pronouns follow the same rules with regard to position as adjectives. Thus, when used as qualificatives, they are placed with the article (§ 724. II. 2.) after the noun to which they refer, e. g. המקום הזה *this place*, Gen. 28 : 17., העיר הזאת *this city*, Gen. 19 : 20., הדברים האלה *these things*, Gen. 22 : 1.; but when as predicatives, they are placed without the article (§ 724. I. 2.) before the subject, e. g. ספר תולדות אדם *this (is) the book of the generations of Adam*, Gen. 5 : 1., זאת תורת האדם *this is the way of mankind*, 2 Sam. 7 : 19. Zech. 14 : 12., אלה שמות בני ישראל *these are the names of the children of Israel*, Ex. 1 : 1.

*Comparison.*

§ 775. In Hebrew as in other languages, a quality may be attributed to an object with different degrees of intensity. When no intimation is made relative to this particular, it is said to be in the *positive* degree; when represented as existing in one object with greater or less intensity than in another, or with too great or too little intensity for a given purpose, it is said to be in the *comparative* degree; and lastly, when a quality is represented as existing in the individual object or objects spoken of with the greatest or least intensity as compared to the same quality in an entire class or assemblage of objects, it is said to be in the *superlative* degree. The construction of the simple or positive form of attributives has already been discussed; so that there remains for us to exhibit the modes by which the comparative and superlative degrees are indicated.

*Comparative Degree.*

§ 776. The comparative and superlative degrees of the quality denoted by an adjective are in different languages differently expressed. In some they are symbolically indicated by an extension of the form of the adjective consisting of an added termination, which appropriately represents the increase of force intended to be conveyed, thus *σοφός, σοφώτερος, σοφώτατος*; *sapiens, sapientior, sapientissimus*; *wise, wiser, wisest*. While in others the adjective remains unchanged, and the comparison is denoted by separate particles; as is constantly the case in French, thus *sage, plus sage, le plus sage*; and frequently also in English, as *tranquil, more tranquil, most tranquil*. The relation too of the compared noun with that with which the comparison is made is usually indicated by a particle, as *ή, quàm, que, than*; or by an inflection of the latter noun, as for example the genitive case in Greek and the ablative in Latin.

§ 777. In the Hebrew language, whose nouns both substantive and adjective are but sparingly inflected, the adjective undergoes no change of form for the purpose of indicating the degrees of comparison; this being effected by placing in contrast the noun compared and that with which the comparison is made. For this purpose is employed the preposition *מן* (§ 608), which being prefixed to the latter noun indicates that the former departs or differs *from* it in the intensity of

its attribute, and, unless otherwise specified, surpasses it, e. g. *הִיא טוֹב מִחֶרֶם כֶּסֶף* *her gain (is) good from the gain of silver*, i. e. her gain differs in goodness from that of silver, is better than it, Prov. 3 : 14., *אַתָּה חָכָם מִדָּנִיֵּאל* *thou art wise from Daniel*, i. e. thou differest from him in wisdom, art wiser than he, Ezek. 28 : 3., so *עֲצָמַי מְרֻבִּים מִשְׁעָרֵי רֹאשִׁי* *they are more numerous than the hairs of my head*, Ps. 40 : 13.\* The construction is the same when the attributive is contained in a neuter verb, e. g. *אֲנִי גָדוֹל מִפָּדָיְךָ* *I am greater than thou*, Gen. 41 : 40.

§ 778. The same construction is employed to signify *excess* in the quality attributed, e. g. *וְנִסְלָאוֹת מִפִּי* *things great or high from me*, i. e. too high for me, Ps. 131 : 2. ; and likewise when the attributive is contained in a neuter verb, e. g. *עֵינָיו מְרֻאוֹת* *his eyes were too weak to see*, Gen. 27 : 1.

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\* In Chaldee, Syriac, and Ethiopic also the comparative is denoted by employing the adjective in its original form followed by the preposition Chald. *בִּן*, Syr. *مِن*, Eth. *ከ* or *ከኒ*, all equivalent to the Heb. *בִּן*. In Arabic it is indicated by a change in the adjective itself, which takes the form *أَفْعَلٌ*, and

is also followed by the preposition *مِنْ*, e. g. *وَمَنْ أَظْلَمُ مِمَّنْ أَفْتَرَى*

*and who is more unjust than he who devises lies?* Kor. 6 : 21. 7 : 35. This form of the adjective, however, cannot properly be called a comparative in the occidental sense of the term. It is in reality a symbolically emphatic or intensitive form, made like the greater part of the *plurales fracti* by extending the form of the singular by the addition of a weak letter, and is used also to denote the superlative (see § 785. note.). In Persian, comparison is indicated by adding to the positive

form of the adjective the termination *تَر* (Sanscr. *तरा tara*, Gr. *τερος*) for the comparative, and *تَرِین* for the superlative, e. g. *بَ good, بَهِتَر better,*

*بَهِتَرِین best*; and by placing before the noun with which the comparison is made the particle *آز* from (comp. Heb. *בִּן*) or *کَ* than (Lat. *quàm*, Fr. *que*),

e. g. *بوسْتانی تازه تر از گِلستانِ اِرم* *and the garden was fresher than the rose-garden of Iram*. The simple forms of the adjectives, Arab. *خَيْرٌ* and

Pers. *بَ good*, are also used with the particles *مِنْ* and *کَ* as comparatives, e. g. *أَنَا خَيْرٌ مِنْهُ* *I am better than he*, Kor. 7 : 11.,

*صبر درویش بَد* *the patience of the poor is better than the generosity of the rich*, Sad. Gulist., a construction identical with that of the Hebrew.

§ 779. As the comparative degree is denoted in Hebrew solely by thus contrasting the noun compared with that with which the comparison is made, this latter, accompanied by the exponent of the contrast *מִן*, must always be expressed, since without it the attributive would necessarily be regarded as a positive.\* The principal varieties of the comparative are the following.

§ 780. A noun or an attributive used as a noun is compared to a noun or pronoun by means of an adjective or of a neuter verb followed by the preposition *מִן*. Thus,

1. a. To a noun, e. g. טוֹב טוֹב שֶׁם מְשֻׁמָּן טוֹב *reputation (is) better than good ointment*, Eccl. 7 : 1., רַבִּים בְּנֵי שׁוֹמְמָה מִבְּנֵי בְּעֻלָּה *the children of the desolate are more numerous than the children of the married one*, Is. 54 : 1., טוֹב אָרֶךְ אַפְסִים מִגְּבוּר וּמִשַׁל בְּרוּחוֹ מִלֵּכָר עִיר *the slow to anger is better than the mighty, and the ruler of his spirit than the taker of a city*, Prov. 16 : 32. 17 : 1. 27 : 5. Cant. 4 : 10. ; אוֹקִיר אֲנִישׁ מִזָּה *I will make a man more precious than fine gold*, Is. 13 : 12. Occasionally the attributive appears to be omitted where it may readily be supplied from the context, e. g. מִצְחָרִים יָקִים חֹלֶד (thy) *life shall spring up (brighter) than the noon*, Job 11 : 17. †

\* This omission, however, is found to take place in a very few instances, where the comparative nature of the attributive is clearly evident from the context, e. g. וְהָיָה חֲשׁוֹב הַרְאָה חֲשׁוֹבוֹת גְּלוּלוֹת *but turn again, and thou shalt see greater abominations*, scil. than these, Ezek. 8 : 6, 13. (supply מִצְחָרִים, which see v. 15.).

† This may also be rendered, by taking *מִן* in its ordinary acceptation, *life shall spring from the noon*, i. e. shall be bright and unclouded, as though proceeding from the noon. Some too consider and translate the following passages as instances of elliptical construction, viz. הִנֵּה אַתֶּם וְעֲמַלְכֶם מֵאֲדָם *behold ye (are) less than nothing, and your work (less) than naught*, Is. 41 : 24., יָשָׁר מִמְּסֻכָּה *the upright (is) sharper than a thorn-hedge*, Mic. 7 : 4., הֵמָּה בְּחֶבֶל יָדָהּ *they (are) altogether (lighter) than vanity*, Ps. 62 : 10. Still these may all be explained as the emphatic use of *מִן*, to point out that *of* which any thing is as it were the very essence, and may be regarded as equivalent to the subjective use of the article described § 720. 2. ; so that these passages will also admit of being rendered as follows: "behold, ye (are) even (as) nothing," &c., "the most upright (is) a very thorn-hedge," "they are altogether vanity." The following also is generally considered as a comparative, וַיִּשְׁתַּבְּחוּ מִיְּרוּשָׁלַּיִם וּמִשָּׁמָרָה *and their graven images (were stronger or more) than (those of) Jerusalem and Samaria*, Is. 10 : 10. ; but we would rather take *מִן* in its ordinary signification, *from, of, and supply the verb מִצְחָה from the preceding clause, thus, " (so it shall reach those) of Jerusalem and Samaria."*

b. To a pronoun, e. g. *נָאֵל קָרִיב מִמֶּנִּי a kinsman nearer than I*, Ruth 3 : 12., *הַמְּעַט מִפֶּה הַנְּחֻמּוֹת אֵל are the consolations of God too little for thee?* Job 15 : 11., *גִּדּוּלִים וְעֲצֻמִּים מִכֶּם nations greater and mightier than you*, Deut. 11 : 23. 20 : 1., *כִּי יִרְחַק מִפֶּה הַמָּקוֹם, if the place be too far for thee*, 12 : 21. 14 : 24.

2. A pronoun may also be compared with a noun or pronoun ; and when a personal pronoun, it may either be separately expressed, or included with the attribute in a verb, e. g. *מִדְּמִתּוֹק מִדְּבַשׁ וּמִחַ עֵז what (is) sweeter than honey, and what (is) stronger than a lion?* Judg. 14 : 18. ; *מִדַּקְנִים אֲחֻבִּיךָ I am more intelligent than the sages*. Ps. 119 : 100., *תוּ אַתָּה יְרֵמִיּוֹת מִבְּנֵי אָדָם, thou art fairer than the children of men*, Ps. 45 : 3., *תוּ עֲצֻמָּה מִמֶּנִּי מְאֹד, thou art much mightier than we*, Gen. 26 : 16., *קְדוֹשֶׁתִּיךָ I am holier than thou*, Is. 65 : 5.

§ 781. 1. a. A substantive noun may be compared with an infinitive, or noun of action, e. g. *תַּחַת גְּעֵרָה בְּמִבְרַח מִחֲבוֹת כְּסִיל מֵאֵה a reproof enters more into a wise man than striking a fool a hundred (times)*, Prov. 17 : 10. But this construction is generally used to indicate excess of the quality spoken of with regard to the action represented by the infinitive, e. g. *הֵיחָד רַב מִשְׁבֵּת יַחְדָּם their wealth was too great (for them) to dwell together*, Gen. 36 : 7., *וְאִם יִמְעַט הַבֵּית, if the household be too small to have a lamb*, Ex. 12 : 4. (where *מִן* is repeated for the sake of emphasis), *רַב הָעָם אֲשֶׁר אִתָּךְ, the people that are with thee are too many for me to give Midian into their hand*, Judg. 7 : 2., *מִזְבֵּחַ הַחֹשֶׁת קָטָן מִחֲכִיל, the brazen altar was too small to receive the burnt-offerings*, 1 Kings 8 : 64., *קֹצֵר הַמִּצָּע מִחֻשְׁתָּרְע, the bed is too short to stretch one's-self out*, Is. 28 : 20.\* 59 : 1.

b. A pronoun, separately expressed or contained in a verb, may also be compared with a noun of action, e. g. *אֲנִי זָקֵנִי מִהְיוֹת לְאִישׁ I am too old to have a husband*, Ruth 1 : 12., *תוּ טָהוֹר עֵינֶיךָ מִרְאֹת רָע, (thou art) too pure of eyes to behold iniquity*, Hab. 1 : 13. (supply *תִּהְיֶה* or *הִיחָד*), *עֲצֻמֵּי מִסְפָּר, they are too many to number*, meaning, to be numbered,† Ps. 40 : 6.

\* The prep. *בְּ* is employed instead of *בִּין* in the parallel clause of the same verse, *וְהַמְשָׁכָה צָרָה יִמְשָׁכָה צָרָה הַתְּחַבֵּת the covering is too scanty to wrap one's self up*. Compare the use of the Germ. *als = as*, after comparatives.

† It will be observed that here the Hebrew and English idioms coincide, an active infinitive being used instead of a passive. The same is more frequently the case in German.

2. An infinitive, or noun of action, is occasionally compared with a substantive noun or pronoun, e. g. עָשָׂה צְדָקָה וּמִשְׁפָּט נְכוֹן לַיהוָה מִזְבֵּחַ *to act righteously and justly is more acceptable to the Lord than sacrifice*, Prov. 21 : 3., טוֹב לִשְׁמֹעַ נֶעְצָר חָכֵם מֵאִישׁ שֹׁמֵעַ שִׁיר כְּסִילִים (it is) *better to hear the rebuke of the wise than that one should hear the song of fools*, Eccl. 7 : 5. ; חֲמִצִּים מְעַט מִכֶּם הַלְאוֹת אָנָשִׁים (is it) *too little for you to weary men?* Is. 7 : 13.

3. Sometimes also one noun of action is compared with another, e. g. טוֹב לְחַסֹּת בַּיהוָה מִבְּטֹחַ בָּאָדָם (it is) *better to trust in the Lord than to rely on man*, Ps. 118 : 8, 9., טוֹב שְׂפִלְיָהּ אֶדְעָנִים מִחֶלֶק אֶדְנָאִים (it is) *better to be humble in spirit with the lowly than to divide spoil with the proud*, Prov. 16 : 19. 25 : 7., טוֹב לָלֶכֶת אֶל־בֵּית אֵל־בֵּית מִשְׁתָּה (it is) *better to go to the house of mourning than to go to the house of feasting*, Eccl. 7 : 2. When both verbs would be alike, as in the preceding instance, the last may be omitted, and the preposition prefixed to the noun forming its complement, e. g. טוֹב לְשֵׁבֶת עַל פְּנֵי־גַּב מֵאִשָּׁת מְדֻנִּים וּבֵית חָבֵר (it is) *better to dwell in a corner of the house-top, than (to dwell) with a brawling woman in a wide house*, Prov. 21 : 9.

§ 782. Occasionally a comparison is made between a finite active transitive verb and an infinitive, e. g. וְכִבְדֹּתָו מַעֲשֵׂהוּ דְרִכָּהּ (if) *thou honour him rather than pursue thine own inclinations*, Is. 58 : 13. One such finite verb may likewise be compared with another; and when they would both be alike, the last may be omitted, and the preposition prefixed to its subject or object as the case may be, e. g. הִשְׁחָדוּהוּ מֵאֲבֹתָם *they corrupted themselves more than their fathers* (scil. corrupted themselves), Judg. 2 : 19., מְשֻׁחָה אֱלֹהִים שָׁמֶן שִׂשְׂוֹן מִחֻבְרֵיהָ *God has anointed thee with the oil of gladness above thy fellows*, i. e. rather than thy fellows, Ps. 45 : 8.

§ 783. In a few instances, which occur only in the later writings, the adverb יִתְרָא *more* is employed to indicate comparison; a construction which approaches to that of the Aramaic and Indo-European languages, e. g. לְמִי יִחְפֹּץ הַמֶּלֶךְ לַעֲשׂוֹת יָקָר יִתְרָא מִמֶּנִּי *to whom does the king delight to do honour more than (to) me?* Esth. 6 : 6., יִתְרָא מִהֶחָדָה בְּנֵי הַיָּתֵר *and more than these, my son, be admonished*, Eccl. 12 : 12.; also without mentioning the second term of the comparison, which is no longer indispensable (see § 779), e. g. לָמָּה חֲכַמְתִּי יִתְרָא *why was I then more wise?* Eccl. 2 : 15.

## Superlative Degree.

§ 784. An attributive indicating the superlative degree in Hebrew remains as in the comparative unchanged. The distinction between the two degrees is simply this : the comparative represents a quality as of a greater intensity in a certain object or objects than in one or several others, while the superlative exhibits this intensity as existing in the highest degree in an object or objects as compared to the entire class to which it or they belong.

§ 785. The superlative degree is of two kinds, *relative* and *absolute*. The relative superlative, as its name implies, intimates a comparison, and is denoted in English by the superlative termination or an adverb and the definite article, as *the tallest of the king's sons, the most faithful of his servants*. The absolute superlative signifies that a quality exists in an extremely high degree, without intimating a direct comparison, and is denoted in English by an adverb of degree and the indefinite article, as *a most faithful friend, an excessively tall man*.\*

A. § 786. The *relative superlative* is denoted in Hebrew by placing the preposition מִן prefixed to the word לֵּל *all* before the noun with which the comparison is made, to intimate that the object of which the quality is predicated is distinguished by it above a whole class of existences, and that accordingly such quality is of the greatest intensity. As in the comparative, this is the case when the quality is denoted by an adjective or participle, which retains its simple form, e. g. הַחֹשֶׁשׁ הָיָה עָרִים מִכֹּל חַיַּת הַשָּׂדֶה *the serpent was cunning from* (i. e. in comparison to) *all the beasts of the field*, i. e. was the most cunning of all the wild beasts, Gen. 3 : 1., אֶם סָגְלָה מִכֹּל הָעַמִּים *a people peculiar above all nations*, Deut. 14 : 2., גָּדוֹל מִכָּל-בְּנֵי-קֶדֶם *the greatest of all the natives of the East*, Job 1 : 3.; and likewise when contained in a verb, e. g. אָהַב אֶת-יוֹסֵף מִכָּל-בָּנָיו *he loved Joseph above all his children*, Gen. 37 : 3, 4., הָיָה הַגָּבֹה מִכָּל-הָעָם *he was the tallest of all the people*, 1 Sam. 10 : 23. Ps. 119 : 99. Very rarely לֵּל is omitted, e. g. יְהִי מִכָּל-בְּנֵי אָדָם *thou art the fairest of the sons of men*, Ps. 45 : 3.

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\* In Arabic the augmented form أَفْعَل is used to denote both the relative and absolute superlative, e. g. أَفْضَلُ النِّسَاءِ *the most excellent of women*, اللَّهُ أَكْبَرُ *God (is) most great*.

§ 787. The place of מִן is sometimes supplied by the preposition בְּ in, among, showing that the quality predicated of an object distinguishes it among all those of its class, and consequently exists in the highest degree,\* e. g. הָאָדָם הַגָּדוֹל בְּעַנְקִים *the greatest man among the Anakim*, Josh. 14 : 15., אֶלְמִי הַדָּל בְּמִשְׁכּוֹ וְאֶלְמִי הָאֶעֱיִר בְּבֵיתוֹ אָבִי, *my family (is) the poorest in Manasseh, and I the least in my father's house*, Judg. 6 : 15., קָטָן בְּגוֹיִם וְזוּרִי בְּאָדָם *the least among the nations (and) the most despised among men*, Jer. 49 : 15., הַבָּחֵר בַּבְּהֵמָה *the strongest among beasts*, Prov. 30 : 30., הַיָּפֶה בַּנְּשִׁים *the fairest among women*, Cant. 1 : 8. 5 : 9. 6 : 1.; so too when the attribute is contained in a verb, e. g. אָרָם בְּגוֹיִם אָרָם בְּאָרֶץ *I am the most exalted among the nations, I am the most exalted in the earth*, Ps. 46 : 11.

§ 788. 1. Sometimes, instead of employing either מִלְל or בְּ, the attributive is placed in the close connection of the construct state with the name of the class of objects to which it refers.† As the construction here points out the same relation as that indicated in the preceding case by the preposition בְּ (see § 796. 1.), the effect is precisely the same, e. g. זִקְנֵי הַכֹּהֲנִים *the oldest of the priests*, Is. 37 : 2., (lit. the old men of the priests, those who were *old* κατ' ἐξοχήν in comparison with the rest of the priests, hence the *oldest*); so עַרְיָצִי גוֹיִם *the most terrible of the nations*, Ezek. 28 : 7., כְּבִדְהֵי אָרֶץ *the most respected of the earth*, Is. 23 : 8. Prov. 30 : 24., גְּדֹלֵי הָעִיר *the greatest men of the city*, 2 Kings 10 : 6.

2. Sometimes an abstract noun is adopted in this construction in lieu of an attributive (see § 782. 1.), e. g. טוֹב אָרֶץ מִצְרַיִם *the goodness of the land of Egypt*, i. e. the best of the land, Gen. 45 : 18, 20. Is. 1 : 19.; so מְבֻחָר שְׁלֵשִׁיר *the choicest of his captains*, Ex. 15 : 4. Deut. 12 : 11. Is. 22 : 7. Ezek. 24 : 4, 5., מֵיטֵב הַצֹּאן *the best of the sheep*, 1 Sam. 15 : 9, 15., קוֹמַת אֲרָזֵי מְבֻחָרֵי הָרִים *the highest mountains, . . . its tallest cedars, its choicest cypresses*, 2 Kings 19 : 23. Is. 37 : 24.

\* The same idiom occurs in New Testament Greek, e. g. εὐλογημένην σὺ ἐν γυναιξίν, thou (art) *the most blessed among women*, Luke 1 : 28. cf. *Journal* 1877.

† This construction is frequent in Arabic, e. g. يَا أَشَرَّ الْوَحُوشِ *O worst of beasts!* Loc. fab. 19., خَيْرُ أُمَّةٍ *the best of the people*, Kor. 3 : 106.; as is also an equivalent one in Greek and Latin, e. g. δολομήτα θείων, Hom., *sancte deorum*, Virg.

§ 789. 1. A noun is sometimes qualified superlatively by placing in construction with it a noun conveying the idea of *primariness*, and hence of superiority, e. g. ראש שמחתי *the chief of my joy*, i. e. my chief joy, Ps. 137:6. Cant. 4:14., ראשית גוים *the beginning of nations*, i. e. the first, the greatest nation, Num. 24:20. Amos 6:1,6., בְּבוֹרֵי דָלִים *the first-born of the poor*, i. e. the poorest people, Is. 14:30., בְּבוֹר מָוֶת *the first-born of death*, i. e. the most deadly disease, Job 18:13.

2. Or by placing it in construction with one of the same kind in the plural, e. g. עֶבֶד עֲבָדִים *a servant of servants*, i. e. a servant of the lowest class, Gen. 9:25., קֹדֶשׁ הַקִּדְשִׁים *the holy of holies*, i. e. the most holy place, Ex. 26:33., אֱלֹהֵי הָאֱלֹהִים וַאֲדֹנֵי הָאֲדֹנִים *the God of gods and the Lord of lords*, i. e. the most exalted of gods and of lords, Deut. 10:17., הַבֶּל הַבָּלִים *vanity of vanities*, i. e. the most excessive vanity, folly, Eccl. 1:2. Occasionally the second noun, either the same or synonymous with the first, is put in the singular, e. g. רָעוֹתְךָ *the wickedness of your wickedness*, i. e. your most vile wickedness, Hos. 10:15., שִׂמְחַתִּי *the gladness of my joy*, i. e. my extreme joy, Ps. 43:4.

§ 790. The superlative is likewise denoted by an attributive noun with the definite article, which points it out as the object preëminently distinguished above all others of the kind by the quality specified, e. g. וַהֲפֹה הַקְּטָן אֲדֹאֲבִינוּ הַיּוֹם *and behold the youngest (is) this day with our father*, Gen. 42:13. (lit. the young one, scil. as regards us all = the youngest), 1 Sam. 17:14.; הָרֶקֶב אֶל־בֵּיתוֹ *he and the neighbour nearest his house*, Ex. 12:4. (lit. his near neighbour, i. e. he to whom above all the others this appellation belongs, his nearest neighbour), Deut. 21:3,6.

B. § 791. The *absolute superlative*, which represents an object as possessed of some quality or attribute in the highest degree of intensity, without intimating any comparison with other objects, is expressed in Hebrew by placing the noun in construction with one or other of the appellations of the Deity, thus attributing to it the idea of the highest excellence, e. g. נִתְחַלְלֵי אֱלֹהִים *most powerful wrestlings*, lit. wrestlings of God, divine wrestlings, Gen. 30:8.; כֹּס תַרְדֵּמַת יְהוָה *a most profound sleep*, 1 Sam. 26:12.,\* הָר אֱלֹהִים *a most lofty mountain*,

\* It may be doubted whether this expression should be rendered as above, or rather be taken in its more obvious sense of "*divine sleep*," i. e. one sent by God. Kimhhi has on it the following remarks: , דַּסְכִּימוּ דַרְא לַאֲדֹר מַשְׁנֵי פָנִים :

Ps. 68 : 16., *הַרְרֵי־אֵל* *the loftiest mountains*, Ps. 36 : 7., *אֲרָזֵי־אֵל* *the finest cedars*, 80 : 11., *עֵצֵי יְהוָה* *the finest trees*, 104 : 16., *שְׁלֵחַת־יָהּ* *a most powerful flame*, Cant. 8 : 6. Sometimes the relation of the two nouns is indicated by prefixing to the last the preposition *לְ* *לְאֵנִי* or *לְ* *לְאֵנִי*, e. g. *עִיר־גְּדוֹלָהּ לְאֱלֹהִים* *a most immense city*, Jon. 3 : 3., *חֹזֶק וְאַמִּיץ* *a most powerful and strong one*, Is. 28 : 2., *גִּבּוֹר־צִיד לְאֵנִי יְהוָה* *a most mighty hunter*, Gen. 10 : 9.

## CHAPTER V.

### RELATIONS OF NOUNS TO NOUNS.

§ 792. It has already been stated that a noun whether subject or object may be specified either by an attributive or by another noun (§§ 705, 709. 4. b.). The laws respecting the union of adjectives with nouns we have endeavoured to develop in the two preceding chapters. The subject next to be considered is therefore the *specification* or *description of one noun by means of another*. This in Hebrew is performed in two different modes, called *construction* and *apposition*.

אוּ פִּרְשֵׁי חֲדָמָה גְּדוֹלָהּ, כִּי הַדָּבָר שֶׁרָצָא לְמַגְדִּילָו סִמּוֹךְ אִתּוֹ לֹא רָ"ת כִּמוּ מֵאֵשׁ יָהּ, שְׁלֵחַת־יָהּ, פְּתִירֵי־אֵל, עִיר גְּדוֹלָהּ לְאֱלֹהִים, וְהָיָה לְחִרְבוֹת אֱלֹהִים. אוּ פִּרְשֵׁי לְהוֹדִיעַ כִּי חֲדָמָה וְדָחָה סָבָא מֵאֵשׁ תָּאֵל כְּדִי שְׁלֹא יִרְגְּשׁוּ בְּדוֹד וּלְאִבֵּי שִׁי בִקְרָתָם הַצִּמְתָּה וְהַחֲנִיתָ, i. e. "they (the commentators) have agreed that it has one of these two meanings: either it signifies a *deep sleep*, since those things which a writer desires to represent as great or powerful he unites to the name of God, as *מֵאֵשׁ יָהּ*, *שְׁלֵחַת־יָהּ*, *פְּתִירֵי־אֵל*, *עִיר גְּדוֹלָהּ לְאֱלֹהִים*, *וְהָיָה לְחִרְבוֹת אֱלֹהִים*; or else it is intended to intimate that the sleep was caused by God, in order that David and Abishai might not be perceived as they took away the cruse and spear." The doubt may be extended to other instances, especially to those in Ps. 68 : 16. (comp. v. 17.) and 104 : 16. (comp. Num. 24 : 6.).

† This idiom occurs also in the New Testament, e. g. *ὡς τὸ πῶς καὶ ὡς τὸ πῶς* *most beautiful*, Acts 7 : 20. Though to this rendering are opposed the Arabic and

Syriac versions, which have *نَسِيفٌ حَبِيبًا* and *حَبِيبًا عِنْدَ اللَّهِ* *beloved by God*.

*Construction.*

§ 793. The means for denoting the specifying relations of noun to noun are *position*, *inflection*, and the use of *particles*; and these expedients are employed sometimes singly and sometimes conjointly. As regards the Hebrew, all the immediate relations which one noun can bear to another, i. e. all that can be expressed without an intervening word, are indicated by the *position* alone. This consists in a close connection of the two nouns, which both together convey one specific idea, and are nearly equivalent to a compound term in the Indo-European languages. As the specifying noun serves in lieu of a qualificative, it is always placed last (see § 771), thus עֵץ פֵּרוֹי *tree of fruit*, i. e. *fruit tree*, שֵׁם יְהוָה *the name of Jehovah*.

§ 794. The close connection that exists between the two words forming the compound expression, frequently gives rise to certain changes in the vowels and final letters of the first or specified noun, which is said to be in the *state of construction* (see § 567), or the two nouns are said to be *in regimen*, i. e. in a state where one noun governs the other. But to avoid erroneous conceptions on the subject, it must be constantly borne in mind, that these changes are simply the result of the close connection between the two words, and are by no means essential to the expression of their relations to each other; since this is accomplished by their position alone, and is equally manifest when the specified noun, as is often the case, undergoes no change of form whatever (see § 569). As the changes which do take place and the cases wherein they occur have already been detailed at length in the Etymology, there only remains for us to show, 1st, on what occasions the state of construction, or regimen, is employed; and 2dly, what relations it serves to express.

§ 795. The Hebrew construct state is not restricted to the uses of the Indo-European genitive, but serves, as we have said, to indicate all the direct relations of nouns to each other. The number of these relations is very great, their precise nature depending chiefly on the character of the nouns themselves. It would therefore be in vain to attempt a complete enumeration of them; though we may describe the principal ones by arranging them according to the several kinds of nouns which are placed together in this connection. These are as follows:

1. One concrete noun specified by another.
2. A concrete specified by an abstract.

3. An abstract specified by a concrete.
4. An abstract specified by another abstract.

I. When two concrete nouns are in regimen.

§ 796. 1. The second noun may restrict the meaning of the first by indicating the whole of which it forms a part, e. g. ראשי ההרים *the tops of the mountains*, Gen. 8:5., פתח הבית *the door of the house*, 19:11., קרנות המזבח *the horns of the altar*, Lev. 4:18., קצה היאר *the brink of the river*, Ex. 2:3., קיר החומה *the side of the wall*, Josh. 2:5., כף הירך *the socket of the thigh*, Gen. 32:26., כף רגל *the sole of the foot*, Deut. 2:5., לבב פרעה *Pharaoh's heart*, Ex. 14:5., ראשי *the heads of your tribes*, Deut. 1:15. 5:23., אנשי העיר *the men of the city*, Gen. 24:13. Deut. 21:3, 4., גבורי מואב *the strong men of Moab*, Jer. 48:41. 49:22. 51:30.

2. Or the material of which it is composed, e. g. תבת נמצא *an ark of papyrus*, Ex. 2:3., כלי-כסף וכלי זהב *vessels of silver and vessels of gold*, 3:22., לוח אבנים *tablets of stone*, 34:1., מזבח הנחשת *the altar of brass*, the brazen altar, 38:30., שבט ברזל *a sceptre of iron*, Ps. 2:9., עטרת פז *a crown of pure gold*, 21:4.

3. a. Or its possessor, him to whom it belongs or is subjected, e. g. בית אלהים *the house of God*, Gen. 28:17., צאן אביהן *their father's flock*, Ex. 2:16., חמור שנאה *thy enemy's ass*, 23:5.; or for whom it is intended, e. g. קרבן יהוה *the Lord's offering*, i. e. the offering to be made to the Lord, Num. 9:7, 13.

b. On the other hand, it may also indicate the thing possessed, e. g. מלך מצרים *the king of Egypt*, Ex. 5:4., בעל השור *the owner of the ox*, 21:28, 34., אדון כל-הארץ *the Lord of all the earth*, Josh. 3:11., שרי המדינות *the rulers of the provinces*, Esth. 8:9. 9:3.

4. Or the person of whom the first noun indicates a relative, e. g. אשה אברהם *Abram's wife*, Gen. 11:29., בת בואל *the daughter of Bethuel*, 24:24., אחות לבן *the sister of Laban*, 25:20., אבי אברהם *the father of Abraham*, Josh. 24:2., אחי אברהם *Abram's brother*, Gen. 14:12.

§ 797. 1. The second noun specifies the first by indicating its producing cause or author, or the source whence it proceeds, e. g. דברי ירמיהו *the words of Jeremiah*, Jer. 1:1. Eccl. 1:1., דבר יהוה *the word of the Lord*, Hos. 1:1., מעשי יהוה *the works of the Lord*, Ps. 107:24., משלי שלמה *the proverbs of Solomon*, Prov. 1:1., זהב שבא *the gold of Sheba*, Ps. 72:15., חלב עזים *goats' milk*, Prov. 27:27., דם ענבים *the blood of grapes*, Gen. 49:11.

2. Occasionally the second noun denotes the product of the first, e. g. *עץ פרי* *tree of fruit*, i. e. fruit-tree, Gen. 1 : 11., *אֶרֶץ פֵּרִי* *land of fruit*, i. e. a fruitful land, Ps. 107 : 34., 'וְגֵזֶן וְשֵׁלֶלֶת וְנֶמֶן וְנֶגֶן' *a land of wheat, and barley, and vines, &c.* Deut. 8 : 8.

§ 798. 1. a. When the first is a passive participle (*nomen patientis*) or other verbal concrete noun with a passive signification, the second denotes the author of the action, e. g. *מְכַחֵם אֱלֹהִים* *a stricken of God*, i. e. one stricken by God, Is. 53 : 4. ; so *בְּעֵלְתָּ בַעַל* *one married to (by) a husband*, Deut. 22 : 22., *מְדֻרְיֵי הַלֵּוִיִּם* *those redeemed by the Levites*, Num. 3 : 49. Is. 62 : 12., *מְבֻזָּרֵי עַם* *one despised by the people*, Ps. 22 : 7., *מְשִׁיחַ יְהוָה* *the Lord's anointed*, i. e. one anointed by the Lord, 1 Sam. 24 : 7.

b. Or the secondary agent or instrument of the action, e. g. *מְקֻנָּח* *bought with money*, Gen. 17 : 12., *צֶלֶרֶאשׁ* *roasted by fire*, Ex. 12 : 8, 9., *חָלָלִי חֶרֶב* *slain by the sword*, Is. 22 : 2., *חִגְרִית שֵׁק* *girt with sackcloth*, Joel 1 : 8.

2. a. When the first is the active participle (*nomen agentis*) of a transitive verb or other verbal concrete noun with an active transitive signification, the second denotes the object or the product of the action, e. g. *רֹעֶה צֹאן* *a keeper of sheep*, Gen. 4 : 2., *עֹבֵד אֲדָמָה* *a tiller of the ground*, *ibid.*, *נֹשְׂאֵי הַמִּשְׁכָּן* *the bearers of the tabernacle*, Num. 10 : 17., *עֹשֵׂי הַמְּלָאכָה* *the doers of the work*, 2 Kings 22 : 5., *מְשִׁיבַת נֶפֶשׁ* *a converter of the soul*, Ps. 19 : 8, 9., *אֹכְלֵי עֲמִי* *the consumers of my people*, 53 : 5.

b. When the first is the participle of an active intransitive or neuter verb, the second denotes the place of action or being, e. g. *יֹצְאֵי הַתְּכָה* *who go out of the ark*, Gen. 9 : 10., *יֹשֵׁב אֹהֳלִים* *who remains in the tents*, 25 : 27., *יֹרְדֵי עָפָר* *who go down to the dust*, Ps. 22 : 30. Prov. 1 : 12., *בָּאֵי מוֹעֵד* *who come to the festivals*, Lam. 1 : 4.

## II. When the first noun is concrete and the second abstract.

§ 799. Abstract nouns, or such as denote not a material being but merely some attribute or state of existence considered by itself, are placed in regimen with concrete nouns, in order to point out some quality pertaining to the latter; by which means the dearth of adjectives properly so called in the Hebrew language is in a good measure remedied. This kind of construction is one that appears to bear a strong analogy to the natural condition of the human mind before having attained a high degree of cultivation, when it is disposed to view each idea separately; and accordingly we find it not unfrequently employed in Hebrew even in cases where there are adjectives already

at hand : thus, instead of *הַר קָדוֹשׁ* *holy mountain*, we constantly find, in accordance with the genius of the language, *הַר קָדוֹשׁ* *mountain of holiness* (see § 732. 1.).\* The principal uses of this construction are as follows :

1. a. The abstract noun indicates a quality which belongs to the concrete, e. g. *בְּגָדֵי הַקֹּדֶשׁ* *the garments of holiness*, i. e. the holy garments, Ex. 31 : 10. Num. 4 : 15. ; so *עֵד שֶׁקֶר* *a false witness*, Deut. 19 : 18., *זִבְחֵי צֶדֶק* *righteous sacrifices*, 33 : 19., *עֲנָן הַיְּכָלִי* *pleasant palaces*, Is. 13 : 22., *רֶגֶל זָאֵה* *a proud foot*, Ps. 36 : 12., *שֵׁבֶט מִיֶּשֶׁר* *a righteous sceptre*, 45 : 7., *בֵּיתֵהּ אֲמָרִי* *intelligent discourse*, lit. words of understanding, Prov. 1 : 2., *אֲנָשֵׁי הַמִּלְחָמָה* *the warlike men, warriors*, Deut. 2 : 14.

b. Occasionally it indicates a quality about to attach to the concrete, e. g. *צֹאן טְבָחָהּ* *sheep of slaughter*, i. e. sheep destined for slaughter, Ps. 44 : 23., *אִישׁ מוֹת* *a man of death*, i. e. one deserving of death, 1 Kings 2 : 26., *בֶּן הַכּוֹזֵר* *one meriting chastisement*, Deut. 25 : 2.

2. a. The abstract noun may also indicate something produced or caused by the concrete, e. g. *עֵץ הַחַיִּים* *the tree of life*, i. e. which produces life, so *עֵץ הַדַּעַת* *the tree of knowledge*, Gen. 2 : 9., *צֹר יִשְׁעִי* *the rock of my salvation*, 2 Sam. 22 : 47. Ps. 94 : 22., *מִדְּסֵר שְׁלוֹמֵנוּ* *the punishment of our peace*, i. e. by which our peace is obtained, Is. 53 : 5.

b. And thus when the concrete is an active participle, the abstract noun may denote the product or other object of the action, e. g. *עֹשֵׂה פֵלֵא* *a doer of wonders*, Ex. 15 : 11., *עֹשֵׂי עֲוֹנָה* *doers of wickedness*, evil doers, Ps. 37 : 1., *חֲסִידֵי צֶדֶק* *favourers of righteousness*, Ps. 35 : 27. 40 : 15.

### III. When the first noun is abstract and the second concrete.

§ 800. 1. In this construction the second noun often merely points out the person or thing to which the quality denoted by the first belongs, e. g. *צִדְקַת יְהוָה* *the righteousness of Jehovah*, Deut. 33 : 21., *חֵכְמַת שְׁלֹמֹה* *the wisdom of Solomon*, 1 Kings 5 : 10., *עֲוֹן עַמֶּה* *the iniquity of thy people*, Ps. 85 : 3., *טוֹבַת בְּחִירָהּ* *the happiness of thy chosen ones*, 106 : 5., *קִיּוֹם הָעַמּוּד הָאֶחָד* *the height of the one pillar*, 2 Kings 25 : 17.

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\* The Arabic, although richer in adjectives than the Hebrew, has also this construction, e. g. *رُوحُ الْقُدُسِ* *the spirit of holiness*, i. e. the holy spirit, Kor. 2 : 81., *إِنْسَانٌ شَرٌّ* *a man of evil*, i. e. a bad man, Loc. fab. 22.

2. Abstract nouns employed in lieu of attributives are sometimes placed in construction with a concrete collective or plural noun, to designate the individual object or objects to which the quality signified preëminently applies (see § 788. 2.), e. g. מִיטֵב הַצֹּאֵן *the goodness of the sheep*, those of them which were good in comparison with the rest, the *best* of them, 1 Sam. 15 : 9, 15. ; so מְבַחַר שְׁלֵשִׁיר *his choicest chariot-combatants*, Ex. 15 : 4. Is. 22 : 7. Jer. 48 : 15., מְרוֹם הָהָרִים *the highest mountains*, Is. 37 : 24., קִוְמַת אֲרִזִּיר *its tallest cedars*, *ibid.*

3. a. When the first is an infinitive (*nomen actionis*) or other abstract verbal noun with a transitive force, the following concrete may denote the object of the action, e. g. מִשְׁלַת הַיּוֹם *the rule of the day*, Gen. 1 : 16., זַעַקַת סֹדֶם *the cry of Sodom*, i. e. the outcry against Sodom, 18 : 20., קַצִּיר-חֲשִׁים *the reaping of corn*, wheat-harvest, 30 : 14., מְשַׁמֵּר *the charge of the tabernacle*, Num. 1 : 53., רֶמֶס הַצִּירִי *the treading of my courts*, Is. 1 : 12., יִרְאַת יְהוָה *the fear of the Lord*, Prov. 1 : 7. Job 6 : 14. Esth. 8 : 17. 9 : 3., חֲמַס אָחִיהָ *the violence against thy brother*, Obad. v. 10.

b. Sometimes the concrete denotes the subject of the action, which in such case is usually intransitive, e. g. הָיִוֹת הָאָדָם לְבָדּוֹ *the man's being alone*, Gen. 2 : 18., יִבְשָׁת הַמַּיִם *the drying up of the waters*, 8 : 7., עֹלֹת הַשָּׁחַר *the dawning of the morning*, 32 : 25., בֹּא הַשָּׁמֶשׁ *the going down of the sun*, Ex. 17 : 12. Deut. 16 : 6., הִקִּירָה שֵׁבֶט *a rod's shaking*, Is. 10 : 15. ; שִׁרְעַת הָעִיר *the cry of the city*, 1 Sam. 5 : 12., קוֹל הַמּוֹן *the noise of a multitude*, Is. 13 : 4., אֲהַבַת יְהוָה *the love of Jehovah*, scil. towards Israel, Hos. 3 : 1., מִגִּרַת רָשָׁע *the fear of the wicked*, i. e. which they experience, Prov. 10 : 24.

#### IV. When one abstract noun is in construction with another.

§ 801. 1. The second specifies the first in the same manner as two concrete nouns, e. g. רֵאשִׁית הַחֵמְדָּה *the beginning of wisdom*, Ps. 111 : 10. Prov. 4 : 7., עֵת מִלְחָמָה *time of war*, Eccl. 3 : 8., דַּעַת הַחֵמְדָּה *the knowledge of wisdom*, 7 : 12.

2. Frequently the latter qualifies the former instead of an attributive (see § 799), e. g. מְקִרָא קֹדֶשׁ *a convocation of holiness*, i. e. a holy convocation, Ex. 12 : 16., שִׂנְאָת חֲמַס *hatred of violence*, i. e. violent hatred, Ps. 25 : 19. ; or the first qualifies the second superlatively (see § 800. 2.), e. g. גְּבוּרַת יֵשׁוּעַ *strength of salvation*, i. e. most powerful salvation, Ps. 20 : 7. 140 : 8., תְּכֵלִית שִׂנְאָה *perfection of hatred*, i. e. most perfect hatred, 139 : 22.

3. Sometimes two abstract synonymical terms, are placed in construction for the sake of emphasis, e. g. גְּבוּהַ קוֹמָתוֹ *the height of his*

*stature*, i. e. his great stature, 1 Sam. 16 : 7., *הַמִּצְדִּיקוֹת* *the wickedness of my sin*, i. e. my enormous wickedness, Ps. 32 : 5., *שִׂמְחַת גִּילִי* *the gladness of my joy*, i. e. my excessive joy, Ps. 43 : 4.

§ 802. The examples we have now given of two nouns in regimen include the principal varieties of this kind of construction, although not all their minute modifications. From them it will be perceived that, as almost every intimate relation in which two nouns can possibly occur is indicated by this means, the changes in form which ensue have naught to do with the signification of the compound term, which must be ascertained from the meaning of the individual nouns and from the context. Thus, for example, in the expression *וְצִקְרוֹ סְדוֹם*, the word *סְדוֹם* might be either the subject of the action signified or its object direct or indirect, and consequently might signify either the cry made by Sodom, the cry concerning Sodom, or finally the cry "Sodom."\*

§ 803. This construction is not restricted to the case in which both terms of the compound expression are substantive nouns. Sometimes the first is an attributive, and the following concrete or abstract noun specifies it by showing with respect to what the epithet applies. Thus with a concrete noun, e. g. *כְּבִד־סָפֶה* *slow of speech*, lit. heavy of mouth, Ex. 4 : 10., *קָשָׁה-עֵרָה* *stiff-necked*, lit. stiff of neck, Deut. 9 : 6., *נָכֹחַ נְגָלִים* *lame in the feet*, 2 Sam. 4 : 4., *טָמֵא שְׂפָתַיִם* *unclean in lips*, i. e. of unclean lips, Is. 6 : 5., *נָקִי כַפַּיִם* *pure of hands*, i. e. of pure hands, Ps. 24 : 4., *חָכָם לֵבָב* *wise in heart*, Job. 9 : 4. With an abstract noun, e. g. *יְפִיד־תָּאֵר וְיָפֶה מְרֹאֶה* *beautiful in form and comely in aspect*, Gen. 29 : 17., *נֹרֵא תְהִלָּוֹת* *fearful in praises*, Ex. 15 : 11., *מֵת מִלְחָמָה* *dead in battle*, Is. 22 : 2., *הָרַח עוֹלָם* *for ever pregnant*, Jer. 20 : 17., *כָּח שְׁגִירָא* *great in power*, Job 37 : 23.; the abstract noun is sometimes synonymous in meaning with the adjective, and used merely for the purpose of emphasis (see § 801. 3.), e. g. *אֲמִיץ כָּח* *mighty in strength*, i. e. exceedingly mighty, most mighty, Is. 40 : 26. Job 9 : 4.

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\* To the Hebrew will apply more emphatically than to any other language the words of the learned writer of an article in the *Quart. Christ. Spectator* entitled, *An historical and critical View of the Cases in the Indo-European Languages*. He remarks, "The use of the genitive" (nearly equivalent to the construct) "is to modify the meaning of the noun to which it is joined. If the question is put, What particular modification or relation is expressed by the genitive? we answer, *that which lies the nearest*, i. e. which is most favoured by the context in each particular case." Vol. 9, p. 117.

§ 804. We frequently find three nouns in the close connection of the construct state, the specifying noun being always placed after that which it specifies. The words thus connected together form one compound expression, whether consisting wholly of concrete or abstract nouns, or of concrete and abstract together. The following examples will suffice.

1. All concrete nouns, e. g. יַד בֵּית־יוֹסֵף *the hand of the house of Joseph*, Judg. 1 : 35., יַעֲצֵי הַחֲכָמִים *the wise ones of the counsellors of Pharaoh*, Is. 19 : 11. 22 : 22., פְּרִי פִי־אִישׁ *the fruit of a man's mouth*, Prov. 12 : 14. 13 : 2.

2. Concrete followed by abstract, e. g. פְּרִי עֵץ הָדָר *fruit of a goodly tree*, Lev. 23 : 40., פִּי דוֹבְרֵי־שֶׁקֶר *the mouth of the speakers of falsehood*, Ps. 63 : 12., כִּסּוּ אֲבָנֵי מְרִמָּה *a bag of deceitful weights*, Mic. 6 : 11.

3. Abstract followed by concrete, e. g. תּוֹךְ שְׂרִפַּת הַקָּרָה *the midst of the burning of the heifer*, Num. 19 : 6., מִל־אַרְצָה אֲרָצָה *filling the breadth of thy land*, Is. 8 : 8., רַב עֲשׂוֹת חֶלֶב *the abundance of the giving of milk*, 7 : 22., רֹם עֵינָיו *the glory of his high looks*, lit. of the raising of his eyes, 10 : 12., קִלְוֹן בֵּית אֲדֹנָיָה *the shame of thy lord's house*, 22 : 18, 24.

4. All abstract nouns, e. g. הַדָּר הַדָּר *the glorious honour of thy majesty*, Ps. 145 : 5., כְּבוֹד הַדָּר מְלֻכּוֹתָיו *the honourable glory of his kingdom*, v. 12., יָקָר תִּפְאָרֶת נְדִיבֻתּוֹ *the honour of his excellent majesty*, Esth. 1 : 4.

§ 805. Occasionally even more than three nouns appear in regimen, e. g. יָמֵי שְׁנֵי־חַיֵּי אַבְרָהָם *the days of the years of the life of Abraham*, Gen. 25 : 7., מִשְׁמֶרֶת בֵּית שׂוֹר הַטַּבָּחִים *the custody of the house of the captain of the guard*, 40 : 3., נֹשְׂאֵי הָאָרוֹן בְּרִית־יְהוָה *the carriers of the ark of the covenant of the Lord*, Josh. 3 : 17., כָּל־מִשְׁפַּחַת בֵּית־אָבִי *the whole of the family of the house of his mother's father*, Judg. 9 : 1., רָאשֵׁי אָנָשִׁי בְנֵי־אֲדֹנִיכֶם *the heads of the men among your master's sons*, 2 Kings 10 : 6., פְּרִי־גִדְלֵי לֵבָב מֶלֶךְ אַשּׁוּר *the fruit of the pride of heart of the king of Assyria*, Is. 10 : 12.

§ 806. The changes in form resulting from the close connection of two or more nouns in the construct state (§ 567, *et seqq.*) take place not only when the specified is immediately followed by the specifying noun, but also occasionally when a particle is inserted between them for the purpose of expressing the mutual relation they bear to each other with greater clearness. The following cases are the principal ones.

1. The particles most frequently placed for this purpose between two nouns in regimen are the inseparable prepositions. Thus, they appear,

a. With **ב** *in, into*, referring to place, e. g. הַשְׁכֵּנֵי בְּאֹהֲלִים *the dwellers in tents*, Judg. 8 : 11. Is. 9 : 1., הָרִי בְּגִלְבֹּעַ *the mountains in Gilboa*, 2 Sam. 1 : 21., עֲבָרֵי בְּעֶמֶק הַבָּכָא *who pass* (lit. *the passers*) *through the valley of Baca*, Ps. 84 : 7. ; or to time, e. g. מִשְׁקֵמִי בְּבֹקֶר *who rise in the morning, who continue till dark*, Is. 5 : 11., שְׂמֵחַת בְּקִצְרוֹ *the joy in harvest-time*, 9 : 2.

b. With **ל** *to, belonging to, of*, e. g. אֲהַבִּי לָנֶם *fond of sleep*, Is. 56 : 10., לְיָמִין לְבֵית *the right side of the house*, Ezek. 10 : 3., לְאָרֶץ עֵם *an earthen furnace*, Ps. 12 : 7., עַם לְצִיִּים *a people of the wilderness*, 74 : 14., קִנְיָי לְמִלִּין *an end of words*, Job 18 : 2., מְהַרְרֵת לְכָל־קֹדֶשׁ *the purifying of every thing holy*, 1 Chron. 23 : 28.

c. With **מִן** *from, of, at*, e. g. אֶחָד מִבְּנָיו *one of* (lit. *from, from among*) *his children*, Lev. 13 : 2., מִשְׁדֵּי מִחֶלֶב עֲתִיקֵי מִשְׁדֵּי *weaned from milk (and) taken from the breast*, Is. 28 : 9., אֵלֵּי מִקְרֹב אֲנִי וְלֹא *ואֵלֵּי מִרְחֹק (am) I a God at hand, and not a God at a distance?* Jer. 23 : 23., מִבְּרָאִי מִלִּבָּם *who prophecy from their hearts*, Ezek. 13 : 2., מִפִּיהֶם מִחֶרֶב *from the sword of their mouth*, Job. 5 : 15. (this last however may be taken as a case of apposition).

d. With **כַּ** *as*, though this is of rare occurrence, e. g. מְרַמֵּס כְּחֹמֶר *a treading down of the mire of the streets*, Is. 10 : 6.

2. Sometimes also a separable preposition is thus placed between two nouns in regimen. This is chiefly confined to poetry. Thus,

a. With **אֶל** *to*, e. g. יֵרְדִי אֶל־אֲבִנֵי־בֹר *who go down to the stones of the pit*, Is. 14 : 19., אֶל־חֶרֶב מְגִירֵי *terrors pertaining to the sword*, Ezek. 21 : 17.

b. With **עַל** *on, by*, e. g. יֹשְׁבֵי עַל־מִדְּיָן וְהֹלְכֵי עַל־דֶּרֶךְ *who sit in judgment, and walk by the way*, Judg. 5 : 10.

c. With **אִתּוֹ** *with*, e. g. אֶדְרִיגִין מְשׁוֹשׁ *joy with Rezin*, Is. 8 : 6.

d. With **בְּלֹא** *without*, e. g. מִכַּת בְּלֹאִי סָרָה *chastisement without ceasing*, Is. 14 : 6.

§ 807. We meet with a few instances in which two nouns, although not in regimen, are so closely connected by the conjunction **וְ**, that the first assumes the construct form. They consist for the most part of synonymical terms employed for the sake of emphasis, e. g. וְחִכְמָה וְדַעַת *wisdom and knowledge*, Is. 33 : 6., וְרֵנָּה וְגִילָה *joy and rejoicing*, 35 : 2. ; and even when a negative particle intervenes, e. g. וְלֹא שִׁכְרָת מִיין *drunken but not with wine*, Is. 51 : 21.

§ 808. Sometimes a noun assumes the construct form when followed not by a noun but by a pronoun. This may be,

1. An interrogative pronoun, e. g. *מִי בַת מִי* *whose daughter?* Gen. 24 : 23., *מִי יָד מִי* *whose hand?* 1 Sam. 12 : 3., *הַכְּמֹדֶמָה* *the wisdom of what thing?* i. e. what wisdom? Jer. 8 : 9.

2. *a.* A relative pronoun. Thus, the noun *מָקוֹם* is frequently connected to the following phrase by means of the relative *אֲשֶׁר*, with which it is put in construction, and being thus precisely specified, it is equivalent to the definite *הַמָּקוֹם* Gen. 13 : 3, 14. 19 : 27. &c., e. g. *מָקוֹם אֲשֶׁר* *הַמֶּלֶךְ אֶסְרִי הַמִּלְכָּה אֶסְרִים* *the place where the king's prisoners (were) bound*, Gen. 39 : 20. 40 : 4. Lev. 6 : 18. 7 : 2. Num. 9 : 17. 1 Kings 21 : 19. Jer. 22 : 12. : this is seldom the case with another noun, e. g. *בְּעֵינַי יָדַע אֲשֶׁר* *for the iniquity which he knows*, 1 Sam. 3 : 13.; except in the frequently recurring phrase, *אֲשֶׁר עַל־דִּבְרֵי* *for the reason that, because that*, Deut. 22 : 24. 23 : 5. 2 Sam. 13 : 22. The prefix *שֶׁ*, the fragment of *אֲשֶׁר* (§ 637), is employed in like manner, e. g. *מָקוֹם שֶׁהַנְּחָלִים הֹלְכִים* *the place where the rivers flow*, Eccl. 1 : 7. 11 : 3.

*b.* The demonstrative *זֶה* likewise appears in this construction, e. g. *מָקוֹם זֶה יִסְדָּה לָהֶם* *the place that thou hast founded for them*, Ps. 104 : 8.

§ 809. In a few instances a noun assumes the construct form when not followed by a specifying noun or pronoun, provided such may be easily supplied from the context, e. g. *רָאִיתִי אִתִּי חֶמְדָּה* *I see a company of (persons)*, 2 Kings 9 : 17. (*חֶמְדָּה* for *אֲנָשִׁים* *שְׂמֵעָה*). *אֲדִירִי בְּלִיַּחֲמֵי* (*שְׂמֵעָה* for *אֲנָשִׁים*) *the mighty ones of (the earth) in whom (is) all my delight*, Ps. 16 : 3. (*אֲדִירִי* for *הָאָרֶץ* *אֲדִירִי*) *give not to a beast of (the field)*, &c. 74 : 19. (*חַיִּית* for *הַשָּׂדֶה* *חַיִּית*) *though a sinner do wrong a hundred (times)*, Eccl. 8 : 12. (*מֵאָחַד* for *מֵעַמִּים*). Here, although for the sake of brevity the specifying noun is left to be understood, the noun which should have been specified is so closely connected to the following clause instead, that it undergoes the changes of a noun in construction.

§ 810. Moreover, as the changes in the form of the specified noun indicate nothing of themselves, but are simply the consequences of its close connection to the specifying term, they occasionally take place when the latter is neither a noun nor pronoun but a verb, which contains its subject within itself, e. g. *בְּיַד־הַשֵּׁלַח* *by the hand of (whomsoever) thou wilt send*, Ex. 4 : 13., *כָּל־יְמֵינוּ הִתְהַלַּכְנוּ אִתָּם* *all the time we walked with them*, of our walking, &c. 1 Sam. 25 : 15.\* Lev. 14 : 46. Ps. 90 : 15.,

\* Perhaps this should be pointed as an infinitive, thus *הִתְהַלַּכְנוּ*. See v. 16.

יָרְחוּ עָשָׂו *the city (where) David rested*, Is. 29 : 1., יָרְחוּ עָשָׂו *the wealth he has made*, Jer. 48 : 36., תְּחִלַּת דְּבַר-יְהוָה *the beginning of the Lord's speaking*, Hos. 1 : 2., שָׁמַע לֹא-יִדְעָנִי *a language I understood not*, Ps. 81 : 6., רַבָּה שִׁבְעָד-לָהּ נַפְשִׁי *our soul is quite eated*, 123 : 4.,\* מָקוֹם לֹא-יָדַע אֵל *the place of (him who) knows not God*, Job 18 : 21., לֹא-אֵיכָל קַיָּם *the hands of (those) I cannot rise up (from)*, Lam. 1 : 14.

§ 811. In treating of the construct state, we have showed that words placed together in regimen are designed by the writer as the expression of a single specified idea, and correspond to a noun accompanied by a qualificative adjective. Thus for instance in the phrase יָד אַהֲרֹן *Aaron's hand*, the idea of *hand* is represented as specified by the accessory one of belonging to *Aaron*, which is effected by placing the specifying term in close relation with the one specified. This compound expression is used as the subject or object of a proposition, as may be required. But if, instead of viewing the second noun as a subordinate qualifying term, it be the writer's purpose to employ it predicatively to make a declaration with regard to the first, thus, if instead of saying something concerning *Aaron's hand*, he mean to say *the hand is Aaron's*, he intimates it by means of a preposition, or by a preposition and relative particle, or by both together with the addition of the substantive verb, as may seem to him requisite to a clear indication of the kind of relation to be expressed. Thus,

1. a. When the writer wishes to point out the relation of two nouns as possessor and possessed, without at the same time conveying the idea that such relation has before been perceived to exist, he prefixes to the name of the possessor the preposition ל, when the two terms form together a kind of subordinate predication, in which the copula is to be supplied, e. g. וְהָיוּ כֹהֲנִים לַיהוָה *and there Hophni and Phineas (were) priests of† (belonging to) the Lord*, 1 Sam. 1 : 3. (here the fact that these priests were the Lord's is not merely alluded to as an incidental circumstance already known, in which case

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\* The word רַבָּה, which frequently occurs in the construct form, may be considered as used adverbially.

† As whatever is attributed to a person or thing forms a property of it, the preposition ל may here not improperly be rendered by *of*, at the same time keeping sight of its predicative quality as above displayed. Compare the Latin use of the dative in lieu of the genitive in such cases, thus *domus est patri, sunt mihi libri*.

the two nouns would have been put in regimen; but it is one of the principal objects of the proposition to convey this piece of intelligence), **וְשֵׁשׁ מַעְלֹת לְכֶסֶּא** and (there were) *six steps to the throne*, 2 Chron. 9:18. This construction appears for the most part in subordinate clauses, e. g. **רָאִיתִי בֶן לְיֵשׁוּעַ** *I saw a son of Jesse*, 1 Sam. 16:18. (not *Jesse's son*, which would convey the intimation that Saul was already acquainted with David's parentage), **אֹמֶה לַיהוָה** *an offering to the Lord*, Ex. 29:41., **אֶרֶץ לְצַדִּיק מִיִּשְׂרָאֵל** *the way (pertaining) to the righteous is straight*, Is. 26:7., **יְשֻׁלֵּי אֹהֳלִים לְשׁוֹדְדִים** *tents (belonging) to robbers are peaceful*, Job 12:6., **אוֹר שִׁיחַ לְאָרֶץ** or (ask) *a plant (belonging) to the earth*, v. 8. (**שִׁיחַ** however may be taken as an imperative **ע'** construed with **ל**, in which case the phrase should be rendered, *or speak to the earth*).

b. The sense is often more fully expressed by employing the verb of existence **הָיָה** as a copula, e. g. **לְהָלַךְ מֵעַד לְאֲבוֹיוֹן** *thou art protection to the poor, protection to the needy*, Is. 25:4.

c. Frequently too in this construction the first noun for emphasis' sake takes the article, which is rarely the case with the first of two nouns in regimen, e. g. **הַנֹּצְטִים לְשָׂאֵל** *those watchmen (who belonged) to Saul*, 1 Sam. 14:16, **הַבְּזִי לְגִזְיוֹנִים** *that contempt (which belongs) to the proud*, Ps. 123:4.

2. This more explicit construction is sometimes employed in the second clause of a verse in poetry whose first clause contains two corresponding nouns in regimen, e. g. **זֶה חֶלֶק שׁוֹמְרֵינוּ וְהַלֹּךְ לְבָדְדֵינוּ** *this (is) the portion of our spoilers, and the lot (that pertains) to our plunderers*, Is. 17:14., **הַלְעֵג הַשְּׂאֵנִים הַבְּזִי לְגִזְיוֹנִים** *the scorn of those at ease, (and) the contempt (that belongs) to the proud*, Ps. 123:4.

3. a. It is also often made use of when a noun specifying another in the construct is itself specified by one following it; in which case the relation between the two last nouns may seem to require a clearer indication than that afforded by their close connection, e. g. **פֶּתַח הַבַּיִת לְאֵלִישָׁע** *the door of the house (belonging) to Elisha*, 2 Kings 5:9. Ruth 2:3., **רָאשֵׁי הָאֲבוֹת לְכָל־הָעָם** *the chiefs of the fathers of all the people*, Neh. 8:13. 1 Chron. 9:9, 33., **שֹׁמְרֵי הַסָּפִים לְאֹהֶל** *the keepers of the gates (belonging) to the tabernacle*, 1 Chron. 9:19, 21.; and also when there are more than two nouns in regimen, e. g. **סֵפֶר הַכְּרִי הַיְּמִיִּם** *the book of the Chronicles (relating) to the kings of Judah*, 1 Kings 15:23. 2 Kings 16:19.

b. Here also the sense is often more fully expressed by employing the relative **אֲשֶׁר** e. g. **אֲשֶׁר לְשָׂאֵל** *the captain of the host that*

(is) *Saul's*, 2 Sam. 2: 8., חֶלֶקֶת הַשָּׂדֶה אֲשֶׁר לְאָחִיו *a portion of the field that (is) our brother's*, Ruth 4: 3.

§ 812. 1. The preposition לְ is frequently thus used to indicate the relation between an author and his production, whence it receives the name of *Lamed auctoris*. *a*. The most usual formula is the name of the composition followed by that of the author with לְ, e. g. מִזְמֹר לְדָוִד *a psalm of, or by, David*, i. e. a psalm which David composed, Ps. 3: 1. 4: 1. &c. מִזְמֹר דָּוִד in regimen would mean *David's psalm*, i. e. a psalm known as the production of David, § 797. 1.), תְּפִלָּה לְחַבְקֻק *a prayer by Habakkuk*, Hab. 3: 1.; *b*. as the position is here not necessary to the sense, which is clearly indicated by the preposition, the name of the author is sometimes placed first, e. g. לְדָוִד מִזְמֹר *by David, a psalm* (Davidis psalmus), Ps. 24: 1. 40: 1. &c., לְדָוִד מִשְׁקָל *by David, a didactic poem*, Ps. 32: 1. 42: 1.; *c*. and occasionally the name of the composition is omitted as unnecessary, e. g. לְדָוִד *by David*, Ps. 11: 1. 14: 1. 25: 1. 26: 1. &c.

2. The preposition לְ is also used in this sense when the first of the two nouns specifies a preceding one in the construct, e. g. שִׁיר הַמַּעֲלֹת לְדָוִד *a song of degrees by David*, Ps. 122: 1. 124: 1.; and sometimes with the addition of the relative אֲשֶׁר, a still fuller construction, e. g. שִׁיר הַשִּׁירִים אֲשֶׁר לְשֹׁלֹמֹה *the Song of songs, which (is) by Solomon*, Cant. 1: 1.

§ 813. The construction with לְ is employed also to designate explicitly the relations of place and time.

1. Of place, e. g. צָפוֹן לְעֵי *the north of* (lit. *to, with respect to*) *Ai*, Josh. 8: 11., מַעְבְּרוֹת הַיַּרְדֵּן לְמוֹאָב *the passages of the Jordan towards Moab*, Judg. 3: 28. 12: 5.

2. Of time, e. g. בְּאַחַד לַחֹדֶשׁ *on the first of the month*, Gen. 8: 5, 13, 14. &c., שְׁנַת שֵׁשׁ-מֵאוֹת שָׁנָה לְחַיֵּי נֹחַ *the six hundredth year of the life of Noah*, 7: 11., שְׁנַת שְׁתַּיִם עָשָׂרָה לְאַחַז *the twelfth year of Ahaz*, 2 Kings 17: 1.

### Apposition.

§ 814. In the cases above described of two nouns in regimen, both conveying totally different ideas, the relation of the last noun to the first may properly be termed *restrictive*. Another relation in which a noun frequently stands to a preceding one, viz. that of apposition, may be called *descriptive*; and this takes place when for the most part the meaning of one noun is contained in that of the other, together with

some additional circumstance, so that the latter specifies the former somewhat in the manner of a predicate. As the two nouns are thus in a great measure independent of each other, the connection between them is much less strict than that which exists in the state of regimen, where the specifying noun has the character of a qualificative (§ 793), and hence does not occasion the same changes in form, or require the aid of a preposition to express it.

§ 815. The principal cases of apposition in which both nouns may be said to convey the same idea are the following :

1. A definite appellative may be put in apposition with a proper noun, both denoting the same person, for the purpose of specification ; and as they are equivalent in meaning, it may be placed either before the proper noun, e. g. הַנַּעַר שְׁמוּאֵל *the boy Samuel*, i. e. the boy who is Samuel, 1 Sam. 3 : 1., שְׁלֹמֹה הַמֶּלֶךְ *king Solomon*, 1 Kings 4 : 1., אֲדֹנָי אַבְרָהָם *the river Ahava*, Ezra 8 : 21. 1 Chron. 5 : 9.,\* אֲדֹנָי אַבְרָהָם *my master Abraham*, Gen. 24 : 12, 27, 42. ; or after it, e. g. שְׁלֹמֹה הַמֶּלֶךְ *Solomon the king*, 1 Kings 2 : 17., סַנְבַּלַּט הַחֹרִיטִי *Sanballat the Horonite*, Neh. 2 : 10., אֲדֹנָי אַבְרָהָם *Abraham his master*, Gen. 24 : 9., מֹשֶׁה עַבְד־יְהוָה *Moses the servant of the Lord*, Deut. 34 : 5.

2. One appellative may be placed after another of a more general signification, in order to specify it more closely, e. g. נַעֲרָה בְּתוּלָה *a girl, a virgin*, i. e. a girl who is a virgin, Deut. 22 : 28., אִשָּׁה אֶלְמָנָה *a woman, a widow*, 1 Kings 17 : 10. ; gentile nouns, which in reality are appellatives, are frequently thus employed, e. g. אִישׁ מִצְרִי *a man, an Egyptian*, i. e. an Egyptian man, an Egyptian, Gen. 39 : 1, 2. Ex. 1 : 19., הָעִבְרִי הָאָחִי *thy brother, the Hebrew*, Deut. 15 : 12.†

\* The appellatives נָהָר *river* and קִרְיָה *city* are sometimes viewed in their literal limited signification as abstracted from the full idea conveyed by the proper name of a city or river, with which they are then placed in construction and consequently without the article (§ 717. II. 2. b. α.), e. g. נָהָר פָּרָח *the river Euphrates*, lit. Euphrates' stream, 2 Kings 23 : 29. 24 : 7. Jer. 46 : 2, 6, 10., נָהָר כָּבָר *the river Chebar*, Ezek. 1 : 1, 3. &c., and this definite expression may be put in apposition with the appellative having the article prefixed, e. g. הַנָּהָר פָּרָח *the river, the river Euphrates*, Deut. 11 : 24. ; so קִרְיָה אֶרְבָּה *the city of Arba*, Gen. 23 : 2. Neh. 11 : 25., קִרְיָה חֲצוֹת *the city of Huzoth*, Num. 22 : 39. This construction answers precisely to that sometimes employed with the corresponding words in Latin, as *urbs Roma, flumen Rheni* ; and also in English, as *the city of Jerusalem*.

† Sometimes entire phrases are put in descriptive apposition, e. g. הַנָּהָר הַגָּדוֹל *the great river, the river Euphrates*, Gen. 15 : 18. Deut. 1 : 7. Josh. 1 : 4., וַיָּשֶׁב יִשְׂרָאֵל בְּאֶרֶץ מִצְרַיִם *and Israel dwelt in the land of Egypt, in the land of Goshen*, Gen. 47 : 27.

§ 816. There are also certain other nouns which on account of their signification are used in descriptive apposition. These are material nouns, which, as they denote what the object signified by the preceding noun consists of, may be said in a manner to convey the same idea: thus in the expression *שֵׁשׁ בְּרוֹתָתָא* *a tunic (which is) linen*, i. e. a tunic composed of linen, a linen tunic, the word *שֵׁשׁ* represents an essential and fundamental part of the meaning of the word *בְּרוֹתָתָא*. And on the same principle, abstract nouns which denote a quality forming an inherent constituent part of the concrete may be employed in like manner, e. g. *אֱמָרִים אֱמָרָה* *words (which are) truth*, veracious words.\* This loose construction, in which the writer views each noun as an independent term, instead of closely connecting them into one compound expression as is the case with nouns in regimen, appears in the following ways.

I. When the first or specified noun is made definite by the addition of an article or pronominal suffix.

1. When the specified noun has the article, the noun specifying it in apposition remains indefinite when used to declare for the first time the material of which it is or is to be composed, e. g. *וְשִׁבְצָתָהּ הַבְּרוֹתָתָא שֵׁשׁ* *and thou shalt embroider the tunic linen*, i. e. thou shalt embroider a tunic which shall be of linen, Ex. 28 : 39., *וַיַּעֲשׂוּ אֶת הַבְּרוֹתָתָא שֵׁשׁ* *and they made the tunics (out of) linen*, 39 : 27, 28, 29. But when the object is merely specified by the mention of its material, and not for the first time, the latter noun likewise receives the article, which then performs the part of a relative as when prefixed to an ordinary attributive (§ 732. 2.), e. g. *הַזְּבֻחוֹת הַזֹּהָבִית* *the chains which (are) gold*, i. e. the golden chains, Ex. 39 : 17., *הַבָּקָר הַנְּחֹשֶׁת* *the oxen which (are) brass*,

\* This more explicit construction appears also in a few instances other than those mentioned in the text, e. g. *הָאָרֶן הַבְּרִית* *the ark that (of) the covenant*, the ark containing the covenant, Josh. 3 : 14, 17., *יְהוָה אֱלֹהֵינוּ צְבָאוֹת* *the Lord God (he of) hosts*, Ps. 59 : 6. 80 : 5, 8, 20. 84 : 9.

† Some explain this construction differently, viz. by supposing a repetition of the noun in the construct and without the article, thus making *הַזְּבֻחוֹת הַזֹּהָבִית* equivalent to *הַזְּבֻחוֹת הַזֹּהָבִית הַזֹּהָבִית*, in support of which they adduce the phrase *וַיִּשְׁלַח מִשְׁכָּן מִשְׁכָּן* Ex. 38 : 21. But the supposition of an ellipsis is wholly unnecessary: for when the writer uses the definite expression *הַזְּבֻחוֹת* with the article, the specifying term *הַזֹּהָבִית* is not absolutely essential to perspicuity, and hence he merely adds it in apposition; but when he employs the word *זְבֻחוֹת* in its nude form in reference to these individual objects, as in Ex. 28 : 24., he places it in construction with the following *הַזֹּהָבִית*, without which the sense would remain indefinite and incomplete.

i. e. the brazen oxen, 2 Kings 16 : 17., *הַיַּיִן הַחֲמָדָה* *the wine which (is) fury*, the maddening wine, Jer. 25 : 15. ; and this may be the case even when the first noun is not definite, e. g. *הַיַּיִן הַחֲמָדָה* *wine which (is) spice*, i. e. wine containing spice, spiced wine, Cant. 8 : 2.

2. When the specified noun receives a pronominal suffix, the specifying noun remains without the article, e. g. *דְּרֹכָךְ זָמְרָה* *thy way (which is) whoredom*, i. e. thy lewd way, Ezek. 16 : 27., so *מְחַסְיָעִי* *my powerful protector*, Ps. 71 : 7.

II. When the specified term is left indefinite,\* the writer merely places the two nouns in independent juxtaposition without affixing the article to either.\* This occurs,

1. *a.* When the second is a material noun and the first is the name of the object consisting of or containing the material denoted by the second. In this case the latter does not take the article, whether it is used to state explicitly for the first time what the object represented by the first is or is to be composed of (see § 816. I. 1.), or whether the whole expression is an indefinite one, and the article consequently not required, e. g. *אַרְבַּעָה שׂוּרִים אֲבָן* *four rows stones*, i. e. four rows which shall consist of stones, Ex. 28 : 17. (in ch. 39 : 10., where the breastplate is again mentioned, the two nouns, being now viewed as belonging together, are placed in regimen, thus *שׂוּרֵי אֲבָן* *four rows of stones*); so *שְׁלֹשָׁה שׂוּרִים גְּזִית* *three rows (consisting of) hewn stones*, 1 Kings 7 : 12, 42., *מִנְחָה כֹּלֶת* *a meal offering (consisting of) fine flour*, Num. 15 : 4, 6., *אֵלִים צֹמֵר* *rams (with) wool*, rams having wool upon them, 2 Kings 3 : 4., *כֶּסֶף סָגִים* *dross of silver*, Ezek. 22 : 18.

*b.* When the first is the name of a quantity and the second specifies it by denoting the material of which the quantity consists, whether it be weight, e. g. *מִשְׁקַל הָעֶרְוֹן חֲמִשָּׁת אלפים שֶׁקֶלִים נְחֹשֶׁת* *the weight of the habergeon (was) five thousand shekels (consisting of) brass*, 1 Sam. 17 : 5., *שֵׁשׁ מֵאוֹת שֶׁקֶלִים בַּרְזֶל* *six hundred shekels (consisting of) iron*, v. 7. (the expression *שֶׁקֶלִי זָהָב* 1 Chron. 21 : 25. means on the con-

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\* There are a few instances of this construction to be met with besides the cases mentioned in the text, e. g. *אֲדִירִים עַם* *the nobles (which are) the people*, i. e. those of the people who are noble, Judg. 5 : 13., *גִּבּוֹר טַלְטָלוֹת* *an overthrow (which is) a strong one*, i. e. a mighty overthrow, Is. 22 : 17. (here a concrete seems to be used by metonymy for an abstract noun). In both of the above instances, however, the second noun may be considered as in the vocative. One example adduced by Gesenius, viz. *לֹא תִשֶׁבַּע לָךְ אֲשֶׁרָה בְּלִיעַץ* Deut. 16 : 21., does not belong here, and is to be rendered, *thou shalt not plant (set up) for thyself an idol (or) any tree!*

trary *shekels of silver*, i. e. silver shekels); or measure, e. g. *שְׁלֹשׁ סָאִים* *three seahs* (consisting of) *fine meal*, Gen. 18 : 6., *הָאֵפָה סֶלָה* *an ephah* (consisting of) *fine flour*, Lev. 5 : 11. 6 : 13. Ruth 2 : 17. (the expression *אֵפָה סֶלָה* Judg. 6 : 19. 1 Sam. 17 : 18. signifies *an ephah of fine meal*, i. e. fine meal of the quantity of an ephah).\*

2. *a.* When the second is an abstract noun denoting a quality contained in the first, e. g. *שְׁלָמִים זִבְחִים* *sacrifices* (which are) *thanks*, i. e. sacrifices intended as or expressive of thanks, thank-offerings, Ex. 24 : 5.; so *מַיִם לַחֹץ* *water* (which is) *affliction*, i. e. the drink used in affliction, water only, 1 Kings 22 : 27. Is. 30 : 20. 2 Chron. 18 : 26., *דְּבָרִים נְחָמִים* *words* (that are) *comfort*, i. e. comfortable words, Zech. 1 : 13., so *לְשׁוֹן רְמִיָּה* *a false tongue*, Ps. 120 : 2, 3., *אֲמָרִים אֱמֶת* *true words*, Prov. 22 : 21. (this explicit construction, which is preceded in the same verse by the same words in regimen, is employed for the sake of emphasis), *מִנְחָה תָמִיד* *a perpetual meal-offering*, Lev. 6 : 13., *עֹלָה תָמִיד* *a continual burnt offering*, Num. 28 : 3. (but afterwards in v. 6, 10, 15, &c., when the two nouns are recognised as belonging together, we have *עֹלֹת תָּמִיד* in regimen) 1 Sam. 7 : 9.

*b.* When the second specifies the first with respect to its quantity in number, e. g. *יָמִים מְסָפֵר* *days* (that are) *a number*, i. e. a number of days, many days, Num. 9 : 20. (the same words in construction would signify *days of number*, i. e. days that may be numbered, a few days, see Deut. 4 : 27.), *שְׁלֹשָׁה יָמִים* *days* (which are) *three*, i. e. three days, Neh. 2 : 11. (see Chap. X.).

### *Idiomatic Uses of Certain Nouns.*

§ 817. Having now detailed the general force and application of the two states of construction and apposition, we will here exhibit together the idiomatic uses of certain nouns when specified in either of these ways.

§ 818. 1. *a.* The noun *אִישׁ* *man, one, individual*, applied either to persons or things. When specified by a following concrete noun, the two are usually placed in regimen, e. g. *אִישׁ דְּבָרִים* *a man of words*,

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\* In the instances *כְּפָרִים בָּסֵה* 2 Kings 5 : 23. and *שְׁנָתַיִם יָמִים* Gen. 41 : 1., which are ranked by Gesenius with *אֵיפָה טַעֲרִים*, the absolute form of the dual is retained on purpose to mark the number, its construct termination being not distinguishable from that of the plural.

an eloquent man, Ex. 4 : 10., **אִישׁ הָאֱלֹהִים** *the man of God*, the pious man, Deut. 33 : 1., **אִישׁ דָּמִים** *a man of blood*, a cruel man, 2 Sam. 16 : 8., **אִישׁ שִׁפְתָּיִם** *a man of lips*, a babbler, Job 11 : 2.; **אֲנָשֵׁי מִקְנֶה** *men of cattle*, herdsmen, Gen. 46 : 34., **אֲנָשֵׁי דָמִים** *men of blood*, cruel men, Ps. 55 : 24. Prov. 29 : 10.

b. The same is the case when the second is an abstract noun used instead of an attributive (§ 799), e. g. **אִישׁ בְּלִיעַל** *a man of iniquity*, a wicked man, 1 Sam. 25 : 25. Ps. 43 : 1. Prov. 6 : 12. 10 : 23., **אִישׁ מָוֶת** *a man of death*, i. e. deserving of death, 1 Kings 2 : 26., **אִישׁ מַלְחָמָה** *a man of sorrows*, a sorrowful man, Is. 53 : 3., **אִישׁ מִלְחָמָה** *a man of war*, a warrior, Ezek. 39 : 20., **אִישׁ חֲמוּדוֹת** *a man of desires*, a man greatly beloved, Dan. 10 : 11.; **אֲנָשֵׁי הָשֵׁם** *men of note*, distinguished men, Gen. 6 : 4., **אֲנָשֵׁי-חַיִל** *men of ability*, capable men, 47 : 6. Judg. 20 : 44., **אֲנָשֵׁי-רָע** *men of evil*, wicked men, Prov. 28 : 5., **אֲנָשֵׁי לֵבָב** *men of heart* (understanding), i. e. intelligent men, Job 34 : 10, 34., **אֲנָשֵׁי מִלְחָמָה** *men of war*, warriors, Deut. 2 : 16.\* The plural noun **מְחַיִּים** *men* is construed in the same manner, e. g. **מְחַיִּי-שָׁוְא** *men of falsehood*, lying men, Ps. 26 : 4., **מְחַיִּי מִסְפָּר** *a few men*, Gen. 34 : 30. (see § 816. II. 2. b.).

2. But when the second noun includes in itself the meaning of the first, in consequence of which the dependence between the two is not so close as when both nouns are requisite to the expression of one compound idea, they are placed in the state of apposition, e. g. **אִישׁ מִצְרִי** *a man an Egyptian*, an Egyptian, so **אִישׁ עִבְרִי** *a Hebrew*, Ex. 2 : 11., **כֹּהֵן אִישׁ** *a priest*, Lev. 21 : 9., **אִישׁ סָרִיס** *a eunuch*, Jer. 38 : 7.; **אֲנָשִׁים עִבְרִיִּים** *Hebrews*, Ex. 2 : 13., **אֲנָשִׁים אֲחִים** *brethren*, Gen. 13 : 8. Also referring to inanimate things, e. g. **וַיִּתֵּן אִישׁ בְּתוֹרֵי לִקְרָאֹת רֵעֵהוּ** *and he put each piece one against another*, lit. opposite its companion, Gen. 15 : 10.

§ 819. 1. The noun **בֶּן** *son*. This is frequently used idiomatically in construction with nouns both concrete and abstract. It is chiefly employed to denote a person, e. g. **בֶּן-אָדָם** *son of man*, poet. for man, Jer. 49 : 18, 33. Ezek. 2 : 1, 3. 3 : 1. &c., **בֶּן-בֵּיתִי** *a son of my house*, i. e. a house-born servant (Lat. *verna*), Gen. 15 : 3., **בֶּן-זִקְיָנִים** *a son*

\* The noun **אִישׁ** is occasionally omitted where it can readily be supplied by the reader, and the abstract noun alone retained, e. g. **חַמְדוּת** Ps. 109 : 4. for **אִישׁ חַמְדוּת** Dan. 9 : 23. for **אִישׁ חַמְדוּת** Judg. 5 : 30. for **אֲנָשֵׁי שָׁלָל** so **אֲנָשֵׁי** Prov. 14 : 1. To these may be added the expressions **חֲרִיץ** 1 Kings 22 : 36., **חֹזֶקְבָּה** Is. 41 : 24. (see §§ 755. 1., 756).

of old age, i. e. a child begotten in old age, 37 : 3., **בֶּן-בְּלִיעַל** *a son of iniquity, a vile person*, 1 Sam. 25 : 17., so **בֶּן-עָוֹלָה** *a wicked one*, Ps. 89 : 23., **בֶּן-דָּוָר** *a worthy man*, 1 Kings 1 : 52., **בֶּן-דִּוְחָלוֹת** *one deserving of chastisement* (§ 799. 1. b.), Deut. 25 : 2., so **בֶּן-דִּוְחָת** *one worthy of death*, 1 Sam. 20 : 31. 26 : 16., **בֶּן-שֵׁשׁ מֵאוֹת שָׁנָה** *the son of six hundred years*, i. e. a man six hundred years old, Gen. 7 : 6. 17 : 25. 21 : 5. &c. ; **בְּנֵי הָאֱלֹהִים** *sons of God*, i. e. superior men (§ 791), Gen. 6 : 2., **בְּנֵי הָעָם** *the children of the people*, i. e. the common people, Jer. 26 : 23., **בְּנֵי עַמִּי** *the children of my people, my countrymen*, Gen. 23 : 11., **בְּנֵי קֶדֶם** *natives of the East*, 29 : 1. Judg. 7 : 12., **בְּנֵי אֲבִיּוֹן** *sons of the poor, poor people*, Ps. 72 : 4., so **בְּנֵי חַיִּל** *valiant men*, Deut. 3 : 18., **בְּנֵי-עָלְוִי** *sons of affliction, afflicted ones*, Prov. 31 : 5., **בְּנֵי חֲלוּת** *sons of leaving*, i. e. who are left behind, orphans, v. 8., **בְּנֵי חֲמוּדָה** *persons condemned to death*, Ps. 102 : 21.

2. This noun is likewise applied to animals and even to inanimate things, e. g. **בֶּן אֲחוּזִי** *his ass's colt*, Gen. 49 : 11., **בֶּן-יוֹנָה** *a young dove*, Lev. 12 : 6., **בֶּן-בָּקָר** *a son of oxen, a bullock*, Ex. 29 : 1. Lev. 4 : 3. 9 : 2., **בֶּן-שָׁנָה** *a lamb a year old*, Ex. 12 : 5., **בֶּן-לַיְלָה** *a night old*, said of a gourd, Jon. 4 : 10. ; **בְּנֵי-צֹאן** *sons of sheep, lambs*, Ps. 114 : 4., **בְּנֵי עֹרֹב** *young ravens*, 147 : 9., **בְּנֵי רֶשֶׁת** *sons of lightning*, i. e. swift as lightning, applied to birds of prey, Job 5 : 7., **בְּנֵי קֶשֶׁת** *sons of the bow, arrows*, 41 : 20., also called **בְּנֵי אֶשְׁמֹה** *sons of the quiver*, Lam. 3 : 13.

§ 820. 1. The noun **בַּת** *daughter*. This is employed in a manner similar to the preceding, e. g. **בַּת הַנָּשִׁים** *the daughter of women, a young woman*, Dan. 11 : 17., **בַּת-בְּלִיעַל** *a wicked woman*, 1 Sam. 1 : 16., **בַּת תְּשַׁעִּים שָׁנָה** *a woman ninety years old*, Gen. 17 : 17.; it is frequently placed in construction with the names of cities and countries by the poetic writers to personify them (see § 494. II. 1. b.), and hence to denote the inhabitants, e. g. **בַּת צִיּוֹן** *the daughter of Zion*, i. e. Zion, meaning the inhabitants of Jerusalem, Is. 1 : 8. 10 : 32. Jer. 6 : 2, 23. Ps. 9 : 15. &c., called also **בַּת יְרוּשָׁלַיִם** Is. 37 : 22. Zech. 9 : 9., **בַּת בָּבֶל** *the Babylonians*, Zech. 2 : 11. Ps. 137 : 8., **בַּת צוּר** *the Tyrians*, Ps. 45 : 13., **בַּת אֲדָם** *the Edomites*, Lam. 4 : 21., **בַּת מִצְרַיִם** *the Egyptians*, Jer. 46 : 11., so **בְּנֵי עַמִּי** = **בַּת עַמִּי** *my countrymen*, Is. 22 : 4. Jer. 14 : 17. ; \* **בָּנוֹת הָאָדָם** *the daughters of man*, i. e. common women, Gen.

\* The expression **בָּנוֹת צִיּוֹן** 2 Kings 19 : 21. Is. 23 : 12. Lam. 2 : 13., where the indefinite construct **בָּנוֹת** is employed instead of the definite **בְּנוֹת**, is to be rendered the *virgin daughter of Zion* (see § 815. 1. note.); so **בָּנוֹת צִיּוֹן** Is. 47 : 1., **בָּנוֹת צִיּוֹן** Jer. 46 : 11., **בָּנוֹת צִיּוֹן** 14 : 17.

6 : 2, 4., בָּנוֹת הַשִּׁיר *the daughters of song*, songstresses, Eccl. 12 : 4., בָּנוֹת פְּלִשְׁתִּים *the daughters of the Philistines*, the Philistine women, Ezek. 16 : 27., בָּנוֹת הַגּוֹיִם *the daughters of the nations*, i. e. the inhabitants of foreign lands, 32 : 16.

2. Also applied to animals and inanimate things, e. g. בַּת הַיֶּעָנָה *the daughter of the ostrich*, i. e. the ostrich, Lev. 11 : 16., עֶז בַּדְשָׁנָה *a she-kid a year old*, Num. 15 : 27., בַּדְעִין *the daughter of the eye*, i. e. the pupil, Ps. 17 : 8., בַּדְאֲשֵׁרִים *a daughter of cedars*, i. e. set in cedar, Ezek. 27 : 6.

§ 821. 1. The noun בֶּעַל *master, owner*. This is often placed in construction with the name of some thing or quality which characterizes its possessor, so that the compound expression fulfils the office of an attributive,\* e. g. אִשָּׁה בֶּעַל *the possessor of a wife*, a married man, a husband, Ex. 21 : 3, 22., שָׂעַר בֶּעַל *a possessor of hair*, a hairy man, 2 Kings 1 : 8., הַחֲלוֹמוֹת בֶּעַל *one who has dreams*, a dreamer, Gen. 37 : 19., אָהַב בֶּעַל *a possessor of anger*, a choleric person, Prov. 22 : 24., נָפֶשׁ בֶּעַל *who possesses desire*, having a strong appetite, 23 : 2. (or it may be rendered *one desirous of life*), דְּבָרִים בֶּעַל *a possessor of affairs*, one who has business, Ex. 24 : 14. ; חֲצִיזִים בֶּעַל *possessors of arrows*, archers, Gen. 49 : 23., בְּרִית בֶּעַל *possessors of a covenant*, confederates, 14 : 13.

2. Applied likewise to animals and inanimate things, e. g. בֶּעַל כְּנָף *possessed of wings*, a bird, Prov. 1 : 17., בֶּעַל הַקַּרְנִים *which has two horns*, said of a ram, Dan. 8 : 6., בֶּעַל פִּימִיּוֹת *having many edges (teeth)*, said of a threshing-dray, Is. 41 : 15.

For various other nouns, such as בֵּית, דָּבָר, יָד, יוֹם, לֵב, נָפֶשׁ, מָוֶה, &c., which are idiomatically employed in like manner, the reader is referred to the lexicons.

### *Repetition of Nouns.*

§ 822. Besides the use of two different nouns in the state of construction or apposition, to express a single specific idea, we not unfrequently meet with a repetition of the same noun, the two words being placed in apposition in order to give various emphatic meanings to the idea they convey.

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\* The Arabic word *مَوْلَى* *possessor*, and *صَاحِب* *master, owner*, are employed in this manner more extensively than the Hebrew בֶּעַל.

§ 823. The repetition of a word is often very appropriately used to signify a repetition of the object it denotes with regard to number. Thus,

1. *a.* It signifies distribution, e. g. שְׁנֵים שְׁנֵים *two by two*, Gen. 7 : 9., מֵעַט מֵעַט *little by little*, Ex. 23 : 30., לְנִתְחִידָה לְנִתְחִידָה *piece by piece*, Ezek. 24 : 6.

*b.* And thus it often supplies the place of the adjective pronoun *each*, e. g. מֵשֶׁה עָדָר עָדָר *each drove by itself*, Gen. 32 : 17., מֵשֶׁה אֶחָד אֶחָד *a rod for each household*, Num. 17 : 17., אִישׁ אֶחָד אֶחָד *a man to each tribe*, Josh. 3 : 12., שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם *each one had six wings*, Is. 6 : 2., שֵׁשׁ אֶצְבָּעוֹת רַגְלָיו שֵׁשׁ אֶצְבָּעוֹת רַגְלָיו *the fingers of his hands and the toes of his feet were six by six*, i. e. each of his hands had six fingers and each of his feet six toes, 2 Sam. 21 : 20. 1 Chron. 20 : 6. Sometimes the entire phrase is repeated, e. g. מֵשֶׁה אֶחָד אֶחָד מֵשֶׁה אֶחָד אֶחָד *a rod to each prince*, Num. 17 : 21.; and when occasion requires, more than once, e. g. וְכַפְתָּר תַּחַת שְׁנֵי הַקָּנִים וְכַפְתָּר תַּחַת שְׁנֵי הַקָּנִים *and a knob under each of its three pair of branches*, Ex. 25 : 35.

*c.* It is likewise often used to designate a whole class of objects taken individually, and then supplies the place of the adjective pronoun *every*; a construction most common with nouns denoting periods of time,\* e. g. שָׁנָה שָׁנָה *year by year*, every year, Deut. 14 : 22., יוֹם יוֹם *every day*, Ex. 16 : 5. Is. 58 : 2., שַׁבָּת שַׁבָּת *every sabbath*, 1 Chron. 9 : 32., בֹּקֶר בֹּקֶר *every morning*, 2 Sam. 13 : 4. Ezek. 46 : 15. אִישׁ אִישׁ *every man*, Ex. 36 : 4. Lev. 17 : 3. They are occasionally united by the conjunction וְ, e. g. יוֹם יוֹם *every day*, Esth. 3 : 4., מְדִינָה וּמְדִינָה *every province*, 1 : 22., עִיר עִיר *every city*, 8 : 17.†

2. *a.* It is used also to signify plurality, either in the singular, e. g. עֶשְׂרִים עֶשְׂרִים *several tenth deals*, Num. 28 : 13, 21., חֶרֶב חֶרֶב *many a sword*, Ezek. 21 : 14., דּוֹר־דּוֹר *many generations*, Deut. 32 : 7., אִישׁ אִישׁ *this and that man*, Ps. 87 : 5., זֶה זֶה *precept (added) to precept, precept to precept; line to line, to line to line; here a little, there a little*, Is. 28 : 10, 13.; or in the plural, which it serves to strengthen, ‡ e. g. בְּאֵרוֹת בְּאֵרוֹת *many wells*, Gen.

\* In the New Testament the same construction is employed, e. g. ἡμέρα καὶ ἡμέρα, 2 Cor. 4 : 16., εἰς γενεάν καὶ γενεάν, Luke 1 : 50.

† Occasionally the two words, as if to extend their application to the utmost, are placed in both genders, e. g. מִשְׁעָן וּמִשְׁעָן *every support*, Is. 3 : 1. Eccl. 2 : 8., or in both numbers, e. g. נְשִׁים וְנְשִׁים *every kind of wife*, concubine, ibid.

‡ So too in Arabic, e. g. الْوُءَانُ الْوُءَانُ *many kinds*, Kos. Chrest. p. 3.

14 : 10., *הַמְּרִים הַמְּרִים many heaps*, Ex. 8 : 10., *גְּבִים גְּבִים many ditches*, 2 Kings 3 : 16., *הַמְּלִיכִים הַמְּלִיכִים many multitudes*, Joel 4 : 14.\*

b. And sometimes with the additional idea of variety, e. g. *אֲבָן וְאֲבָן divers weights*, i. e. weights of different kinds, Deut. 25 : 13., so *אֵימָה וְאֵימָה divers measures*, v. 14. Prov. 20 : 10., *לֵב וְלֵב a double heart*, duplicity, Ps. 12 : 3.

§ 824. 1. Repetition is used also to convey emphasis in various other ways, and especially for the purpose of adding intensity to the idea conveyed by the nouns, e. g. *צֶדֶק צֶדֶק perfect justice*, Deut. 16 : 20., *הַחֲרוֹת הַחֲרוֹת violent prancings*, Judg. 5 : 22., or to indicate exclusiveness, e. g. *בְּדֶרֶךְ בְּדֶרֶךְ by the highway alone*, Deut. 2 : 27. Sometimes a qualificative is added to the second noun, to aid it in specifying the first more precisely, either as a qualificative, e. g. *הָאָדָם הָאָדָם the red, this red* (pottage), Gen. 25 : 30., *בְּהָרוֹת לְבָנֹת bright spots, bright white spots*, Lev. 13 : 38.; or as an emphatic predicate, e. g. *הַקּוֹל הַקּוֹל the voice (is) the voice of Jacob*, but *הַיָּדִים הַיָּדִים the hands (are) the hands of Esau*, Gen. 27 : 22., *בָּנֵי וְהַבָּנִים these daughters (are) my daughters, and these children my children, and these cattle my cattle*, Gen. 31 : 43.

2. When the word repeated is an attributive or an abstract noun, it represents the quality designated as of superlative intensity, e. g. *מְעַלָּה מְעַלָּה very high*, Deut. 28 : 43., *מְטָה מְטָה very low*, *ibid.*, *גְּבוּהָהּ very proudly*, 1 Sam. 2 : 3., *עֲמֹק עֲמֹק very deep*, Eccl. 7 : 23., *מְאֹד מְאֹד very much, exceedingly*, Gen. 30 : 43.† Sometimes the repetition is twofold, e. g. *קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ holy, holy, holy*, i. e. most holy, Is. 6 : 3., *עֲרָה עֲרָה עֲרָה utter destruction*, Ezek. 21 : 32. *וְעַתָּה וְעַתָּה וְעַתָּה*.

3. As in other languages, a word is emphatically repeated: a. As an exclamation of pain or grief, e. g. *רֹאשִׁי רֹאשִׁי my head, my head!* 2 Kings 4 : 19., *מְעֵי מְעֵי my bowels, my bowels!* Jer. 4 : 19., *אֱלֹהֵי אֱלֹהֵי my God, my God!* Ps. 22 : 1., *בְּנִי אַבְשָׁלוֹם בְּנִי אַבְשָׁלוֹם my son Absalom, my son, my son Absalom!* 2 Sam. 19 : 1, 5. b. In earnestly calling upon one, e. g. *אַבְרָהָם אַבְרָהָם Abraham, Abraham!* Gen. 22 : 11., *שְׁמוּאֵל שְׁמוּאֵל Samuel, Samuel!* 1 Sam. 3 : 10. c. And occasionally to signify perfect conviction, e. g. *יְהוָה יְהוָה הַיֵּכֶל הַיֵּכֶל the very temple of the Lord*, Jer. 7 : 4.

\* In the following instances the singular and dual forms are employed, viz. *רַחֵם רַחֵם many maidens*, Judg. 5 : 30., *הַמְּרִים הַמְּרִים many heaps*, 15 : 16.

† Occasionally a synonym derived from the same verb is used as the second term, e. g. *שׁוּמָה וּמְשָׁחָה desolate and waste*, Job 30 : 3. 38 : 27. Ezek. 6 : 14. 32 : 15. 33 : 28, 29., *שַׁבָּת שְׁבֻחַת שַׁבָּת a strict sabbath*, Lev. 23 : 3.

## CHAPTER VI.

## RELATIONS OF NOUNS TO VERBS.

§ 825. THE immediate relations of nouns to nouns denoted by the Hebrew construct state and discussed in the preceding chapter, correspond for the most part to those expressed by the Indo-European genitive; the relations borne by a noun to a verb or to a noun and verb, which will form the subject of the present chapter, are those that give rise to all the other cases of the occidental languages, as the nominative, dative, accusative, &c. The number of cases in a given language depends on the modes it employs to designate these various relations, which modes are of two kinds, viz. the *subjective*, or that in which the noun denotes the author of the action, or agent, and the *objective*, or that in which it represents the object on which the action is directly or indirectly exerted.

## SUBJECTIVE RELATION.

§ 826. In this as in other languages the subject always stands in a direct relation to its verb, which if transitive denotes an action proceeding from it, and if intransitive specifies its state of being. A noun employed as a subject in Hebrew, like the nominative in most other languages, retains its original form unchanged,\* as *בָּרָא אֱלֹהִים* *Deus creavit*.

## OBJECTIVE RELATION.

§ 827. All the modes employed in different languages to denote the various objective relations of nouns to verbs, may be reduced to the following: either, 1. the noun remains unchanged, and its relation is

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\* In Sanscrit the nominal theme of certain nouns receives a termination also when forming the subject of a verb.

pointed out by its position alone; 2, or it undergoes a change of termination, which indicates the part it plays in the proposition; 3, or the same purpose is effected by the use of prepositional particles; 4, or both inflections and particles are employed.

§ 828. In the Hebrew, which, as we have already observed, is to be ranked among the moderately inflected languages, a noun also when in an objective relation retains its simple form, either preceded or not by the illustrative particle **כִּי**, whenever such relation is *direct*, whether actually so or viewed as such by the writer. When however the relation is both *indirect* and is viewed by the writer as such, it is pointed out for the sake of perspicuity by means of a preposition.\*

\* While the Hebrew and Aramaic nouns end in a consonant, those of the literary Arabic, by far the most highly inflected of the Shemitish languages, terminate in a vowel. To indicate the several relations in which a noun stands to the rest of the proposition, the three Arabic vowels are employed in the following manner: 1st. when a noun constitutes the subject of a verb, it takes the vowel *Dhamma* (= Hholem), e. g. **غَزَالٌ مَرَّ مَرَضٌ** a gazelle once was sick, Loc. fab. 3.; 2dly, when it stands in immediate relation to another noun in the construct, or in an indirect relation to a noun or verb indicated by a preposition (which in effect is an abstract noun), it receives the vowel *Kesra* (= Hhirik), e. g. **قَطٌّ مَرَّ دَخَلَ إِلَى دُكَّانٍ حَدَادٍ** a cat once went into a blacksmith's shop, Loc. fab. 28., **أَصْحَابُهُ مِنَ الْوُحُوشِ** his companions among the wild beasts, Loc. fab. 3. (in Persian the first noun takes *i*, with which compare the Latin gen. term. *i*); 3dly, when it specifies a verb, either as its direct complement or used adverbially, the vowel *Fatha* (= Pattahh) is employed, e. g. **أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً** call upon your Lord (in) public and (in) private, i. e. publicly and privately, Kor. 7: 53, 54. This last state of the Arabic noun therefore does not correspond to the occidental accusative case; so that what is called its adverbial use is not equivalent to that of the Greek or Latin accusative with *κατά* or *secundum* understood: and hence it is neither necessary nor proper to endeavour to account for the absolute use of nouns in Hebrew, as some have done, by comparing them to the classic accusative through the Arabic. In Ethiopic a noun ending in a long vowel, either *a*, *e*, or *o*, retains its original form, as in Hebrew: but those ending in a short vowel change *u* or *é* into *ā*, and *i* into *ē*, to indicate every kind of relation whether direct or indirect to a verb or noun, except the subjective.

*Objective Relations viewed as Direct.*

§ 829. An object-noun is said to be in direct relation to its governing verb when the action denoted by the latter is exercised immediately upon the former. In Hebrew this relation is indicated by the position which the noun assumes, frequently though not always with the assistance of the illustrative particle **כִּי** *to wit, namely*, which serves to point it out more particularly (§ 676). As a preliminary to the discussion of the objective relations of nouns to verbs viewed as direct, we will show in what cases this particle is employed, and in what omitted.

Use of the Illustrative Particle **כִּי**.

§ 830. The object of a transitive verb is usually preceded by the particle **כִּי** when rendered definite by any of the circumstances detailed §§ 717. II. 1. 2. 719, *et seqq.*; but before a noun which is to be left indefinite it is not inserted, since the very act of thus pointing out the noun would render it in a measure definite.

A. § 831. Consequently this particle appears only in the following cases.

1. Before proper nouns, e. g. **וַיָּדָע יְרֵעַ אֶת־יְהוָה** *and the man knew Eve*, Gen. 4 : 1., **וַיֵּלֶד אֶת־אַבְרָם**, *and he begot Abram*, 11 : 26, 27, 31. 15 : 19., **וַיִּךְ אֶת־עַמְלֵק**, *and he smote the Amalekites*, 1 Sam. 14 : 48., **וַיָּבֵא יְהוֹנָתָן אֶת־דָּוִד אֶל־שָׁאוּל**, *and Jonathan brought David to Saul*, 19 : 7., **אָהַב יְהוָה**, *love ye Jehovah*, Ps. 31 : 24. 34 : 5.

2. Before nouns with the article, e. g. **וַיִּרְא אֱלֹהִים אֶת־הָאֹר**, *and God saw the light*, Gen. 1 : 4, 7, 16, 21, 25, 27, 28, 29., **וַיַּצֵּר יְהוָה אֱלֹהִים אֶת־הָאָדָם**, *and the Lord God formed the man*, 2 : 7, 8, 15, 22. 3 : 24., **כִּי תַעֲבֹד אֶת־הָאֲדָמָה**, *when thou tillest the ground*, 4 : 12., &c. &c.

3. Before nouns with a pronominal suffix, e. g. **וַיִּשְׁמָע יְהוָה אֶת־קוֹלָהּ**, *I heard thy voice*, Gen. 3 : 10., **וַתִּפְתָּח אֶת־פִּיהָ**, *which has opened her mouth*, 4 : 11, 17, 24, 25, 26., **וַיִּקְרָא אֶת־שְׁמוֹ שֵׁת**, *and he called his name Seth*, 5 : 3., **וַיִּקְמָתִי אֶת־בְּרִיתִי אִתָּךְ**, *and I will establish my covenant with thee*, 6 : 18., &c. &c.

4. Before nouns in construction with a definite noun, e. g. **וַיַּשְׁקֵה יְהוָה אֶת־כָּל־פְּנֵי הָאָרֶץ**, *and it watered the whole surface of the earth*, Gen. 2 : 6, 19., **וַיִּשְׁמָע יְהוָה אֶת־קוֹל הָאֱלֹהִים**, *and they heard the voice of the Lord*,



one of them may be placed with it in regimen, as has already been shown (§§ 797. 2., 800. 3. a.), or in a direct objective relation, which may be indicated by the particle **אֵת**. Hence we find,

1. Infinitives followed by **וְ**, e. g. **וְלַעֲבֹד אֶתְהָאָדָם** *to till the ground*, Gen. 2 : 5, 10. 3 : 24. 4 : 11. 8 : 10., **וְאַחֲרֵי הוֹלִידוֹ אֶת־שֵׁת** *after his begetting Seth*, 5 : 4, 16, 19., **וְאָמַר קְרָא אֶת־אֲחִימֶלֶךְ** *to call Ahimelech and all his father's house*, 1 Sam. 22 : 11., **וְלָקַח** *bearing his brother Abel*, Gen. 4 : 2.

2. Participles followed by את, e. g. אֵתְּהָא מְלִכּוּתָא אֲדִהּ אֵיפֹקֵה *whither (are) these carrying the ephah?* Zech. 5 : 10., וְאֵינִי הֹלֵכִי מִקֵּים *whither (am) I about to establish my covenant with you,* Gen. 9 : 9., וְאַתֶּם עֹבְרִים אֲדִה־יַרְדֵּן *ye (are) about to pass over the Jordan,* Deut. 11 : 31. 1 Sam. 23 : 4., אֵת כָּל־אֶרֶץ כּוּשׁ *flowing round the whole land of Cush,* Gen. 2 : 13, 14. Deut. 11 : 7.

3. Other verbal nouns followed by אֵל, e. g. יָדַעַת אֵל יְהוָה *the knowledge of the Lord*, lit. knowing the Lord, Is. 11:9., לְאַהֲבָה אֵל *to love the Lord your God*, Deut. 11:13. 1 Kings 10:9. Hos. 3:1. 2 Chron. 2:10., לְיִשׁוּעַ אֶת־מִשְׁתַּחֲוֵייהֶם *for the salvation of thy people*, lit. for saving, &c. Hab. 3:13., כְּמַהֲרַת אֱלֹהִים אֶת־סוּדוֹם *as God overthrew Sodom and Gomorrah*, Amos 4:11.\*

B. § 834. But when the writer wishes to mention a noun in a direct objective relation indefinitely, and not to attract the reader's attention to it, he omits the particle **אֵת** as not required, e. g. **נָעַשָׂה אָדָם** *let us make man*, Gen. 1 : 26. 3 : 7., **אֵיבָהָ אָשִׁית בֵּינָהּ וּבֵינִי הָאִשָּׁה** *I will put enmity between thee and the woman*, 3 : 15., **וַיַּעֲבֹר אֱלֹהִים רוּחַ** *and God*

\* In a comparatively few instances we find this particle employed also to point out more particularly the subject of a passive verb, e. g. וַיִּפָּד אֶת-מִלְחָמָם and it was destroyed, to wit, every living thing, Gen. 7: 23. 17: 5. 27: 42. Ex. 10: 8. 21: 28. 25: 28. 27: 7. Num. 32: 5. Deut. 12: 22. 1 Kings 2: 21.: and occasionally though seldom of a neuter or active intransitive verb, e. g. וְאִשׁ אֶת-קִשְׁרוֹ לֹא יִרְדּוּ and each one's hallowed things shall be his, Num. 5: 10., אֶת-הַדָּבָר, יִסַּח וְלֹא יִשְׁמַח if it please my father, to wit, (to do) wrong to thee, 1 Sam. 20: 13. 2 Sam. 11: 25., וְאִתְּחַבֵּר לְנֶסֶח אֶל־הַחַיִּים, the iron itself fell into the water, 2 Kings 6: 5.; or after the particle יֵשׁ expressed or understood (§ 698. 1. b. note.), e. g. אִם יֵשׁ תִּמְצֵט לָנוּ אֵד, if it be indeed your desire, Gen. 23: 8. 2 Kings 10: 15., חַטֹּאתֵינוּ כְּזֶן פְּעוֹר (is it) too little for us, the iniquity of Peor? Josh. 22: 17. It is also placed before a word in specifying apposition with another in either of the cases described, e. g. חָלַה אֶת-רַגְלָיו he was diseased, to wit, his feet (were diseased), i. e. he was diseased in his feet, 1 Kings 15: 23., כִּי בָשָׂר עָרְלָהוּ, so בָּשָׂר עָרְלָהוּ in his being circumcised in the flesh of his foreskin. Gen. 17: 25.

וַיִּצְאֶה הָאֲרֶץ יִשְׂרָאֵל עֵשֶׂב מִזִּרְעָהּ לְמִינֵהָ רֵעַח וְלַעֲשֹׂת פְּרִי  
*sent a wind, 8 : 1, 20., רֵעַח לְמִינֵהָ רֵעַח וְלַעֲשֹׂת פְּרִי and the earth produced grass, herbs yielding seed after their kind, and trees bearing fruit, 1 : 12. 8 : 16. Ex. 21 : 2. 22 : 9.\**

§ 835. Accordingly the illustrative particle is not requisite like the occidental accusative to point out a word as the object of a proposition, it being employed only when the writer designs to direct attention particularly to the fact. When such is not the case, the noun is placed either before or after the verb without it, and even in cases where according to the foregoing rules it might be expected. And also when the object of the verb consists of two or more nouns, we find it sometimes placed before one and omitted before the rest, according to the subjective view of the writer. Thus,

1. a. The particle **אֵת** is sometimes omitted before a direct definite object placed after a transitive verb, e. g. **לֹא תֹאכַל הָעֵץ** *thou shalt not eat the life*, Deut. 12:23. 14:25, 26. 19:3., **וַיִּכְלֵ אֱלֹהִים . . . מְלָאכְתּוֹ** *and God finished his work*, Gen. 2:2. 3:16. 8:9. 17:2., **שְׁיִיתִי יְהוָה** *and I set the Lord always before me*, Ps. 16:8., **לֹא תִסֹּג גְּבוּל** *thou shalt not remove thy neighbour's boundary*, Deut. 19:14.; also after an infinitive, e. g. **לֶאֱכֹל מִצֶּשֶׁר דָּגָהּ** *to eat the tithe of thy corn*, Deut. 12:17., or a participle, e. g. **כֹּל־הַרֹג כַּיֵּן** *whoso slays Cain*, Gen. 4:15., **וּמִכֹּה אָבִיו וְאִמּוֹ** *and whoso strikes his father or his mother*, Ex. 21:15, 17.

*b.* And also when the object is placed first, e. g. **הָהֶם לֹא וְאָכְלוּ הַדָּם** *the blood ye shall not eat*, Deut. 12 : 16. **וְהָיָה יְהוָה וְהָיָה יְהוָה וְהָיָה יְהוָה וְהָיָה יְהוָה** *the Lord shall put the fear of you and the dread of you, &c.* 11 : 25., **וַיֵּדְּוּ אֲבֹתֵינוּ** *and they saw not their father's nakedness*, Gen. 9 : 23.

2. a. When the object consists of two or more nouns, the particle may be wholly omitted, e. g. ויקרא אהרן ומרים *and he called Aaron*

\* In some instances אֵל is prefixed to nouns that are indefinite, when the writer desires to lay a stress upon them, e. g. אִישׁ אֶת־אִשׁ אוֹ אֶת־אִשָּׁה if *an ox or a man or a woman*, Ex. 21 : 28. (the words אִישׁ and אִשָּׁה are here rendered emphatic, as denoting human beings in contradistinction to the animal אֶת, אֵל (שׁוֹר), אֵל, אֵל how *much more when wicked men have slain a righteous man!* 2 Sam. 4 : 11. Or when the noun may be regarded as logically definite although not actually so in form, e. g. וַיִּקְחוּ אֶת־צִדָּה וְהֵם בְּיָדָם so *the people took (their) food in their hands*, Judg. 7 : 8. (אֶת־צִדָּה for צִדָּה, the illustrative particle, by rendering the noun definite like the article, supplies the place of a pronominal suffix, see § 720. II. 1.), so וַיִּשָּׁב וְהָלַךְ אֵת עֶשְׂרֵי נָשִׁים פְּלִנְשִׁים and *the king left (his) ten women (who were) concubines*, 2 Sam. 15 : 16. 20 : 3.

and Miriam, Num. 12: 5., וְהִרְשֵׁהּ וְיִצְחָרָהּ *that thou mayest gather in thy corn, and thy wine, and thine oil*, Deut. 11: 14.

b. Or it may be prefixed to some, and not to others, e. g. אָרַד *thy servant slew both the lion and the bear*, 1 Sam. 17: 36., וַיֵּצֵר יְהוָה אֱלֹהִים כָּל־חַיַּת הַשָּׂדֶה וְאֵת כָּל־עוֹף הַשָּׁמַיִם, *and the Lord God formed all the beasts of the field and all the fowls of the air*, Gen. 2: 19., וַתָּבֵאתֶם שָׂמֶה לְלִחְיֵכֶם וְחִבְיֵיכֶם וְאֵת מַעֲשֵׂי־יָדֵיכֶם וְאֵת תְּרוּמַת יֵדְכֶם וְנִדְבָחֵיכֶם וּבְלֹחַת בָּקָרְכֶם וְזִמְתְּכֶם וְאֵת תְּרוּמַת יֵדְכֶם וְנִדְבָחֵיכֶם וּבְלֹחַת בָּקָרְכֶם וְזִמְתְּכֶם, *and thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and the heave-offerings of your labour, and your vows, and your free-will offerings, and the firstlings of your herds and of your flocks*, Deut. 12: 6. 14: 12—18.

§ 836. The different objective relations in which one or more nouns may stand to a verb are exceedingly numerous, their nature depending in a great measure on that of the individual terms. In Hebrew however they are all frequently viewed by the writer as direct, in which case they are not specified by means of a preposition, but are left to be ascertained from the relative position of the words and from the context. Having shown on what occasions the illustrative particle אֵת is employed with nouns whose objective relation to a verb or verbal noun is viewed as direct, we will now exhibit the relations which Hebrew writers are accustomed to regard in this light.

#### A. With Transitive Verbs.

§ 837. The objective relation of a noun to a transitive verb or verbal noun is viewed as direct in cases corresponding to those where the immediate passage of the action upon the object is denoted by the occidental accusative. Thus,

1. When a noun from the same root is pleonastically employed to denote the product of the action, e. g. יָרַע זֶרַע *producing seed*, lit. seed-ing seed, Gen. 1: 29., וַיִּחְלֶם יוֹסֵף דִּמּוּן *and Joseph dreamed a dream*, 37: 5. 40: 5., דִּבֶּר דְּבַר *speaking* (thine own) words, Is. 58: 13. Hos. 10: 4., יִרְיֵב יְהוָה יִרְיֵב רִיבָם *the Lord will plead their cause*, lit. will quarrel their quarrel, Prov. 22: 23., בָּכַי בְּכִי כָדוֹל מְאֹד *they wept very much*, lit. a very great weeping, 2 Sam. 13: 36. Ezra 10: 1.

2. When the product of the action or the object on which it is directly exerted is denoted by some other word, e. g. בָּרָא אֱלֹהִים אֵת הָאָרֶץ וְאֵת הַשָּׁמַיִם *God created the heavens and the earth*, Gen. 1: 1.,

אֶמְהָרָה אֶתְהָאָם, *let us build ourselves a city*, 11 : 4., וַיָּאַחַב יַעֲקֹב אֶת־רָחֵל, *and Jacob loved Rachel*, 29 : 18., וַיֵּרָא יוֹסֵף אֶת־אֶחָיו, *and Joseph saw his brethren*, 42 : 7., וַיַּקְרִי שׁוֹרָם אֶת־הַבָּקָר, *they disabled cattle*, 49 : 6., &c. &c.

§ 838. Two nouns may both be viewed in Hebrew as in direct objective relation with certain transitive verbs whenever either of them may properly be considered as the immediate complement of the verb, and are then construed without a preposition accordingly. This occurs,

1. a. With verbs which signify to make or call a thing something, e. g. וַיַּעַשׂ אֶת־מַעֲשֵׂה הָאֵפֹד מֵעֵשֶׂה אֲרָג, *and he made the robe of the ephod of weaver's work*, or *he made woven work into the robe of the ephod*, Ex. 39 : 22, 27., וַיִּבְנֶה אֶת־הָאֲבָנִים מִזֵּבֶחַ, *and he built the stones into an altar*, or *he built an altar of the stones*, 1 Kings 18 : 32., so וַיַּעֲשֵׂה שְׁלוֹמֹה מִלְּכֵי יִשְׂרָאֵל, *I will make thy rulers peace*, Is. 60 : 17., וַיַּחֲלֵק אֶת־הֵרֶשֶׁתְּךָ, *I will make the heathen thine inheritance*, Ps. 2 : 8.; וַתִּקְרָא אֶת־שֵׁם וַתִּקְרָא אֶת־שֵׁם הַמָּקוֹם הַהוּא בֵּית־אֵל, *and she called his name Seth*, Gen. 4 : 25. 16 : 15. 19 : 37, 38., וַיִּקְרָא אֶת־שֵׁם הַמָּקוֹם הַהוּא בֵּית־אֵל, *and he called the name of that place Bethel*, 28 : 19.

b. Or to make something out of something, e. g. וַיַּיָּצֵר אֶת־הָאָדָם עָפָר, *and he formed man of dust*, or *he formed dust into a man*, Gen. 2 : 7., so וַיַּעֲשׂוּ אֶת־הָאֵפֹד זָהָב, *and they made the ephod of gold*, Ex. 28 : 6. 37 : 1. 39 : 30., וַיַּעַשׂ אֶת־מִזְבֵּחַ הַקִּטְרֹת עֵצֵי שִׁטִּים, *and he made the altar of incense of acacia wood*, 37 : 25. 38 : 1. Deut. 27 : 6., וַיַּעֲשׂוּ אֶת־הַתּוֹנֹת, *and they made the tunics of linen*, Ex. 39 : 27, 28. (§ 816. I. 1.).

2. a. With causative verbs usually of the Hip'hil form, when one noun signifies the secondary agent, and the other the object acted upon, e. g. וְנָשָׂא אֶת־אֲבִינוּ יַיִן, *let us make our father drink wine*, or *let us give our father wine to drink*, Gen. 19 : 32, 33, 35., וַתַּלְבִּשֵׁת אֶת־אַהֲרֹן, *and thou shalt dress Aaron with the tunic*, or more literally, *thou shalt make Aaron put on the tunic*, Ex. 29 : 5. Num. 8 : 11. 1 Sam. 17 : 38. Is. 50 : 3., וְהָרַאיתָ עֲמָדָה קָשָׁה, *thou hast shown thy people adversity*, i. e. *thou hast caused them to see adversity*, Ps. 60 : 5., וְהִאֲכַלְתִּי אֶת־מִן־הַבָּשָׂר אֶת־בָּשָׂרָם, *I will feed thy oppressors with their own flesh*, i. e. *I will cause them to eat*, &c. Is. 49 : 26. Ezek. 32 : 6.

b. Or when one noun denotes the object acted upon, and the other the instrument, e. g. וַיִּגְדֵּל יוֹסֵף אֶת־אָבִיו לֶחֶם, *and Joseph nourished his father*, &c. *with bread*, or *he gave his father bread as nourishment*, Gen. 47 : 12. Jer. 31 : 14. Ps. 65 : 11., וַיִּמְלֵאוּ אֶת־הַמָּקוֹם הַזֶּה דָּם, *and they have filled this place with the blood of innocents*, Jer. 19 : 4.

Ezek. 8 : 17. 28 : 16. 30 : 11., וְהִכֵּיתִי אֶת־הָאָרֶץ חָרָם, *and I will smite the earth with a curse*, Mal. 3 : 24., מִלֶּסֶף נִפְשִׁי חֶרֶבָה, *deliver my soul by thy sword*, Ps. 17 : 13.

3. a. When the first noun denotes the immediate object of the verb, and the second for greater perspicuity the part acted upon, e. g. הִכֵּיתָ אֶת־כָּל־אֹיְבֵי לָחִי *thou hast smitten all my enemies (to wit) the cheek-bone*, i. e. thou hast smitten them on the cheek-bone, Ps. 3 : 8., וְנָתַתִּי רִגְמִי אֶת־כָּל־אֹיְבָיָהּ אֵלָיָהּ עֲרָה *and I will put all thine enemies to thee (to wit) the back*, i. e. I will put their backs to thee, make them turn their backs, Ex. 23 : 27.

b. Also when the part is first mentioned, and afterwards that to which it belongs, e. g. מָדוּחַ מִחֲנִיִּים קָמִיר *strike through the loins (to wit) his opponents*, i. e. strike them through the loins, Deut. 33 : 11., וְקָבַע נַפְשׁוֹ אֶת־לִבְעֵיהֶם נַפֵּשׁ *and he will spoil their spoilers (to wit) the soul*, i. e. he will take away the soul, or life, of those who despoil them, Prov. 22 : 23.

§ 839. 1. When the transportation of something to a place or person is denoted, the name of such place or person as well as of the object transported is frequently viewed as in direct relation to the verb, and construed accordingly without a preposition, e. g. וַיִּקַּח בָּלָק אֶת־בָּלָעַם *and Balak took Balaam to the top of Peor*, Num. 23 : 28., וְהִשְׁלִיךְ אֶרֶץ הַבְּעִמְרָה יִשְׂרָאֵל *he has cast down to earth the beauty of Israel*, Lam. 2 : 1., וְלָהֲשִׁיב אֶת־דְּבָרֵי דָבָר *to bring Abner word*, 2 Sam. 3 : 11.

2. And even when the direction of something towards a place is indicated, e. g. וַיִּפְרֹשׂ כַּפָּיָהּ הַשָּׁמַיִם *he spread his hands towards heaven*, 1 Kings 8 : 22., וְהִרְאָה מְרוֹם עֵינֶיהָ *and thou hast raised thine eyes on high*, Is. 37 : 23., וְשָׂאוּ יְדֵיכֶם קֹדֶשׁ *lift up your hands towards the sanctuary*, Ps. 134 : 2. (or it may be rendered, *raise your hands in holiness*).

§ 840. Verbs signifying *to speak, question, reply, command, instruct, &c.*, may be viewed as in direct relation with the name of the person spoken to as well as of the thing spoken. The principal of these verbs are construed with nouns of the following kinds in direct relation.

דִּבֶּר *to speak*, with an object-noun denoting the thing said, e. g. דִּבֶּר דְּבָר *speak ye a word*, Is. 8 : 10. Jer. 45 : 1. 46 : 13., דִּבֶּר מִישְׁרִים *speaking uprightness*, i. e. uprightly, Is. 33 : 15., דִּבְרֵי־שֶׁקֶר שִׁפְוֹתֵיכֶם *your lips speak falsehood*, Is. 59 : 3. Ps. 109 : 2. Prov. 18 : 23. ; or with two nouns, denoting both the thing said and the instrument of speech, e. g. וְהָיוּ לָלֶקֶת אִישׁ אֶת־רֵעֵהוּ שֶׁפֶת וְדִבְרֵי אִישׁ *they speak falsehood to each other with flattering lips*, Ps. 12 : 3. 109 : 2.

**קרא** and **צעק** or **צעק** to *cry* or *call out*, with a noun denoting the thing proclaimed, e. g. **ויצעק צעקה גדולה** and *he raised* (lit. cried) *a great cry*, Gen. 27 : 34., **ויקראום חֵירוֹ** and *ye shall proclaim liberty*, Lev. 25 : 10. Is. 61 : 1. Jer. 34 : 8, 15., **וְיִקְרְאוּ קְרָאִי צוֹם** *proclaim a fast*, 1 Kings 21 : 9, 12. Jer. 36 : 9. Jon. 3 : 5. Ezra 8 : 21. ; sometimes also indicating the cause, e. g. **וְהָקָם וְשָׁעַר אֶקְרָא** *I cried out violence and robbery*, Jer. 20 : 8., **אֶצְעֵק וְהָקָם** *I cry out violence*, Hab. 1 : 2. ; the noun **קול** in an objective relation with either of these verbs denotes vehemence, e. g. **קולי אֶקְרָא** *I cry my voice*, i. e. I raise my voice, cry aloud, Ps. 3 : 5., so **וְאֶצְעֵק קוֹל גָּדוֹל** and *I cried extremely loud*, Ezek. 11 : 13. (§ 733. 3. b.). The verb **בָּכָה** to *weep*, is construed in like manner, e. g. **וַיִּבְכּוּ בְּכִי גָדוֹל מְאֹד** *they wept very bitterly*, lit. a very great weeping, 2 Sam. 13 : 36., **וַיִּבְכּוּ בְּכִי גָדוֹל** *they wept very loud*, 15 : 23., **וַיִּבְכּוּ אֶת־הַשֹּׁרֵקָה** *they shall bewail the burning*, i. e. they shall weep on account of the burning, Lev. 10 : 6.

**שָׁאַל** to *ask*, with the name of the thing asked, e. g. **שָׁאַל מֵיִם** *he asked for water*, Judg. 5 : 25., 1 Kings 3 : 10, 11., **שָׁאַל חַיִּים** *he asked life of thee*, Ps. 21 : 5. 40 : 7. ; or of the person to whom the request is made, e. g. **שָׁאַל אֲבִירָה** *ask thy father*, Deut. 32 : 7. 1 Sam. 25 : 8., **וְיָמִי לֹא שָׁאַלִי** and *they have not asked of my mouth*, Is. 30 : 2. Job 21 : 29. ; or of both person and thing, e. g. **שָׁאַל אֲדֹה־כֹהֲנִים וְתוֹרָה** *ask the priests the law*, Hag. 2 : 11.

**עָנָה** to *answer*, with a noun denoting the reply made, e. g. **לֹא עָנָה וְהָעָם** *the people answered him not a word*, 1 Kings 18 : 21. Is. 36 : 21., **וְיָעַן כָּל־הָעָם קוֹל אֶחָד** and *all the people answered one voice*, i. e. made one reply, Ex. 24 : 3., **וְיָעַן לֹא יָעֲנֵהוּ** *he will not give an account of any of his matters*, Job 33 : 13. ; or the person addressed, e. g. **וְיָעַן עֶפְרוֹן אֶת־אַבְרָהָם** and *Ephron answered Abraham*, Gen. 23 : 14. Josh. 7 : 20. 1 Sam. 8 : 18. 21 : 5, 6. 22 : 14. 25 : 10. Hos. 2 : 23, 24.

**צִוָּה** to *command*, with the name of the thing commanded, e. g. **וַיִּצְוֶה מֹשֶׁה** *Moses commanded us a law*, Deut. 33 : 4., **וְיִצְוֶנִי אֶת־בְּרָכָתְךָ לָכֶם** then *I will command my blessing upon you*, Lev. 25 : 21. Ps. 133 : 3. ; or of the person to whom the command is addressed, e. g. **וְיִצְוֶנִי אֱבִירְמֶלֶךְ** *then I will command my blessing upon thee*, Jer. 37 : 3.

בְּלִדְוֶהָם and Abimelech charged all the people, Gen. 26:11. 50:2., כְּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה as the Lord commanded Moses, Ex. 12:50. Deut. 1:16. 27:11., וְאֶת־דְּוָהָם צִוָּה יְהוֹשֻׁעַ and Joshua commanded the people, Josh. 6:10. 1 Kings 8:58. So too the verb יָצַח to counsel, take counsel: thus with the name of the advice given or taken, e. g. נָא עֲצֵה לִּי אֵיכָכָא pray let me give thee counsel, 1 Kings 1:12. Is. 8:10., וְהָאֵל לָקַח עִוֵּל he takes evil counsel, 32:7. Hab. 2:10.

לִמֵּד to teach, with the name of the person taught, e. g. וְאֶת־בְּנֵיהֶם יְלַמְּדוּן that they may teach their children, Deut. 4:10; or of both person and thing, e. g. וַיֹּאמֶר לְלִמֵּד בְּנֵי־יִשְׂרָאֵל וְהָאֵל וְהָאֵלָה וְהָאֵלֹהִים and he gave orders to teach the children of Israel the bow, 2 Sam. 1:18., וְגַם אֶת־דִּרְעוֹתָי לִמְדָּתִי אֶת־דִּרְכֶּיהָ, Jer. 2:33. Ps. 25:9. 51:15., וְהַמְלִמֵּד אֶת־הָעָם וְהָאֵל who teaches man knowledge, Ps. 94:10. Eccl. 12:9.

#### B. With Intransitive Verbs.

§ 841. Although it cannot properly be said that the action denoted by an intransitive verb is directly exerted upon an object, yet when an object-noun is necessary to complete the sense which the verb alone would leave unfinished, it may and in Hebrew frequently is regarded as the immediate complement of the verb, and as such is construed without a preposition in the same manner as those of transitive verbs. Thus for instance, the verbs of motion or action often require an accompanying noun denoting the place to, from, or in which the motion or action is performed;\* so likewise verbs which signify abundance and want take as their immediate complements the names of

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\* The following instances, in which according to Gesenius a preposition is omitted, will admit of a different explanation: thus in the passage וְהָאֵל בֵּית־אָבִיהֶם Gen. 24:23., the word בֵּית may be considered as a nominative, and the passage rendered accordingly, is thy father's house a place for us to lodge in? so too וְהָאֵל כְּנֹר וְנָבֵל and the harp, viol, &c. are their amusements, Is. 5:12. (see § 707). In the passage וְהָאֵל חֲבֵצְתִי וְהָאֵל חֲבֵצְתִי וְהָאֵל חֲבֵצְתִי 1 Sam. 2:29., the word חֲבֵצְתִי may be rendered as the object of חֲבֵצְתִי, thus, why do you defile (my) habitation by means of my sacrifices and my offerings that I have commanded?

those things of which plenty or the reverse is predicated, e. g. וְהִלַּכְתֶּם וַיָּבֹאוּ יַעֲקֹב אֶרֶץ בְּנֵימִין *and go to the land of Benjamin*, Judg. 21 : 21., וַיָּבֹאוּ יַעֲקֹב וְיִצְחָק אֶת־הָעִיר *they went out of the city*, Gen. 44 : 4., וַיַּעֲבֹר אֶת־הַגִּלְעָד *and he passed over Gilead*, Judg. 11 : 29. Josh. 15 : 10., וַיִּשְׁמַע פַּרְעֹה *and the report was heard in Pharaoh's house*, Gen. 45 : 16. Num. 30 : 11. 1 Kings 8 : 32. Amos 2 : 8., אֲנִי שֹׂבַעֲתִי עֲלֵיהֶם *I am sated with burnt offerings*, Is. 1 : 11., אֲלֵי־חֹסֶר הַמֶּזֶג *it wants not liquor*, Cant. 7 : 3.\*

1. The majority of the verbs thus construed are *active intransitive*, or such as denote a motion; and the noun placed in a direct objective relation to them generally indicates the *place to or from* which the motion is made. The principal are the following :

הָלַךְ *to walk, to go*. The object-noun frequently denotes the place *through* which the motion is performed, e. g. לָכְתָּה אֶת־הַמִּדְבָּר *thy walking through the wilderness*, Deut. 2 : 7. Job 29 : 3., אֵיזָה הַדֶּרֶךְ הָלַךְ *which (is) the way he went ?* 1 Kings 13 : 12. Is. 35 : 8., לֹא תֵלֵךְ רִגְלִי *thou shalt not walk in slander*, i. e. shall not play the part of a slanderer, Lev. 19 : 16. Prov. 11 : 13. 20 : 19., צַדִּיקוֹת הָלַךְ *walking in righteousness*, i. e. acting righteously, Is. 33 : 15.† It frequently also signifies the place to which the motion is made, e. g. לָלֶכֶת תַּרְשִׁישׁ *to go to Tarshish*, 2 Chron. 20 : 36., עָלְלִיָּהּ הִלְכִי בָנָי *her children have gone into captivity*, Lam. 1 : 5. So the verbs בָּרַח *to flee*, אָבַד *to wander*, e. g. וַיִּבְרַח מִצְרַיִם *and he fled to Egypt*, 1 Kings 11 : 40. Hos. 12 : 13., יָפֵר מִן־הַדֶּשֶׁר *ye perish from the way*, Ps. 2 : 12., הָעַרְבִים מְדַבְּרִים *they wander through the desert*, Is. 16 : 8. When signifying *to flow*, the verb הָלַךְ takes as its complement the name of the fluid, e. g. הַגְּבָעוֹת תִּלְכְּנָה חֶלֶב *the hills shall flow milk*, or, as we would say, *with milk*, Joel 4 : 18. The same is the case with the verb זָבַח *to flow*, e. g. אֶרֶץ זָבַח חֶלֶב וְדָבָשׁ *a land flowing with milk and honey*, Ex. 3 : 8, 17. Lev. 20 : 24. &c.

\* These constructions, which are not unknown in English, are found to take place with the corresponding verbs in Arabic and Ethiopic.

† The participle thus followed by an abstract noun is usually regarded as in construction, and rendered accordingly, thus הָלַךְ שֶׁקֶר *a walker of falsehood*, one who speaks falsehood, a liar, &c.

**בוא** *to come, to enter.* The object-noun frequently denotes the place to or into which the motion is made, e. g. **וַיָּבֹאוּ אֲרָץ כְּנָעַן** and they came to the land of Canaan, Gen. 45 : 25. Num. 20 : 22. 1 Sam. 4 : 12., **וַאֲנִיָּה בָּאָה תַרְשִׁישׁ** a ship going to Tarshish, Jon. 1 : 3., **אִם בָּאֵרִי הָעִיר** if I enter the city, Jer. 14 : 18., **וּבְבֹאֲכֶם מִצְרַיִם** on your coming into Egypt, 42 : 18. ; and occasionally that through which the motion is performed, e. g. **בָּא יִשְׂרָאֵל דֶּרֶךְ הָאֲתָרִים** Israel was coming along the road to Atharim, Num. 21 : 1.

**יָצָא** *to go, to go out of, leave.* The object-noun denotes the place from which the motion is made, e. g. **לֹא יָצָא הָעִיר** he went not out of the city, 2 Kings 20 : 4., **יָצָא יֶרֶךְ-יַעֲקֹב** that came out of the loins of Jacob, Ex. 1 : 5. ; or to which it is directed, e. g. **וַיָּצֵא הָשָׂדֶה** and go out to the field, Gen. 27 : 3. Jer. 14 : 18., **וַיָּצֵא הַצֹּר-אֲדָר** and it shall go to Hazar-addar, Num. 34 : 4.

**עָלָה** *to go up, ascend.* The object-noun denotes the place to or into which the ascent is made, e. g. **עָלִיתָ מִשְׁכְּבִי אָבִיָּה** thou hast ascended thy father's bed, Gen. 49 : 4., **וַעֲלִיתֶם אֶת-הָהָר** and go ye up into the mountain, Num. 13 : 17. Judg. 9 : 48., **וַעֲלֶה שָׁמַיִם** they ascend to heaven, Ps. 107 : 26. ; when signifying to *spring up*, the object-noun shows in what this action is exhibited (comp. **וְהָלַךְ**), e. g. **וַעֲלֶתָ אֲרָמְנֶיהָ** and her palaces shall spring up thorns, or with thorns, Is. 34 : 13. The verb **יָרַד** *to descend* is construed in like manner, e. g. **וַיֵּרַד בֵּית-שֶׁמֶשׁ** and he went down to Beth-shemesh, Josh. 15 : 10. 24 : 4. Is. 52 : 4., **וַיֵּרְדוּ הָעֲדֻמוֹת** they descend to the depths, Ps. 107 : 26., **עֵינִי יֵרְדֶה מִיָּם** mine eye runs down with water, Lam. 1 : 16.

2. This construction extends also to verbs which denote not an action but merely a state of being, called *neuter verbs*, a noun in objective relation to which denotes either the *place in* which the state exists or the *cause by* which it is superinduced.\* The principal verbs of this kind that take after them a noun in direct objective relation are the following :

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\* In a few instances a noun is placed after a verb of this kind for the purpose of exemplification, and may then be regarded as in apposition with the subject, e. g. **וְכַסָּא אֲגִדָּל מִנֶּךָ** only as regards the throne will I be greater than thou, Gen. 41 : 40. 1 Kings 15 : 23.

יָשַׁב *to sit, to dwell*, e. g. וַיֵּשֶׁב בְּדֶלְתָאֵל and he was sitting at the tent-door, Gen. 18 : 1., וְיָשְׁבוּ בְּבֵית אֲבִיהֶם remain a widow in thy father's house, 38 : 11., וְיָשַׁב הַנָּעִיב who dwell in the south, Num. 21 : 1. Ps. 9 : 12., יָשַׁב תְּהִלֹּת יִשְׂרָאֵל who dwellest amidst the praises of Israel, Ps. 22 : 4. So likewise the verb עָמַד *to stand*, e. g. וַעֲמַד בְּדֶלְתָאֵל and it stood at the door of the tabernacle, Ex. 33 : 9. Num. 16 : 18. Josh. 20 : 4., וַיָּעַמְדוּ יְרֵחַ שֶׁמֶשׁ the sun (and) the moon stood still in their habitation, Hab. 3 : 11.

מָלֵא *to be full*, e. g. מָלֵא הָאָרֶץ חָמָס the earth was full of violence, Gen. 6 : 13., וְהַבַּיִת מָלֵא הָאָנָשִׁים וְהַנְּשִׁים now the house was full of men and women, Judg. 16 : 27. 2 Kings 6 : 17., וְהָאָרֶץ תִּמְלֵא אֶת־דִּיהֶיהָ the earth shall be full of the knowledge of the Lord (§ 833. 3.), Is. 11 : 9. So too the verbs שָׂבַע and רָחַץ *to be satisfied, sated*, e. g. וְשָׂבַע לֶחֶם ye shall be satisfied with bread, Ex. 16 : 12. Eccl. 5 : 9., וְהָיִיתִי מְשֻׁבָּע I am full of tossings, Job 7 : 4., וְהָיָה דָּוִד זָקֵן וְשָׂבַע David was old and was full of days, 1 Chron. 23 : 1.; וְנִרְחַץ בְּרֵחַב let us satisfy ourselves with love, Prov. 7 : 18.

חָסַר *to want*, e. g. לֹא חָסַרְתָּ דָּבָר thou hast lacked nothing, Deut. 2 : 7. 8 : 9., וְלֹא יִחָסְרוּ לֵאלֹהֵי יִרְשָׁי those who fear the Lord shall not want any good thing, Ps. 34 : 11.; מִסְכֵּן מִתְּרוּמָה in want of an offering, Is. 40 : 20.

### *Indirect Objective Relations viewed as such.*

§ 842. Whenever the objective relation of a noun to a verb either transitive or intransitive is indicated by the position alone, with or without the illustrative particle אֵת, it is evident that the Hebrew writer has viewed it as direct, whether it be of that immediate kind which is denoted by the occidental accusative or not. But when a noun standing in an indirect objective relation to a verb is viewed as such by the writer, he is careful to point out the fact with the requisite precision; and as Hebrew nouns have no inflections of case, he employs the only means for the purpose at his command, which are prepositions either separable or inseparable. Hence we often find the very same relations indicated in prose writing by prepositions which in the less precise language of poetry are left to be ascertained from the position and the context alone.

§ 843. We are therefore not called upon to consider all the objective relations in which a noun occurs unaccompanied by a preposition as actually direct. Neither should they be regarded as instances of omission on the part of the writer, but rather as the result of his manner of viewing the relation and of the energetic conciseness of poetic language.

§ 844. The several relations of nouns to verbs indicated by prepositions or prepositional prefixes, as well as the manner in which these particles are used to denote such relations, will be fully discussed in the chapter on Prepositions.

§ 845. From the statements in this and the preceding chapter it will be perceived that the relations into which a noun may enter with another noun or with a verb in the course of speech are designated in Hebrew in a manner essentially different from that observed in any language of the Indo-European family; since neither is the noun itself inflected, nor are certain particles invariably employed to designate these relations. It is therefore utterly erroneous to apply to Hebrew nouns the grammatical terminology of the languages of Greece and Rome, and to make out genitive, dative, and accusative cases where in reality they have no existence, and then coin rule after rule for their government, as many and indeed the majority of grammarians have hitherto done.

§ 846. The result of our inquiries then is, that the Hebrew language indicates the relations of nouns in a manner peculiar to itself and to the stock of languages to which it belongs, depending both on the kind of relation to be denoted and on the manner in which it is viewed by the writer himself. The whole may be briefly summed up thus:

1. The immediate relation of one noun to another is expressed either by a close connection of the two words, termed the construct state or state of regimen; or by a looser connection, called the state of apposition.

2. When the objective relation of a noun to a verb is direct, or is viewed by the writer as such, it is indicated by the position alone, with or without the assistance of the illustrative particle *וְ*.

3. When the relation of a noun to a noun or verb is indirect, and is so regarded by the writer, it is pointed out by means of a preposition, although neither in this nor in the preceding instance does the noun itself undergo any change.

## CHAPTER VII.

## PERSONAL PRONOUNS.

§ 847. In the varied and numerous relations in which a noun may stand to a noun or verb we also find that class of words, used for the sake of brevity to designate both persons and things with reference to the speaker (§§ 120, 121), called personal pronouns. We have therefore, as in treating of the nouns, to ascertain the modes in which are expressed, 1st, their subjective relation; 2dly, their specifying relation to nouns; and 3dly, their objective relations to verbs.

§ 848. But preparatory to so doing, we have first to notice a marked distinction between the forms of pronouns in a subjective relation to a verb and those they assume when in a specifying relation to a noun or objective relation to a verb. When a pronoun constitutes the subject of a proposition, it retains its full form as an independent word; but when it appears in a specifying relation to a noun or in an objective relation to a verb, it assumes the fragmentary form of a suffix attached to the noun, verb, or particle on which it depends. Or to state the fact more fully:

1. When a pronoun appears as the subject of a proposition, it assumes its full or separable form (§ 123).

2. A pronoun in an immediate specifying relation to a noun is closely connected to it in the inseparable form of a suffix (Book II., Ch. X.).

3. When the objective relation of a pronoun to a verb is direct or viewed as direct (see § 836), it is connected to such verb in the form of a suffix (Book II., Ch. VII.); except when, in order to indicate more clearly the directness of the relation, it is affixed to the illustrative particle *נָא* (see §§ 676-679).

4. A pronoun in an objective relation to a verb which is both indirect and viewed by the writer as such, is construed with a preposition, to which it is connected in the form of a suffix (see §§ 673-681). So too when its specifying relation to a noun is expressed predicatively by means of the preposition *בְּ* (§ 811).

## I. Subjective Relation.

§ 849. The personal pronouns are used in their separable forms to denote the subject of a proposition whose predicate consists of a participle, adjective, or noun, which do not contain or convey the idea of a person themselves. Thus,

1. When the predicate is an active participle, e. g. *אֲנִי מְמַטֵּיר* *I (am) about to send rain*, Gen. 7 : 4. 48 : 21. Is. 5 : 5., *אֲשֶׁר אָתָּה בָּא*, *what he (art) going*, Deut. 28 : 63., *אֲשֶׁר הוּא עֹשֶׂה*, *what he did*, l. i. was doing, Gen. 39 : 23. 45 : 26., *מִשְׁחִיחִים אֶנְחֵנִי אֶת־הַמָּקוֹם*, *we (are) about to destroy this place*, Gen. 19 : 13. Deut. 1 : 28., *יֵעָבְרוּ אֶתְּכֶם* *ye (are) about to pass through*, Deut. 2 : 4. 4 : 5, 12.; or a passive participle, e. g. *אֲתָּה אָרֹר* *cursed (art) thou*, Gen. 3 : 14., *אֶנְחֵנִי מִדְּבָאִים* *we (are) brought in*, 43 : 18.\*

2. When the predicate is an adjective, e. g. *אֲנִי עֵרֹם* *I (was) naked*, Gen. 3 : 10., *אַתָּה יְפֹד־מְרֹאֶה* *thou (art) comely in aspect*, Gen. 12 : 11., *הוּא חָכָם* *he (is) wise*, Is. 31 : 2., *הוּא קָדֹשׁ* *he (is) holy*, Ex. 29 : 34., *אִם אַתָּה כֹּהֵן אֲנִי כֹהֵן* *if you (are) honest, v. 19., they (were) naked*, 3 : 7.

3. When the predicate is a noun, e. g. *אֲנִי חֹרֵשׁב אִתְּךָ* *I (am) a stranger and a sojourner with you*, Gen. 23 : 4. Ps. 22 : 7., *עֲצָמֵי וְבָשָׂר אֲתָּה* *thou (art) my bone and my flesh*, Gen. 29 : 14. Deut. 9 : 6. 2 Sam. 12 : 7. 19 : 14. Ps. 16 : 2., *הוּא הָאֱלֹהִים* *he (is) God*, Is. 45 : 18. Jer. 10 : 10., *אֲנֵחִים אֲנֵחִים* *we (are) brethren*, Gen. 13 : 8., *בָּנִים אַתֶּם* *ye (are) children of the Lord*, Deut. 14 : 1. 2 Sam. 19 : 13., *הֵם דֹּר תַּהֲפֹכֶת הַפֶּה* *they (are) a perverse generation*, Deut. 32 : 20. Jer. 4 : 22.; or a personal pronoun, e. g. *אֲנִי הוּא* *I (am) he*, Deut. 32 : 39. Is. 46 : 4. 48 : 12., *אַתָּה הוּא* *thou (art) the same*, Ps. 102 : 28.

§ 850. As we have already seen, the pronouns of the third person are used in their separable form as copulatives instead of the verb of existence, which indeed they contain (§ 701. 1. b.), e. g. *הוּא הוּא*

\* Not unfrequently at the commencement of an emphatic declaration, the pronoun is affixed to the particle *הִנֵּה* behold (§ 652. 1.), e. g. *הִנֵּה מְשִׁיחִים* *I (am) about to destroy them*, or more literally, behold me about to, &c. Gen. 6 : 13. 16 : 11. Num. 23 : 17. Deut. 31 : 16. 23 : 17., &c.; and this even in addition to the separable pronoun, e. g. *וְאֲנִי הִנֵּה מְבִיא יגו'* *and I, behold I am about to bring*, &c. Gen. 6 : 17. 9 : 9.

אֲנֹכִי הוּא מְנַחֵמְכֶם, *Jehovah is God*, 1 Kings 8: 60. 18: 37, 39., אֲנֹכִי הוּא הַיְּמִינִי הַיְּמִינִי *I am your comforter*, Is. 51: 12., אֲשֶׁר בָּאָרֶץ הַיְּמִינִי *who are in the earth*, Ps. 16: 3. Eccl. 4: 2.

### Emphatic Repetition.

§ 851. Pronouns forming the subject of a proposition whose predicate is a noun or pronoun (§ 849) are sometimes repeated for the sake of emphasis, e. g. אֲנֹכִי אֲנֹכִי יְהוָה *I, I (am) Jehovah*, Is. 43: 11., הֵם הֵם שֶׁהֵם בְּהֵמָה הֵמָּה לָהֶם *they, they (are) thy lot*, 57: 6., אֲנִי אֲנִי הוּא *I, I (am) he*, Deut. 32: 39. Is. 51: 12.

§ 852. 1. a. A personal pronoun is frequently employed in its separable form for the sake of emphasis as the subject of a verb, although the latter already contains within itself the indication of the person in the shape of a pronominal affirmative (§§ 160, 162),\* e. g. אֲנִי הִעֲשֵׂיתִי אֲדָמָה *I have enriched Abram*, Gen. 14: 23. 47: 30. Ex. 6: 5. 10: 1. Deut. 32: 39. Josh. 23: 2. Eccl. 1: 16. 2: 1., כִּי יָדַעְתָּ אֲדָמָה *for thou knowest my service*, Gen. 30: 26, 29. Ex. 7: 2. 10: 25. Josh. 1: 6., וְהָיָה יְהוָה לְךָ *and he shall rule over thee*, Gen. 3: 16. Deut. 1: 38. Judg. 7: 4. 2 Sam. 23: 10. Is. 7: 14. Eccl. 8: 15., וְנִשְׁבַּעְנוּ בַּיהוָה רֹגֵנוּ *since we have sworn by the Lord*, &c. Judg. 21: 7. Is. 53: 4. Ps. 20: 9., יָדַעְתָּם כִּי שְׁנֵים יָלְדָה לִּי אִשְׁתִּי *ye know that my wife bore me two sons*, Gen. 44: 27. Ex. 19: 4. Lev. 20: 24., הֵם יֵלְכוּ *let them go*, Ex. 5: 7. 18: 22, 26. Deut. 1: 39. Ps. 20: 9. 22: 18. 27: 2.† The pronoun is sometimes put at the beginning of the

\* The classical reader will recal to mind the similar use of the personal pronouns in Greek and Latin, in which languages as well as in Hebrew the inflections of the verb are so well marked as of themselves to indicate the persons with sufficient distinctness in ordinary cases. The same usage prevails in Arabic, e. g.

أَنَا أَتَمُّ فِي كُلِّ سَنَةٍ أَوْ لَدَا كَثِيرَةٍ وَأَنْتَ إِتَمَّا تَلِدِينَ فِي كُلِّ عَمْرٍ  
 وَأَنْتِ بَرَّةٌ *I bring forth every year many young ones, but thou bearest in thy whole lifetime only one or two*, Loc. fab. 11. 32.

† Very rarely a pronoun forming the subject of a verb is affixed to the emphatic particle הִנֵּה, e. g. הִנֵּה אֲמָתִי *behold I must die*, 1 Sam. 14: 43. Jer. 44: 26. In Arabic the emphatic use of the subject-pronouns of verbs with the particles إِنْ and

sentence when the place of the verb is at some distance from it, e. g. *אֲנִי בְּרַחֵם אֶכְלֶה לְדַבֵּר אֶל־לִבִּי before I had done speaking to myself*, lit. to my heart, Gen. 24 : 45. Ps. 17 : 15., *כִּי אֶתָּה עֲשֵׂה לִי וְיִשְׁעֵי תוֹשִׁיעַ for thou wilt save the afflicted people*, Ps. 18 : 28., *וְנִזְכֵּיר יְהוָה בְּשֵׁם יְהוָה נִזְכֵּיר but we will commemorate the name of the Lord*, 20 : 8.

b. The emphasis is frequently heightened by employing one of the particles *אִם* or *אֲנִי*, which is placed together with the pronoun either before or after the verb, e. g. *אֲנִי אֹדֶה I too will praise thee*, Ps. 71 : 22., *מָה־יִּצְחָק אֶעֱשֶׂה בְּמִי אֲנִי לְבִיתִי when shall I provide for my own house also?* Gen. 30 : 30. Judg. 1 : 3. Zech. 8 : 21., *אֶעֱשֶׂה אֲנִי אֶעֱשֶׂה I will also do this to you*, Lev. 26 : 16., *אֶתָּה אֲנִי חֲקִי I also will answer my part, I too will declare my opinion*, Job 32 : 17., *בְּמִי אֶתָּה לֹא תִבָּא שָׁם thou also shalt not go thither*, Deut. 1 : 37., *בְּמִי אֶתָּה יְהוָה לָעָם וְגַם־הוּא יִגְדֹּל he also shall become a people, and he too shall be great*, Gen. 48 : 19., *וַיִּדְּעֻק בְּמִי אֶתָּה וְהֵרִי, and they too were gathered after him*, Judg. 6 : 35. 9 : 19.\*

2. To the above instances may be added those in which the pronouns of the second person accompany the imperative, which, being employed only in the second person, conveys the idea of that person as precisely as though containing an affirmative denoting it (§ 163); so that the addition of a separate personal pronoun conveys as strong an emphasis as when employed with one of the tenses, e. g. *וְאַתָּה קַח־לְךָ בְּשָׂמִים רֹאשׁ do thou take for thyself principal spices*, Ex. 30 : 23., *קִרְב־אֵתָּה וְשָׁמַע do thou approach, and hear*, Deut. 5 : 27., *וְאַתָּם פְּרִי הָרֶבֶר וּגְו' and be ye fruitful, and multiply, &c.* Gen. 9 : 7. Ex. 5 : 11. Josh. 6 : 18.

§ 853. The pronoun is often employed for the purpose of specification when there is another subject to the same verb, e. g. *אֲנִי וְהַצֵּר I and the lad will go* (see § 733. 7.), Gen. 22 : 5. 37 : 10., *נָבֵל וְאַתָּה תִּפְּחֵל thou wilt surely waste away, both thou and this people*, Ex. 18 : 18. 20 : 10., *וְגַם־הִיא מִן הַתְּבָרָה וְאַתָּה וְאִשְׁתָּהּ וּגְו' go out from the ark, thou and thy wife, &c.* Gen. 8 : 16. Num. 16 : 16., *וְיָשָׁב יִרְשָׁה*

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*אֲנִי* is extremely frequent, e. g. *ثُمَّ إِنَّكَ لَبَا رَامَ عَلَى الطَّلُوعِ when he attempted to ascend*, Loc. fab. 9., *إِنَّا كُنَّا ظَالِمِينَ truly we are wicked*, Kor. 7 : 4, 58., *إِغْلَمْ أَنِّي قَدْ ذَبَحْتُ خَرُوفًا سَيِّئًا know that I have just killed a fat lamb*, Loc. fab. 5. 6. 7.

\* The pronoun is even found repeated in this construction, e. g. *וְהִיא גַם וְהִיא וְהִיא and she, even she said*, Gen. 20 : 5.

'*וַאֲחָיו וְגו'* and *Joseph returned into Egypt, he and his brethren, &c.* Gen. 50 : 14. Lev. 25 : 54., *וְשִׂמְחֶתֶם לִפְנֵי יְהוָה אֱלֹהֵיכֶם* and *ye shall rejoice before the Lord your God, ye and your sons, &c.* Deut. 12 : 12., *וְהָאֲבוֹתֵינוּ הִזְדוּדוּ* but *they and our fathers acted proudly*, Neh. 9 : 16. 1 Chron. 9 : 23.

§ 854. Occasionally the pronouns of the third person are employed with the particle *גַּם* as emphatic repetitions when the subject of the proposition is a noun, e. g. *וְהָבֵל הֵבִיא גַּם הוּא וְגו'* and *Abel he too brought*, &c. Gen. 4 : 4., *וְזִלְחָה גַּם הִוא יָלְדָה* and *Zillah she also brought forth*, 4 : 22. 22 : 20, 24.

## II. Specifying Relation to Nouns.

§ 855. A personal pronoun bearing a specifying relation to a noun whose meaning it serves to restrict is connected to such noun in the form of a suffix (§ 848. 2). This construction serves to express nearly the same relations between a noun and pronoun as those which one noun bears to another in the state of regimen when the second is concrete. As they have been detailed with considerable fulness in the article on the Construction of Nouns (Chap. V.), a minute exposition of them in this place would be superfluous. The following outline will therefore suffice.

§ 856. 1. A personal pronoun may be affixed to a concrete substantive noun, to indicate every kind of direct relation (see §§ 795—797), e. g. *רֹאשִׁי* my head, Gen. 40 : 17., *כֶּסֶף* our silver, 31 : 15., *בָּתֵּיכֶם* your houses, 42 : 19., *אֲדֹנִי* my lord, 32 : 4., *אָבִיךָ* thy father, 12 : 1., *בָּנָיו* his sons, 7 : 7., *פְּרִיָם* their fruit, 2 Kings 19 : 29.

2. *a.* It may also be affixed to a passive participle or other passive attributive, in which case it denotes the author of the action (§ 798. 1.), e. g. *הִרְגָיו* those slain by him, Is. 27 : 7. Ps. 2 : 2., *מְשִׁיחָךָ* thine anointed, Ps. 84 : 10.

*b.* Or to an active participle, when it denotes the object of the action (§ 798. 2.), e. g. *הַרְגָה* thy slayer, Ezek. 28 : 9. Ps. 42 : 11., *מַשְׁלִיךְ* my deliverer, Ps. 18 : 49., *עֹשֶׂה* his Maker, Is. 17 : 7. As the participles partake of the nature of a verb as well as noun, the suffixes of verbs are sometimes employed, to show that the participle governs the pronoun in direct objective relation (§ 473. 2.), e. g. *עָשִׂנִי* he who made me, Job 31 : 15., *מְשָׁחֵיָם* about to destroy them, Gen. 6 : 13.; and hence the pronoun is not unfrequently affixed to the illustrative participle

אֲנִי, by which the relation is more plainly signified (§ 833. 2.), e. g. אֲנִי יִירָשׁ אֹתוֹ *about to succeed to me*, i. e. to be my successor, heritor, Gen. 15 : 3., מִצִּוְהָ אֲנִיכֶם *commanding you*, Deut. 4 : 2., אֲנִי יִירָשׁוּם *about to succeed to them*, Deut. 12 : 2.

§ 857. 1. A pronoun is affixed to an abstract noun to point out the person to whom the quality denoted belongs (§ 800. 1.), e. g. קִדְשִׁי *my holiness*, Lev. 20 : 3. Ps. 2 : 6., גְּדֻלָּתְךָ *thy greatness*, Deut. 3 : 24., חִכְמָתוֹ *his wisdom*, 1 Kings 5 : 14. 10 : 24., צְדִיקָתֵנוּ *our justice*, Jer. 23 : 6.

2. a. A pronoun appended to an infinitive or other abstract verbal noun, may represent the object of the action denoted (§ 800. 3. a.), e. g. וּלְשַׁמְרָהּ וּלְעִבְדָּהּ *to till it and guard it*, Gen. 2 : 15. 23 : 2., לְהַמְיִחוֹ *to kill him*, 37 : 18. Num. 16 : 13., כְּלָתָם *destroying them*, Deut. 7 : 22. 11 : 4.; אֶתְּחִי *the possession of it*, Lev. 27 : 21. Ps. 22 : 20., בְּדִרְיָהּ *thy vows*, i. e. the vows made to thee, Ps. 56 : 13. 102 : 13., יִרְאָתוֹ *the fear of him*, Ex. 20 : 20. When it is particularly desired to point out the relation as direct, the suffix is appended to the illustrative particle אֲנִי instead of to the infinitive (§ 833. 1.), e. g. לְכַלְתִּי תִמְיִחַת אֲנִי *so as not to kill him*, Lev. 20 : 4., אֲנִיכֶם שָׁאָה *swallowing you up*, Ezek. 36 : 3.

b. It may likewise represent the subject of the action (§ 800. 3. b.), e. g. עֲשֹׂותִי *my performing*, Ezek. 28 : 26., אֲכָלְךָ *thy eating*, Gen. 2 : 17. 3 : 5., שָׁעִירִי *his crying*, Ps. 22 : 25., בִּיאָתְכֶם *your coming*, 1 Sam. 5 : 13., הִבְרָאתִי *their being created*, Gen. 2 : 4.; אֶתְחִי *his possession*, i. e. what he owns, Lev. 27 : 22., אֶהְבֵּתִי *my love*, Ps. 109 : 4, 5., עֲצָבוֹנֶךָ *thy pain*, Gen. 3 : 16., בְּדִרְיָהּ *her vow*, scil. which she made, Num. 30 : 5., פְּחָדְכֶם *your fear*, Prov. 1 : 26., שְׁרָעָתָם *their cry*, Ex. 2 : 23. 3 : 7.

§ 858. 1. a. The preceding construction, as we have said, corresponds to the case in which one noun specifying another in the manner of a qualificative is put with it in the state of regimen; but when a writer wishes to express the existence of an intimate relation between a noun and pronoun predicatively, he employs as the exponent of such relation the preposition לְ (see § 811. 1. a.), to which the pronoun is appended in the form of a suffix,\* e. g. לִי אֱלֹהִים *there is a God to me*, i. e. I have a God. Ps. 56 : 10. (the expression אֱלֹהֵי would mean simply *my God*), so אֲחוֹתִי לָנוּ קְטָנָה *we have a little sister*, Cant. 8 : 8. Ruth

\* The suffix is rarely joined to the noun to express a relation between them predicatively, and only when preceded by the more explicit construction with לְ, e. g. יָדֵיהֶם וְלֹא יִמְשְׁחוּ רַגְלֵיהֶם וְלֹא יִהְיוּ *they have hands, but do not handle; they have feet, but do not walk*, Ps. 115 : 7.

2:20. Ps. 46:8, 12., *וְעֵינֵיהֶם לָהֶם וְלֹא יִשְׁמְעוּ* *they have eyes, but do not see; they have ears, but do not hear*, Jer. 5:21. Ps. 115:5, 6.\* This frequently appears in subordinate clauses, e. g. *בְּצָרָה לָּהּ* *in the distress that thou hadst*, Deut. 4:30. Ps. 18:7. Job 31:36.

b. A fuller construction is frequently produced by employing one of the verbs of existence (see § 811. 1. b.), e. g. *יְהוָה לִי יְהוָה לְמִשְׁעָן לִי* *the Lord was a support to me*, Ps. 18:19., *לֹא יִהְיֶה לָּהּ אֱלֹהִים אֲחֵרִים* *thou shalt have no other God*, Ex. 20:3.; *אֵם יֵשׁ לִי כֶּעָג* *I have not a cake*, 1 Kings 17:12., *הֲיֵשׁ מָקוֹם לָנוּ* *is there a place for us?* Gen. 24:23., *אֵב הֲיֵשׁ לָכֶם אָב* *have ye a father?* 44:19.; or the corresponding negative *אֵין* (§ 698. 2. a.), e. g. *רַפְּאוֹת תְּעֲלֶה אֵין לָּהּ* *thou hast no healing medicines*, Jer. 30:13., *וְאֵין מוֹשִׁיעַ לָּהּ* *and she had no rescuer*, Deut. 22:27. Cant. 8:8.

2. The relative *אֲשֶׁר* is sometimes employed to render the declaration more precise and emphatic (§ 812. 2.), e. g. *הַחֵלְקָה אֲשֶׁר לִי* *the part (of the field) that (belongs) to me*, 2 Sam. 14:31. Ruth 2:21., *הַמִּרְדֵּה אֲשֶׁר לִי* *the mule that is my own*, meaning, which I reserve for my own use, 1 Kings 1:33. (*מִרְדֵּה* would mean simply *my mule*, a mule belonging to me), *הַנְּשִׁירִים אֲשֶׁר לוֹ* *the princes which he had*, 1 Kings 4:2.

### III. Objective Relations to Verbs.\*

§ 859. When the objective relation of a personal pronoun to a verb is viewed as direct (see § 836), it is signified by appending the pronoun to the verb in the form of a suffix (§ 848. 3.);† while the precise nature

\* The same construction is employed in Arabic, an example of which is contained in the following imitative passage, *لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا* *they have hearts, but do not feel with them; they have eyes, but do not see with them; they have ears, but do not hear with them*, Kor. 7:178, 194.

† We rarely meet with a separable pronoun in an objective relation. Some regard as such the pronoun *אֲנִי* in the passage *זָכְרֵנִי מִדְּחַיִּל* Ps. 89:48., which they accordingly render, *remember me, what (my) life (is)*, i. e. remember how short my life is; it may however be taken as a subject employed instead of an affirmative, thus *זָכְרֵנִי = זָכַרְתִּי*, in which case the phrase should be rendered, *I remember what life (is)*. Comp. *אֲנִי שִׁבְחִי* for *שִׁבַּחְתִּי* Eccl. 4:2. (§ 225).

of the relation is left to be ascertained from the context. The following are the principal cases in which this construction occurs.

§ 860. 1. A pronoun is frequently thus annexed when forming the immediate complement of an active transitive verb (see § 837. 2.), e. g. עָשָׂנִי *he made me*, Is. 29: 16. Ps. 100: 3. Job 10: 9., בָּרָאנִי *he created us*, Mal. 2: 10., וַיִּכֶּהוּ *and he smote it*, Josh. 10: 28., לָקַחְתִּיהָ *I took thee*, Num. 23: 11., אֲבָרְכֶם *I will bless them*, Num. 6: 27., נִחֵנִי *lead me*, Ps. 5: 9. 27: 11., הוֹשִׁיעֵנו *deliver us*, 2 Kings 19: 19. Ps. 106: 47.

2. When an action on a part of an object is predicated, the whole object is not unfrequently represented by an affixed pronoun and the part by a following noun (see § 838. 3. a.), e. g. וְהָא יִשְׁתָּקֶה רֹאשׁ *he shall bruise thee (to wit) the head, and thou shalt bruise him (to wit) the heel*, i. e. he shall bruise thy head, and thou shalt bruise his heel, Gen. 3: 15. Judg. 15: 8., so בָּשָׁלָם הַבָּשָׂר *he boiled their flesh*, 1 Kings 19: 21. (or it may be rendered, *he boiled flesh for them*, scil. the people), וְהָכִידָה נַפְשׁוֹ *and (lest) he destroy his life*, i. e. slay him, Deut. 19: 6, 11.

3. Frequently the pronoun denotes the person *to* or *for* whom the action is performed, e. g. אָרַץ הִנֵּנִי בְרַחֲמֵי *thou hast given me a south land*, Josh. 15: 19. Is. 27: 4. Jer. 9: 1., אֲנִי עָשִׂיתִנִּי *I have made (it) for myself*, Ezek. 29: 3., שָׁחֲרוּ מִסֵּר *he seeks chastisement for him*, Prov. 13: 24., וְהָא יִלְוֶנִי *that shall abide with (lit. cleave to) him*, Eccl. 8: 15.

4. When added to verbs signifying *to speak, question, answer, &c.*, it indicates the person addressed (§ 840), e. g. לְדַבֵּר *to speak to him*, Gen. 37: 4., יִמְרֹדוּ *they speak against thee*, Ps. 139: 20., אֶגִּידָה *I would tell him*, Job 31: 37., יִזְעַקוּ *they cry to thee*, Neh. 9: 28., שְׁאַלֵנִי *ask of me*, Is. 45: 11., עֲנִיתִנִּי *answer me*, Ps. 22: 22., אֹדֶה *I will give thanks to thee*, Ps. 18: 50., צִוֵּנִי *he commanded me*, Deut. 4: 5, 23. 1 Sam. 17: 20., וְיַעֲדוּ *that they might testify against him*, 1 Kings 21: 10.

§ 861. 1. The pronouns are often affixed to active intransitive verbs, to point out the person *to, from, or with* whom motion is predicated (§ 841. 1.), e. g. בָּאָתָּנוּ כָּל־זֶה *all this is come upon us*, Ps. 44: 18. Job 15: 21. 31: 37., יָצְאוּנִי *they are gone from me*, Jer. 10: 20., אֶנְדָּם *I walked with them*, Ps. 42: 5.; and also with causatives whose immediate complement is a noun (§ 839. 1.), e. g. הָשִׁבֵנִי דָבָר *bring me word*, Gen. 37: 14.

2. The pronouns are occasionally affixed to neuter verbs in various relations, which however are all regarded by the writer as direct (§ 841. 2.), e. g. גָּדַלְנִי כְּאָב *he has grown up with me as (with) a father*,

Job 31 : 18.,\* *לֹא עָצְמוּהָ לָא they shall not lie hid from thee*, Ezek. 29 : 3., *לֹא יִגְדָּה לָא evil cannot dwell with thee*, Ps. 5 : 5., *הִי־חִבְּרָה shall it associate with thee ?* Ps. 94 : 20.,† *קָדְשִׁיָּהּ I am holier than thou*, Is. 65 : 5. (see § 780. 2.).

3. And still seldomer to passive verbs, to point out the performer of the action, e. g. *לֹא תִשְׁכַּחנִי thou shalt not be forgotten by me*, Is. 44 : 21.

§ 862. The illustrative particle *אֲנִי* is frequently employed with pronouns in the same cases as with nouns, to indicate more clearly the direct relation which in the writer's mind they bear to the governing verb. To this particle the pronoun is joined in the shape of a suffix (§ 678), forming with it an independent word, which may be placed, either after the verb, e. g. *הָרַגְנִי אֲנִי they will kill me*, Gen. 12 : 12., *אֲרַבְּהָ אֲנִי I will multiply thee*, 17 : 2., *וַיְקַדֵּשׁ אֹתוֹ and he sanctified it*, Gen. 2 : 3. 5 : 1., *וַיִּשְׁכַּב אִתָּהּ and he lay with her (by force)*, 2 Sam. 13 : 14., *וַיָּשִׁיבוּ אֹתָם דָּבָר and they brought them back word*, Num. 13 : 26., *וַיְדַבֵּר מֹשֶׁה וְעֹלְעָזָר הַכֹּהֵן אִתָּם and Moses and Eleazar the priest spoke with them*, 26 : 3.; or before the verb, to give emphasis to the pronoun, e. g. *וְאֵתָּךְ יִחְיֶה but thee they will let live*, Gen. 12 : 12., *אֹתוֹ הִזְקִי him do thou encourage*, Deut. 1 : 38. 13 : 5. Judg. 11 : 24., *אֲחֵהָ אֲבַקֵּשׁ that will I seek after*, Ps. 27 : 4.

§ 863. In all the foregoing instances, the relations borne by the pronouns to the verbs which govern them are viewed by the writer as direct. Frequently, however, this is not the case; and then, as with the nouns, recourse is had to prepositions for the purpose of denoting with exactness the specific relation intended. To these prepositions also the pronoun is appended in the form of a suffix (§ 673), e. g. *וְהָיָה לִי מִן הָעֵץ הַזֶּה she gave to me of the tree*, Gen. 3 : 12., *וְהָיָה לִי אֲדֹמֶיךָ אֲתָּךְ I will establish my covenant with thee*, 6 : 18., *וַתֵּלֶךְ עִמּוֹ דְּבוֹרָה and Deborah went up with him*, Judg. 4 : 10., &c. &c. This use of the prepositions with pronouns, whose relations to verbs

\* This may perhaps be taken as an instance of the use of a pronominal suffix instead of an affirmative to indicate the subject of the verb, like *אֲמַרְי* Job 9 : 27. for *אֲמַרְתִּי* (§ 225), in which case the phrase should be rendered, *I have grown up as a father*, scil. to the poor.

† This verb, which is usually considered as a future Pi'el with the Dagshesh of the second radical omitted (see § 33. 2.), may be regarded as of the Kal species, for *וַיְחַבְּרָה*, the vowel (·) being shifted back on the reception of the suffix, as in *וַיְחַבְּרָה* Gen. 43 : 29. Is. 30 : 19. for *וַיְחַבְּרָה*; thus too *וַתֵּלֶךְ עִמּוֹ* Job 20 : 26. stands for *וַתֵּלֶךְ עִמּוֹ*, according to the K'ri.

they serve to indicate while at the same time they variously modify the significations of the verbs themselves, will be fully detailed in the article on Verbs construed with Prepositions.

### Emphatic Repetition.

§ 864. We have seen that a pronoun employed as the subject of a proposition may be rendered emphatic by repetition (§§ 851, 852). The same is the case with pronouns in a specifying relation to a noun or an objective relation to a verb.

§ 865. 1. *a.* The repetition of a pronominal suffix attached to a noun is made by placing after it the same pronoun in its separable form, either alone, e. g. מֵרָחִי אֲנִי *my death, mine*, lit. the death of me, myself, 2 Sam. 19 : 1. Dan. 8 : 15., אֲתָם פְּגִירְכֶם *your bodies, yours*, Num. 14 : 32., זְכָרָם הֵמָּה *the remembrance of them, themselves*, Ps. 9 : 7. ; or preceded by the intensive particle גַּם (see § 852. *b.*), e. g. לִבִּי גַם אֲנִי *my heart, even mine*, Prov. 23 : 15., דָּמָה גַם-אֶתָּה *thy blood, even thine*, 1 Kings 21 : 19., בִּפְּמִי גַם הוּא *in his mouth, even his*, 2 Sam. 17 : 5. Jer. 27 : 7.\*

*b.* The separable pronoun is very rarely placed for greater emphasis before the noun and its suffix (see § 771), e. g. אֲנִי יָדַי *my, my hands*, Is. 45 : 12.

2. *a.* The repetition of a pronominal suffix to a verb is likewise effected by placing after it the corresponding separable pronoun, e. g. הֲצִמְתִּי אֲנִי *did ye indeed fast for me, for me?* Zech. 7 : 5., יִצְרֵתִיָּה עָבָד, אֶתָּה לִי *I have formed thee for a servant to me, thee*, Is. 44 : 21. ; or more emphatically with גַּם or אֶתָּה, e. g. בְּרַכְכִּי גַם אֲנִי *bless me, also me*, Gen. 27 : 34, 38., אֶת-אֶתָּה הַיּוֹם הוֹדַעְתִּיָּה *I have taught thee this day, even thee*, Prov. 22 : 19.

*b.* Or the pronoun may be placed before the verb and its suffix, e. g. הוֹדִיעַ אֵלַי בְּדֶרֶךְ נְהַלִּי יְהוָה *me, me has the Lord led in the way*, Gen. 24 : 27.

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\* Occasionally, though but seldom, the repeated pronoun in very emphatic passages takes the preposition לְ, which particularly indicates its relation to the noun (§ 858. 1. *a.*), e. g. אֶתְּרִי וְאֶתְּרִי לִי *my enemies and my foes, mine*, Ps. 27 : 2. 144 : 2. ; and this is made still more explicit by prefixing a relative (§ 858. 2.), e. g. עֵרְמִי לַנֶּחֱלִי *my vineyard, that which (is) mine*, Cant. 1 : 6. In Syriac, where the pleonastic repetition of pronominal suffixes is frequent, this last construction often occurs, e. g. מִן-מִנְיָא מִן-מִנְיָא *my food, that which (is) mine*, John 4 : 34.

Is. 6 : 8., *אתה ירדה thee, thee they shall praise*, 49 : 8. ;\* both pronouns may be affixed to the illustrative particle *את*, e. g. *אתו כהיום והמחרון him himself shall ye find to-day*, 1 Sam. 9 : 13. The emphatic pronoun may also be accompanied by the intensive particle *גם* when preceding the verb, e. g. *גם־אני יקריני even so to me, to me it happens*, Eccl. 2 : 15.

3. *a.* Pronouns affixed to prepositions are likewise repeated by means of a following separable pronoun, e. g. *בִּי־אני upon me myself*, 1 Sam. 25 : 24. 1 Kings 1 : 26. Dan. 8 : 1., *לא עָלֶיךָ אֶתְּהָא not against thyself*, 2 Chron. 35 : 21., *לָכֶם אֲתֶם for you, you*, Hag. 1 : 4. ; the emphasis being sometimes strengthened by the particle *גם*, e. g. *עָלָיו גַּם הוּא upon him, even him*, 1 Sam. 19 : 23., *בָּם גַּם הֵמָּה with them, even them*, Jer. 25 : 14.†

*b.* Or the emphatic pronoun may precede the preposition and its suffix either mediately or immediately, e. g. *וְאֵנִי קָרִיבָה אֲלֵהֶם לִרְטֹב but (for) me, for me (it is) good to draw near to God*, Ps. 73 : 28., *וְאֶתְּהָא לָהּ יְהוָה לֹא כֵן יִתֵּן לָהּ יְהוָה but (to) thee, to thee the Lord allowed (it) not*, Deut. 18 : 14., *רַק אִתְּחֶם עִמָּכֶם even with you yourselves*, 2 Chron. 28 : 10.

§ 866. As the pronouns of the third person, in consequence of not being restricted in their application like those of the first and second, may refer to any person or thing, we frequently find them employed to give emphasis not to another pronoun but to a noun. Thus,

1. *a.* A pronominal suffix to a noun is sometimes followed by a noun denoting that to which the suffix refers, e. g. *וְכִפֹּר אֶרְמֹתָיו עִמּוֹ he will be merciful to the land of them, (to wit) his people*, i. e. to his people's land, Deut. 32 : 43. (or taking the two nouns as in apposition, we may render, *he will be merciful to his land and his people*), *אֶחְרִיתָהּ שְׂמֵחָה the end of it, (viz.) mirth*, i. e. the end of that mirth, Prov. 14 : 13. Is. 17 : 6. Occasionally a fuller construction with a relative and the preposition *ל* appears (see § 865. 1. *a. note.*), e. g. *מִשְׁכְּבוֹ שֶׁלֹּסְלֹמֹה his bed which (is) Solomon's*, i. e. Solomon's own bed, Cant. 3 : 7.‡

\* Very rarely the preceding pronoun is affixed to the particle *וְיָזִין* (see § 852. 1. *a. note.*), e. g. *וְיָזִין שְׁלֹחֵי behold me, send me*, Is. 6 : 8.

† The pronouns of the third person are sometimes thus employed to give emphasis to a noun, e. g. *וְיָלֵשׁ גַּם וְדָא and to Seth, (to) him also*, Gen. 4 : 26. 10 : 21.

‡ This use of the relative is very common in Chaldee, e. g. *שְׁמֵהּ דִּי אֱלֹהֵא his name, that of God*, Dan. 2 : 20, 44. 3 : 26, 29. ; and likewise in Syriac, e. g. *ܕܥܝܢܐܝܗܝܢ ܕܥܠܡܐܝܗܝܢ his children, those of God*, Math. 5 : 10., *ܕܥܝܢܐܝܗܝܢ ܕܥܡܝܗܝܢ his feet, those of Jesus*, John 12 : 3. Acts 5 : 2.

b. Frequently an additional emphasis is given to such noun by placing it at the head of the sentence,\* e. g. *יהוה בְּשָׁמַיִם כִּסְאוֹ* *Jehovah, in heaven (is) his throne*, Ps. 11 : 4. 18 : 31., *הָיָה עֵינָיו בְּרֹאשׁוֹ* *as for the wise man, his eyes (are) in his head*, Eccl. 2 : 14., *עַמִּי לְגִשְׁפֵּי מַעֲלָל* *as for my people, children (are) their oppressors*, Is. 3 : 12., *הָאָרֶץ בְּעָדֵי* *the earth, her bars (were) about me*, Jon. 2 : 7.; the suffix is frequently thus appended to *כָּל*, which in reality is a noun (see § 750), e. g. *וְיָדְעוּ הָעָם כָּלֹ* *and the people, all of them, shall know*, Is. 9 : 8. 60 : 21., *וְעַל מִצְרַיִם כָּלָהּ* *and against Egypt, the whole of it*, Ezek. 29 : 2. Job 34 : 13., *כָּלֵם הָעַמִּים* *the nations, all of them*, Ps. 67 : 4, 5.

2. a. A suffix is often emphatically appended to a verb, and followed by the name of the object to which it refers,† e. g. *וַתֵּרְאֶהָ אֶת־הַיֶּלֶד* *and she saw it, to wit the child*, Ex. 2 : 6. 1 Sam. 21 : 14., *וְיָבִיֵּאתָ אֹתָהּ* *let him bring it, to wit an offering to the Lord*, Ex. 35 : 5., *הִנֵּה הָיָה הַיָּמִים מֵאֲכִלֵם אֶת־הָעָם הַזֶּה* *behold I will feed them, even this people*, Jer. 9 : 14.; or by the name of the part concerned, e. g. *וַאֲשֶׁר מָלְאוֹ לִבּוֹ* *who filled himself, (to wit) his heart, i. e. who dared*, Esth. 7 : 5.

b. Suffixes are also added to verbs when preceded by the noun denoting that to which they refer,‡ e. g. *וְהִלָּכִי לֹא תַעֲזֹבֵנִי* *and the Levite . . . him thou shalt not forsake*, Deut. 14 : 27., *צָרִיךְ תֹּאכִלֵם* *thy enemies, them it shall devour*, Is. 26 : 11., *פְּשָׁעֵינוּ אַחֲרָה תִכַּפֵּרֵם* *our transgressions, them thou shalt forgive*, Ps. 65 : 4. 67 : 5. 74 : 17. 147 : 20.; or to the particle *אֵין*, e. g. *וְאֶת־הָעָם הָעֲבִיר אֲרוּ* *and the people, them he removed*, Gen. 47 : 21.

3. a. Suffixes to prepositions are sometimes placed emphatically before a noun to which the same preposition is prefixed, e. g. *לָהֶם לְבָנֵי יִשְׂרָאֵל* *to them, (viz.) to the children of Israel*, Josh. 1 : 2.

\* This placing of nouns in what is usually termed the *nominative absolute* often occurs in Arabic, e. g. *كَانَ فِي دَارِ أَصْحَابِهِ دَعْوَةً* *a dog there was once in his masters' house an entertainment*, Loc. fab. 39., *وَلَجْتُ عَلَى أَلَيْتٍ عِصَمَةٍ* *I went into a lion's den, lit. a lion his den*, Hariri, Mak. 1.

† This also is frequently found in Syriac, e. g. *سَأَلُوا عَنْ حَلِكُمْ* *they saw it, the child*, Math. 2 : 11. 14. 4 : 13. John 2 : 10, 16.

‡ This construction occurs likewise in Arabic, e. g. *الْبَرِّي تَرْبِيَهُ أُمُّهُ* *as for the wild one, its mother reared it*, Loc. fab. 15.

b. Sometimes the noun is placed first, usually without the preposition,\* e. g. וְרוֹדְרֵי וַיִּמְאָסוּ-בָהּ *and my law, that have they despised*, Jer. 6 : 19. Job 28 : 5., כָּל-צוּרָיו וַיִּפִּיחַ בָּהֶם *all his enemies, he puffeth at them*, Ps. 10 : 5. : but occasionally with it, e. g. רִמְעַץ הַדֵּעַז טוֹב וְרָע *of the tree of the knowledge of good and evil, of it thou shalt not eat*, Gen. 2 : 17. ; especially when preceded by the verb, e. g. וַתֵּתֶן אֹתָהּ לְאִשְׁתָּהּ לוֹ לְאִשָּׁה *and she gave her to her husband Abraham as a wife to him*, 16 : 3. 29 : 29.

*cf. Blue. & Lieb. § 867.* Sometimes a writer, when hurried forward with his subject, employs a personal pronoun without any immediate antecedent to which it can relate, and yet neglects to remove the consequent indefiniteness by the introduction of a specifying noun as in the preceding section, assuming that the object referred to will naturally suggest itself to the reader's mind without a formal enunciation of it. This may take place as follows:

1. When the pronoun refers to something mentioned soon after, e. g. אֶרְאֶנִּי וְלֹא עָתָה אֲשִׁירֶנִּי וְלֹא קָרוֹב *I shall see him (the Star, the Sceptre, named immediately after), but not now ; I shall behold him, but not nigh*, Num. 24 : 17., יְסֻדֵּיהֶּן בְּהַרְרֵי קֹדֶשׁ *its (Zion's) foundation (is) on holy mountains*, Ps. 87 : 1., הַרְשׁ דְּמִים אֲחֶם זָכָר † *the seeker out of blood remembers them (scil. the humble)*, 9 : 13. †

2. When the object referred to, although not precisely specified either before or after the pronoun, may be readily understood from the context, e. g. יָשַׁב עֲבֹדָתוֹ *the rod of his (God's) wrath*, Lam. 3 : 1., כָּלָה יַעֲשֶׂה מְקוֹמָהּ *he will bring to destruction the place of it (viz. Nineveh)*, Nah. 1 : 8, 12, 13., יִהְיוּ-לְמַיָּה *they break down its*

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\* A construction also frequent in Arabic, e. g. **أَسَدٌ مَرَّةً أَشْتَدَّ عَلَيْهِ** *a lion once the heat of the sun was powerful upon him*, Loc. fab. 4. 10., **وَلَوْ أَنَّ الْأَنْطَى لَهَا عَقُولٌ** *and if the beasts, (if) they had understanding*, Abulula.

† If we assign to the noun יְסֻדֵּיהֶּן the secondary idea of *commencement*, beginning (comp. יָסַד Ezra 7 : 9.), its suffix will refer to the preceding מְזֻמֵּר, in which case the passage should be rendered, *its (the psalm's) beginning is concerning the holy mountains*.

‡ The word דְּמִים may here be regarded as equivalent to אֲנִשֵּׁי דְמִים (see § 818. 1. b. note.), to which the pronoun would then refer, giving to the passage the following sense, *the seeker out (punisher) of the blood-guilty remembers them* (comp. the use of the verb הָרַשׁ Ps. 10 : 13.).

carved work (to wit, that of the sanctuary), Ps. 74 : 6., וּבְבֹאֶהָ *and on her* (Esther's) coming, Esth. 9 : 25., תִּכְרֹךְ דָּגָנָם *thou preparest their* (the people's) corn, Ps. 65 : 10.; וַיִּתְּצֵם . . . . וַיִּהְיֶם *and he scattered them* (viz. the wicked), *and confounded them*, Ps. 18 : 15., וְלֹא יִעֲקֹבֵם *and he will not restrain them* (viz. the thunder and lightning), Job 37 : 4.; וְעָבַר בָּהָּ *and they shall pass through it* (viz. the earth), Is. 8 : 2. Ps. 68 : 11., קוֹל הָרִימָה קוֹל לָהֶם *raise the voice to them* (viz. the Babylonians), Is. 13 : 2.

3. It is not unfrequently the case, that a pronominal suffix which appears in one clause of a sentence and corresponds to a noun in another, is nevertheless used antithetically in reference to something else, e. g. וְהִשְׁתָּה וְהִשְׁתָּה זָרִים דּוֹרֶשְׁתָּה וְהִשְׁתָּה *thou didst dispossess the heathen, and plant them* (to wit "our fathers," v. 2.), Ps. 44 : 3. (comp. Ps. 80 : 9.), מִשְׁנֵאֵי יְהוָה וְיָחִיד וּבְחֻשְׁדֵּי יְהוָה עָתָם לְעֵלָם *the haters of the Lord shall submit to him, but their* (Israel's) *time shall endure for ever*, 81 : 16.

§ 868. A pronominal suffix attached to the preposition לְ is sometimes employed as an emphatic repetition of the subject-pronoun contained or implied in a verb. This preposition directs the reader's attention more particularly to the pronoun to which it is prefixed, and thus renders it in a manner more definite (see § 646);\* while at the same time it conveys the idea of advantage, *for the sake of*, &c., answering nearly to the Latin so-called *dativus commodi*. This construction is used,

1. Most frequently with the imperative, in which case of course the suffix is always of the second person, e. g. לֵךְ לְךָ *go thou*, or *go for thyself*,† Gen. 12 : 1. 27 : 43., הִשָּׁמְרָה לְךָ *heh for thyself*, Ex. 34 : 1., וְהִשְׁמַרְתָּ לְךָ *take heed to thyself*, Deut. 12 : 13, 19., וְהָיִיתָ כְּמֹדֵדִי לְךָ *be thou like*, Cant. 2 : 17., קַם לְךָ *get thee up*, Josh. 7 : 10. Cant. 1 : 8. 2 : 10, 18., וְחָדַל לְךָ *forbear*

\* In consequence of this power of the preposition לְ, it is generally employed in Chaldee and Syriac to point out the object of the verb, thus answering to the Hebrew אֵל. In the later Hebrew writings we meet with a few traces of this use of the preposition, mostly with proper names, e. g. וַיִּקַּח לְיִרְמְיָהוּ *and he took Jeremiah*, Jer. 40 : 2., וַיִּשְׁחָדוּ וַיִּלְכְּדוּ מִמֶּלְכֹּת עַנְנָן *(who slew) Sihon, Og, and all the kingdoms of Canaan*, Ps. 135 : 11., וַיַּמְלִיכוּ שֵׁנִיָּה לְשֹׁלֹמֹה *and they made Solomon a second time king*, 1 Chron. 29 : 22., וַיִּפְּצֵהוּ לִי לְחֻצַּיִל *to deliver him from his grief*, Jon. 4 : 6., מַצִּירִים לָם מִבְּרִיחַ *as the waters cover the sea*, Is. 11 : 9. Compare with this the rule in Spanish, by which the objects of active transitive verbs that denote a rational being or something personified are regularly preceded by the preposition *a*.

† Jarchi explains it by לְחֻצַּיִל וּלְטוֹבָתָהּ *for thy profit and thy good*.

for thine own sake, 2 Chron. 25 : 16. ; *תִּנּוּ לָכֶם מִלְפָּנָי* *show a miracle for yourselves*, Ex. 7 : 9., *עֲצוּ לָכֶם רָבִי* *do ye give counsel*, 2 Sam. 16 : 20., *לִפְנֵי זִמְרֵי לָכֶם* *fear for yourselves*, Job 19 : 29. 42 : 8., *לִפְנֵי זִמְרֵי לָכֶם* *forbear for your own sakes*, Is. 2 : 22.

2. *a.* Also with the second person of the future tense, especially when implying command, e. g. *תִּסְפֹּר לָךְ* *thou shalt enumerate for thyself*, Deut. 16 : 9, 13, 18, 22., *לֹא יָדָעִי לָךְ* *if thou knowest not for thyself*, Cant. 1 : 8. *b.* And sometimes with the third person, e. g. *וַיֵּלֶךְ* *and he went away*, Ex. 18 : 27., *וַיִּטְעֶם* *it tastes for itself*, Job 12 : 11., *וַתִּשְׁבֹּבֶלָהּ* *and she sat herself down*, Gen. 21 : 16., *וַתִּשְׁבֹּבֶלָהּ* *they keep flowing away*, Ps. 58 : 8. 66 : 7. *c.* Also occasionally with the first person, e. g. *אֶחְזֹדֶלִי* *I shall behold for myself*, Job 19 : 27. Cant. 4 : 6., *אֶחְזֹדֶלֶנּוּ וְגו'* *let us take to ourselves, &c.* Cant. 2 : 15.

3. *a.* Occasionally, though but seldom, this construction appears with the third person of the preterite, e. g. *וַיִּנָּס* *but he shall flee*, Is. 31 : 8. Cant. 2 : 11., *שָׁכְנָה לִּי נַפְשִׁי* *my soul has long dwelt*, Ps. 120 : 6., *וְהֵם יִשְׂמְחוּ* *will they please themselves?* Prov. 1 : 22. Job 39 : 4. *b.* And still more rarely with the first, e. g. *נִגְזַרְנִי לָנוּ* *we ourselves are cut off*, Ezek. 37 : 11.

4. *a.* In a few instances it appears with a participle, e. g. *וַיֵּאָזֶל* *but he having gone away*, Prov. 20 : 14., *וַיִּרְאֵהוּ בִּדְלִי* *a wild ass alone by himself*, solitary, Hos. 8 : 9., *וְהָיָה מְלֵאָה לָּהּ עֲמִיר* *that (is) full of sheaves*, Amos 2 : 13. *b.* And likewise with the infinitive, to point out the subject of the action, e. g. *לְשַׁלֹּחַ לִי לְמִשְׁרָה* *as though I shot at a mark*, 1 Sam. 20 : 20. (or, *as though shooting for myself, &c.* i. e. for my own amusement).

§ 869. A pleonastic pronominal suffix of the third person is sometimes added to the noun *שָׁנָה* *year*, when used to designate the age of an animal (§ 819. 2.), to point out the period denoted as pertaining to and qualifying it, e. g. *כֶּבֶשׂ בֶּן־שָׁנָתוֹ* *a he-lamb of its (first) year*, i. e. a year old, Lev. 12 : 6. 23 : 12. Num. 6 : 12, 14. ; so *אֶחָת בָּרֵחַ* *one ewe-lamb a year old*, Lev. 14 : 10. Num. 6 : 14.

#### Pronominal Suffixes with Specified Nouns.

§ 870. A personal pronoun used to specify an expression consisting of a noun and a qualificative adjective or participle, is affixed to the noun, while the qualificative takes the article to agree with it in definiteness (see § 724. II. 1. *b.*), e. g. *יָדָהּ הַיְּחֻזָּקָה* *thy mighty hand*, Deut.

3: 24. 11: 2., *עֵינֶיכֶם הָיָא* *your eyes that have seen*, 11: 7., *זְרָעָה* *thine outstretched arm*, 9: 29. 11: 2.

§ 871. 1. When a noun is specified by another in the close connection of the construct state, the latter only can receive a suffix, e. g. *אִשְׁתָּךְ קוֹל* *the voice of thy wife*, Gen. 3: 17, 19., *בֶּת רַגְלָהּ* *the sole of her foot*, 8: 9. 9: 22., *קַצִּיר אֲרֻצְכֶם* *the harvest of your land*, Lev. 19: 9. Deut. 11: 14., *יָמֵי־שְׁנוֹתֵינוּ* *the days of our years*, Ps. 90: 10.;\* so too when several nouns are in construction, the last alone receives a suffix, e. g. *בְּנֵי־עַמִּי לְעֵינַי* *before the eyes of the children of my people*, Gen. 23: 11, 18., *מְשֻׁכָּן כְּבוֹדָהּ* *the dwelling-place of thy glory*, Ps. 26: 8.

2. The same is the case when the second is an abstract noun denoting a quality which belongs to the first (§ 799. 1. a.), e. g. *שֵׁם קִדְשִׁי* *the name of my holiness*, i. e. my holy name, Lev. 20: 3. Is. 56: 7., so *קִדְשָׁהּ שַׁבָּת* *thy holy sabbath*, Neh. 9: 14. Dan. 9: 24., *כְּלֵי מִלְחָמָהּ* *his weapons of war*, Deut. 1: 41.; or when it is a material noun also employed to qualify the first, e. g. *כֶּסֶף אֱלִילָיו* *the idols of his silver*, i. e. his silver idols, Is. 2: 20. Although the suffix in these instances has reference more particularly to the first noun, yet as the whole forms but one qualified term, it is appropriately added to the last, in order to specify the entire expression.

§ 872. When two nouns are in the less closely connected state of descriptive apposition (§ 814), the suffix is appended to both, e. g. *אֶת־בְּנֵי־יִשְׂרָאֵל בְּנֵהּ* *thy son, thine only one*, Gen. 22: 2., *בְּנִי בְכֹרִי* *my son, my first-born*, Ex. 4: 22, 23.; and more frequently when the two nouns are connected in an emphatic manner by the conjunction וְ, e. g. *מֶלֶכִּי וְאֱלֹהֵי* *my king and my God*, Ps. 5: 3. 7: 9. 9: 5., *מֵאֶרְצָהּ וּמִמּוֹלַדְתָּהּ* *from thy country and from thy birth-place*, Gen. 12: 1., *מִירְאָכֶם וְהִתַּכֶּם* *the fear of you and the dread of you*, 9: 2.†

\* Very rarely for the sake of emphasis the suffix is appended to both nouns, e. g. *וְהָרִיבָהּ וְהָרִיבָהּ* *thy pain and thy pregnancy*, Gen. 3: 16., for the pain of thy pregnancy.

† Sometimes the suffix is added only to one noun, although referring to both: thus, to the first, e. g. *יְהוָה יִצְחָק וְיִצְחָק* *the Lord (is) my strength and (my) song*, Ex. 15: 2. Is. 12: 2. Ps. 118: 14.; to the second, e. g. *יְהוָה מִנְחַת־חֶלְקִי וְכוּסִי* *the Lord (is my) part, my portion, and my cup*, Ps. 16: 5.

## Substitutes for Intensive and Reflexive Pronouns.

§ 873. In Hebrew, there is no intensive pronoun, and its place is supplied by affixing the personal pronouns to certain nouns denoting *life, essence, &c.*, which then by a natural transition are used to signify the very being or *self* of the person or thing spoken of. The words most commonly used for this purpose are the following :

**נַפְשׁ** *soul*, e. g. **הַצִּילָהּ נַפְשִׁי** *deliver my soul*, stronger than, deliver me, Ps. 22 : 21. 84 : 3. 86 : 13, 14. 88 : 15. 104 : 1. 109 : 20., **נַפְשִׁי הַבְּרִכְנִי נַפְשָׁהּ** *that thy soul may bless me*, Gen. 27 : 19. Deut. 14 : 26. 1 Kings 19 : 2., **נַפְשִׁי בְּטוֹב הָלִיךְ** *his soul shall dwell at ease*, Ps. 25 : 13. 105 : 18. 109 : 31., **הַצֵּנֵה נַפְשֵׁנוּ יְבֹשָׁה** *our soul (is) dried up*, Num. 11 : 6., **וְהַצַּעֲרֵם אֶת־נַפְשֵׁיכֶם** *ye shall afflict your souls*, Lev. 16 : 29. Num. 29 : 7. Is. 55 : 2, 3. Job 16 : 4.

**רוּחַ** *spirit*, e. g. **שָׁמְרָהּ רוּחִי** *thy watchfulness has preserved my spirit*, stronger than, has preserved me, Job 10 : 12. 21 : 4., **בְּיָדֶיהָ אֶפְקֹד רוּחִי** *into thy hands I commend my spirit*, Ps. 31 : 6., **מִדֹּדֶיהָ רוּחָהּ סָרָה** *wherefore is thy spirit sad?* 1 Kings 21 : 5., **אֶת־רוּחוֹ הִקְרִיז** *they provoked his spirit*, Ps. 106 : 33.\*

**חַיִּים** *life*, e. g. **יִרְמַס לְאַרְץ חַיִּי** *let him tread my life in the dust*, more emphatic than, let him tread me, &c., Ps. 7 : 6. 64 : 2. Lam. 3 : 58., **מִשְׁחָח חַיִּיכִי** *who redeems thy life from destruction*, Ps. 103 : 4.

§ 874. From the above employment of pronouns in connection with the words **נַפְשׁ** and **רוּחַ** as intensives, is derived their further use as reflexive pronouns, viz. as equivalent to the words *myself, thyself, &c.*, indicating that the subject and object of a verb are one and the same, e. g. **לֹא אֲדַע נַפְשִׁי** *I know not myself*, Job 9 : 21. Ps. 86 : 4., **שָׁמַר נַפְשָׁהּ** *take care of thyself*, Deut. 4 : 9., **וַיִּשְׁאַל אֶת־נַפְשׁוֹ** *and he asked himself*, 1 Kings 19 : 4. Amos 2 : 14, 15., **נִשְׁבַּע יְהוָה בְּנַפְשׁוֹ** *the Lord swears*

\* In the following instance the nouns **נַפְשׁ** and **רוּחַ** seem to lose their independent meaning, and with their suffixes are construed as pronouns of the same person, viz. **רוּחִי אֶשְׁתַּחֲוֶה** . . . . **נַפְשִׁי אֶחְתִּיד** *I myself seek thee, I myself do desire thee*, Is. 26 : 9.; in another instance we find one verb agreeing in person with the noun, and another with the pronoun, e. g. **וְלֹא בָּצָאתִי** **נַפְשִׁי** *my soul seeks, but I do not find*, Eccl. 7 : 28.

by himself, Amos 6 : 8. Prov. 7 : 23. ; לְשִׁמְרָתָם בְּרִדְהֶם take heed to yourselves, Mal. 2 : 15, 16.\*

§ 875. The words נֶפֶשׁ and רִידָה are mostly employed as intensives or reflexives when some emotion of the mind is indicated ; on the other hand, the words בָּשָׂר *flesh* and עֲצָמִים *bones* are used in general with reference to the body, e. g. בְּיַיִן אֶדְבֹּשְׁרִי לְמַשֵּׁךְ to draw into wine (to entertain) my flesh, i. e. my body, myself, Eccl. 2 : 3., אִם בָּשָׂרִי קָדִישׁ (is) my flesh of brass? Job 6 : 12. 13 : 14. 21 : 6. ; עֲצָמֵי עֲשָׂשׁוּ my bones are consumed, Ps. 31 : 11. 32 : 3., נִבְהַלּוּ עֲצָמֵי my bones are terrified, 6 : 3.†

§ 876. Sometimes by the figure called metonymy a part of the person is mentioned to represent the whole, when the discourse relates more particularly to such part. Thus,

רָאשׁ *head*, e. g. יָרִים רָאשִׁי עַל אֹיְבֵי my head shall be exalted above my enemies, more emphatic than, I shall be exalted, Ps. 27 : 6. 110 : 7., so עַל רֹאשְׁךָ תִּמְיָהּ thy blood (be) upon thy head, 2 Sam. 1 : 16. 1 Kings 2 : 37, 44., בְּרֹאשׁוֹ הָמָל his blood (shall be) upon his head, Josh. 2 : 19. Ps. 7 : 17., אָשִׁיב גְּמֻלָּתְךָ בְּרֹאשְׁךָ I will return your deed upon your own head, Joel 4 : 4, 7.

פָּנִים *face*, e. g. לֹא תִרְאֵנִי פָנִי ye shall not see my face, more emphatic than, ye shall not see me, Gen. 43 : 3, 5. Ex. 10 : 28., so רָאִיתִי פָנֶיךָ I have seen thy face, Gen. 33 : 10. 46 : 30., מָדַדְעַ פְּנֵיכֶם רָעִים why (are) your faces sad? 40 : 7.

לֵב *heart*, e. g. אָמַרְתִּי בְּלִבִּי I said in my heart, i. e. to myself, Eccl. 2 : 1, 3. Ps. 84 : 3., כִּי תֹאמַר בְּלִבְּךָ if thou shalt say in thy heart, Deut. 7 : 17. Is. 14 : 13., יִשְׂמַח לִבֵּנוּ our heart shall rejoice, Ps. 33 : 21.

§ 877. In like manner are employed the words פֶּה *mouth*, עֵין *eye*, יָד *hand*, מְעֵים *bowels*, כְּלִיזָה *reins*, &c., for which consult the lexicons.

\* The corresponding terms in Arabic are frequently employed for the same purpose, e. g. لَا تَتَعَبْ نَفْسَكَ do not trouble thyself, Loc. fab. 23., صَبَّى مَرَّةً رَمَى نَفْسَهُ فِي نَهْرٍ a boy once threw himself into a river, fab. 25., وَأَهْلَكْتُ رَوْحِي and I have destroyed myself, fab. 27.

† In Rabbinic Hebrew עָצָם is the word most frequently employed as a reflexive, e. g. אֲנִי לְעָצְמִי מָה אֲנִי if I am for myself alone, what am I? Tractat. Abhoth 1 : 14. 2 : 4.

*Grammatical Agreement Neglected.*

§ 878. We have seen (§ 753, *et seqq.*) that the grammatical agreement of predicates consisting of verbs or attributives with the subjects to which they belong is frequently neglected. This want of agreement is likewise observed to exist between pronouns and the nouns to which they refer, although to a much more limited extent; and the deviations are found to take place on the same principles (see § 754). Thus, when the gender is neglected, the masculine form of the pronoun is employed instead of the feminine, but not the contrary;\* and when the number is neglected, the singular is used for the plural, but not the contrary.

A. Gender Neglected.

§ 879. The gender of feminine plural nouns of the second and third persons is sometimes neglected in the pronouns referring to them, which assume the masculine as being the most common form. This occurs,

1. In a few instances with separable pronouns, e. g. *אֲשֶׁר אֲחֶם מִצְדָּדוֹת* *which ye* (the daughters of thy people) *are hunting*, Ezek. 13: 20., *אֵתָהּ הָפִיחַ מוֹלֵכוֹת אֶדְהָאִיפָהּ* *whither* (are) *they* (the two women) *carrying the ephah*, Zech. 5: 10., *וְהָפִיחַ בָּאֵר בֵּית לָהֶם* *and they* (Naomi and Ruth) *came to Bethlehem*, Ruth 1: 22., *שְׁשִׁים הָפִיחַ מְלָכוֹת* *there are sixty queens*, Cant. 6: 8.

2. More frequently with suffixes either to nouns, verbs, or particles; as these are necessarily always separated from the antecedent noun to which they relate (see § 754). Thus with suffixes,

a. To nouns, e. g. *אֲבִיכֶם* *your* (Rachel and Leah's) *father*, Gen. 31: 9. Ezek. 13: 20., *צֹאֲנֵם* *their* (Reuel's daughters') *flocks*, Ex. 2: 17. Judg. 21: 22. Is. 3: 16. Zech. 11: 5. Job 1: 14.

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\* In a very few instances the pronoun *אֵתָהּ* loses its terminating (־) in consequence of its close connection to the following word, and thus assumes the form of the feminine *אֵתָהּ*, e. g. *אֵתָהּ תִּשְׁמָח* Num. 11: 15., *אֵתָהּ תִּדְבֹּר* Deut. 5: 27. (the reason evidently being to avoid in the first instance the hiatus, and in the second the uncouth combination *atta-th'dhabber*), *אֵתָהּ תִּדְבֹּר* Ezek. 28: 14.; it may be added that in Syriac the masc. *ܐܬܐ* and the fem. *ܐܬܐ* are both pronounced alike. In the expression *וְהָפִיחַ בָּאֵר* 2 Sam. 4: 6., the word *וְהָפִיחַ* is not the pron. of the third pers. fem. plur. used for the masc., as is supposed by Gesenius, but the adverb of place *thither* (comp. Gen. 45: 8. Josh. 3: 9.), so Jer. 50: 5.

b. To verbs, e. g. כָּתְּמוּם *they had stopped them up*, viz. the wells, Gen. 26 : 15, 18. Num. 17 : 3, 4. Jer. 43 : 9., וַיִּגְרְשׁוּם *and they drove them* (Reuel's daughters) *away*, Ex. 2 : 17. 2 Kings 18 : 16.

c. To prepositions and other particles, e. g. עִמָּכֶם *with you*, viz. Orpah and Ruth, Ruth 1 : 8, 11, 13., לָהֶם *for them*, the midwives, Ex. 1 : 21. Num. 27 : 7. Judg. 19 : 24. Jer. 33 : 24. 44 : 2. Dan. 8 : 9. 2 Chron. 29 : 3. Ezek. 1 : 6, 7, 8. &c., אֹרְחָם *them*, viz. a maiden and a concubine, Judg. 19 : 24., הֵנֵם *behold them*, viz. the cities of Judah, Jer. 44 : 2.

### B. Number Neglected.

§ 880. The suffixes of the third person sometimes retain the singular form when relating to plural nouns, though rarely except when such plural is employed collectively to indicate *any* or *every one* of the number mentioned (see § 759. 2. b.). Thus,

1. With nouns, e. g. בְּפִיָּהּ נִכְוָה אֵין *there is no faithfulness in the mouth of any one of them*, Ps. 5 : 10.

2. With verbs, e. g. וְהִכְתִּיתִּי וְהִכְתִּיתִּי *and I will cut off every one of them*, Ex. 23 : 23. Mal. 2 : 2., וְנָתַנִּי יְהוָה בְּיָדָהּ *and the Lord deliver them*, lit. *him*) *into thy hand*, Deut. 21 : 10. (the word אֹיְבִים *enemies* is here regarded as equivalent to *hostile army*, and the pronoun put in the singular accordingly, as though relating to a collective), 28 : 48., וְהִתְפַּחְרְתִּי *and she took the two men, and hid each of them*, Josh. 2 : 4. (or it may be rendered, *she concealed it*, viz. her reception of them, comp. v. 5, 6.), וְהִתְפַּחְרְתִּי *the labour of fools wearies them every one*, Eccl. 10 : 15. (or *makes one weary*, scil. to behold it).

3. With prepositions, e. g. צִדְקַת צְדִיקִים יָסִירוּ מִפָּנֵי *they take away the righteousness of the righteous from every one of them*, Is. 5 : 23., לֹא מִפָּנֵהוּ *he departed not from any one of them*, 2 Kings 13 : 2.

## CHAPTER VIII.

## DEMONSTRATIVE PRONOUNS.

§ 881. A **DEMONSTRATIVE** pronoun is a word which may be said to combine the properties of a personal pronoun and a definite article : like the former it affirms the existence of a person or thing ; and like the latter it directs attention to the noun to which it belongs, and thereby renders it definite (see §§ 648—650). The degree of definiteness which the demonstrative conveys is much greater than that afforded by the article ; for the latter simply designates an otherwise unspecified noun as something previously mentioned, universally known, &c. (see §§ 720—722), while the former restricts the application of an appellative to some individual object or objects either actually or figuratively present to the speaker or writer, as *this man*, *that house*, and that of a material or abstract noun to a certain portion of the material, as *this gold*, *that wine*, or to some specific action, passion, or state of being, as *this amazement*, *that smiting*, also considered as present.

*Near Demonstratives.*

§ 882. As in Hebrew only the near demonstratives (*demonstrativa proprinqua*) *this*, *these*, are denoted by terms employed especially for the purpose (see §§ 632, 634), it is of these that we shall first and principally treat. They may appear with the noun which they specify in a subordinate or in a coördinate relation, that is to say, either as predicatives or qualificatives (§ 713) : in the former case they precede the noun in their nude form, and in the latter are placed after it with or without the article, according as the noun is definite or indefinite (§ 774). They likewise agree like other attributives with the noun they refer to both in gender and number (§ 731), taking the forms masc. sing. זֶה, fem. sing. זאת, plur. com. אֵלֶּה or אֵלָּה (§ 634).\*

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\* The plural demonstrative has the same form in both genders, as is also the case with the third pers. pret. sing. of verbs. Compare with these the frequent neglect of gender in the pronouns of the third person (§ 879), as also the German and English pronouns of the third person and the French and German definite article, in the plural of which no distinction of gender is made.

§ 883. 1. When a demonstrative pronoun is employed as a predicate to affirm of a subject that it is *this* individual person or thing now present either in reality or in imagination to the speaker or writer, it is placed indefinitely like other predicative attributives before its subject, with which it agrees both in gender and number. Thus,

a. Singular masculine, e. g. הַיְבֹרֵר זֶה *this is the first-born*, lit. the first-born is this one, Gen. 48 : 18. 1 Kings 13 : 3. Ezek. 41 : 22., so זֶה גִּירְלָךְ *this is thy lot*, Jer. 13 : 24., זֶה חֶלֶק אֲנִי *this is the portion of a wicked man*, Job 20 : 28. 27 : 13., זֶה הוּא *this is he*, 1 Sam. 16 : 12. ; feminine, e. g. זֹאת הַבְּרִמָּה *this is the cattle*, Deut. 14 : 4. Is. 14 : 26. 28 : 12. Lam. 2 : 15., זֹאת נַחֲמֹתִי *this is my comfort*, Ps. 119 : 50. 132 : 14., זֹאת אֵיזֶבֶל *this is Jezebel*, 2 Kings 9 : 37. Ruth 1 : 19.\*

b. Plural common, with masculine subject, e. g. אֵלֶּה הַדְּבָרִים *these are the words*, Deut. 1 : 1. Ezek. 11 : 2., אֵלֶּה מַעַלְלָיו *these are these his doings* ? Mic. 2 : 7., אֵלֶּה בְּנֵי-חָם *these are the sons of Ham*, Gen. 10 : 20 ; with feminine subject, e. g. אֵלֶּה הַמִּצְוֹת *these are the commandments*, Lev. 27 : 34. Num. 36 : 13. Deut. 4 : 45., אֵלֶּה מִדְּוָתֶיהָ *these shall be its dimensions*, Ezek. 48 : 16, 29.

2. As the demonstrative like the personal pronouns include the idea of existence (§ 881), they constitute a complete predicate without the help of a copula ; yet occasionally, when an emphatic distinctness of expression is required, a personal pronoun is employed for this purpose (§ 701. 1. b.), e. g. אֵלֶּה הֵם מִדְּעָרֵי *these are my feasts*, Lev. 23 : 2., אֵלֶּה הֵם מִשְׁפְּחוֹת הַלֵּוִי *these are the families of the Levites*, Num. 3 : 20, 21, 27, 33.

§ 884. When a demonstrative is employed, not as a predicate to make a declaration concerning the identity of the noun to which it relates, but as a simple qualifying or restrictive term, it is placed like other qualificatives after the noun it specifies, and agrees with it not only in gender and number, but also with regard to definiteness or indefiniteness.†

\* In the expression זֹאת אִשְׁתּוֹ Gen. 12 : 12., the pronoun is placed without the article after a definite noun : but here it forms not the predicate but the subject of the proposition, not meaning literally *his wife is this* (woman), and not another, but *this* (woman) *is his wife*, and not his sister.

† The demonstrative accordingly sometimes takes the article when its noun is in reality definite although not designated as such in either of the usual modes, e. g. הָאֵלֶּה הַשֶּׁבַע קְבָשׁוֹת *these seven ewe-lambs*, Gen. 21 : 29., קֵצַת הַבֶּשֶׁל הַזֶּה *a little of this honey*, 1 Sam. 14 : 30.

1. *a.* When the noun is made definite by the reception of the article, which is most commonly the case, the following demonstrative takes one likewise, e. g. הַדָּבָר הַזֶּה *this thing*, Gen. 20 : 10. 28 : 17. 1 Sam. 17 : 10. 2 Sam. 2 : 5., הָאָרֶץ הַזֹּאת *this land*, Gen. 12 : 7. Deut. 11 : 22. 13 : 15., הַגּוֹיִם הָאֵלֶּה *these nations*, Josh. 23 : 7. Jer. 16 : 10., אֲנָשִׁים אֵלֶּה *these men*, Gen. 19 : 8. Deut. 7 : 22., הָעָרִים הָאֵלֶּה *these cities*, Gen. 19 : 25.\*

*b.* When the noun is qualified also by an attributive adjective or participle, the demonstrative is usually placed last, e. g. הַדָּבָר הָרָע הַזֶּה *this evil news*, Ex. 33 : 4. Deut. 3 : 25. 13 : 12., הָאָרֶץ הַטּוֹבָה הַזֹּאת *this good land*, Deut. 9 : 6., הַגּוֹיִם הַנִּשְׁאָרִים הָאֵלֶּה *these remaining nations*, Josh. 23 : 4. Is. 7 : 4.; and also when more than one attributive is employed, e. g. הַשָּׁנִים הַטּוֹבוֹת הַבָּאִתָּה הָאֵלֶּה *these good years that (are) coming*, Gen. 41 : 35. Occasionally the demonstrative is placed for 'emphasis' sake immediately after the noun, in which case it must be repeated after the attributive, e. g. הַגּוֹיִם הַנִּשְׁאָרִים הָאֵלֶּה *these nations that (are) remaining*, Josh. 23 : 7, 12.

2. When however the definiteness of a noun is caused by its receiving a pronominal suffix (§ 717. II. 2. *b. β.*), and is therefore less conspicuous than when produced by the article, the following demonstrative, which is definite in itself, not unfrequently appears without the article, and is accordingly distinguished as a qualificative by its position alone, e. g. זֶה בְּנוֹנוֹ *this our son*, Deut. 21 : 20. Josh. 2 : 14, 20., בְּכֹחַ זֶה *in this thy strength*, Judg. 6 : 14., זֶה שְׁבָעָתִי *this my oath*, Gen. 24 : 8., זֶה אֲשֶׁמָּחֶם *this their trespass*, 2 Chron. 24 : 18., אֹתוֹתַי אֵלֶּה *these my signs*, Ex. 10 : 1. Deut. 11 : 18., עֲבָדֶיהָ אֵלֶּה *these thy servants*, Ex. 11 : 8. 1 Kings 22 : 23.†

§ 885. When two nouns are in construction, the second only can take a qualifying demonstrative, e. g. אֶפְסוֹת הַקֶּלִּיא הַזֶּה *an ephah of this parched corn*, 1 Sam. 17 : 17., דְּבַר הַתּוֹרָה הַזֹּאת *the words of this law*, Deut. 27 : 8. 29 : 18., רָשָׁעַת הַגּוֹיִם הָאֵלֶּה *the wickedness of these people*, Deut. 9 : 4.

§ 886. 1. A demonstrative is frequently employed in poetry both to specify a noun in one proposition, and to connect it to a following

\* For an exception to this rule see § 724. II. 2. *note*.

† Occasionally for the sake of emphasis, and sometimes like the Latin *iste* to indicate contempt, a qualifying demonstrative is placed before the noun to which it belongs, and always without the article, e. g. זֶה סִינַי *that Sinai*, Judg. 5 : 5. 1 Sam. 17 : 55, 56. 1 Kings 14 : 14., זֶה מֹשֶׁה *that Moses*, Ex. 32 : 1. זֶה דֶּרֶס *this their way*, Ps. 49 : 14. Hab. 1 : 11.; אֵלֶּה דְּבָרַיִם *these words*, Is. 42 : 16.

clause in which something further is affirmed respecting it; so that the pronoun participates in the properties both of a demonstrative and relative, and corresponds in good measure to the English *that which* = *what*. As in this case the noun with its demonstrative are rendered definite by their close connection to the following verb, they do not receive the article, e. g. הַר־זֶה קָנְתָהּ יְמִינוֹ *that mountain which his right hand had reared*, Ps. 78 : 54. 104 : 8, 26., רְשֻׁדָּהּ טָמְנָה *that net which they hid*, 9 : 16. 132 : 12., אֶרְצָהּ אֶחָדָה אֶחָדָה *that way which I walk in* (§ 841. 1.), 142 : 4.

2. When the demonstrative stands to the verb of the secondary clause in an indirect objective relation viewed as such (see § 842), the relation is indicated by a following preposition, to which a personal pronoun representing the demonstrative is affixed, e. g. אֱלֹהֵינוּ זֶה קָדְמָנוּ לֵי *this our God whom we waited for him*, i. e. for whom we waited, Is. 25 : 9., so הָיָה זֶה חֲטָאנוּ לוֹ *that Jehovah against whom we have sinned*, 42 : 24., הָרַר צִיּוֹן־זֶה שָׁכְנָתָה בּוֹ *that mount Zion in which thou hast dwelt*, Ps. 74 : 2.

¶ § 887. 1. The use of the demonstratives is not confined to the cases which have been detailed; for they may also be employed as the independent subject or object of a proposition, like other attributives, with reference to something either previously or subsequently mentioned. Thus,

a. Referring to a preceding noun or nouns, e. g. זֶה שֵׁלַח אֵלַי *this (man) sends to me*, 2 Kings 5 : 7. Is. 6 : 7. Prov. 23 : 22. Job 21 : 23., שִׁמְמוֹ אֶרְצָהּ בֵּית־הַכֶּלֶא *put this (fellow) in the prison*, mittite virum istum in carcerem, Vulg., 1 Kings 22 : 27. 2 Kings 4 : 43.; מֵאִישׁ לִקְחוּדָהּ *this (woman) was taken out of man*, Gen. 2 : 23., וְנָתַתָּה לָהּ גִּבְרָאָה *and we will give thee this one also*, 29 : 27.; מָה־זֶּה קָרָאֵנִי אֵלֶּה *why have these things happened to me?* Jer. 13 : 22., מֵאֲלֵה נִפְרְדּוּ אֲמֵי הַגּוֹיִם *by these were the territories of the Gentiles divided*, Gen. 10 : 5.

b. Referring to a following noun or nouns, e. g. זֶה יִהְיֶה לָּהּ *this shall be thine*, Num. 18 : 9, 11., זֶה יִתְּנוּ *this they shall give*, Ex. 30 : 13. Deut. 14 : 7.

2. The demonstratives are used in like manner with reference not to any individual noun or nouns, but to the whole contents of a preceding or following sentence or sentences, which may be viewed by the writer either in their totality as constituting a single object, in which case the demonstrative is put in the masculine or feminine singular; or in their individuality, as consisting of many, when the plural form of the demonstrative is employed (see § 739. 1.). Thus,

a. Referring to what precedes, e. g. *וְדִדְהָיָה חֶלְקִי* *this was my portion*, Eccl. 2 : 10. 12 : 14., *כִּלְיוֹה נְסִיחִי* *all this have I proved*, Eccl. 7 : 23. Dan. 10 : 17. ; *וְרָעָה לָּהּ זֹאת וְגו'* *and this will be worse for thee*, &c. 2 Sam. 19 : 8. Ps. 119 : 56., *מִי יִנְצֵן זֹאת* *who has counselled this?* Is. 23 : 8. 41 : 20. 42 : 23. Ps. 78 : 32. ; *כָּל־עֹשֶׂה אֱלֹה* *every one who does these things*, Deut. 22 : 5. Job 33 : 29. Eccl. 11 : 9. In the following passage both the singular and plural forms are employed, *עֵלְיוֹה הָיָה* *עֵלְיוֹה הָיָה* *לִבֵּנוּ עַל־אֱלֹה הָשְׁכֵּה עֵינֵינוּ* *for this our heart is faint, for these things our eyes are dim*, Lam. 5 : 17.

b. Referring to what follows, e. g. *וְזֶה אֲשֶׁר תַּעֲשֶׂה* *and this is what thou shalt do*, Gen. 6 : 15. 20 : 13., *זֶה מָצָאתִי* *this have I found*, Eccl. 7 : 27, 29. ; *זֹאת נַעֲשֶׂה לָּהֶם* *this we will do to them*, Josh. 9 : 20. 1 Sam. 11 : 2., *זֹאת אֲשִׁיב אֶל־לִבִּי* *this I recall to my mind*, Lam. 3 : 21. Job 35 : 2. ; *אֵלֶּה הַדּוֹלוֹת לִנֹּחַ* *these are the generations of Noah*, Gen. 6 : 9., *נֹחַ וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תִּשְׁפֹּט* *now these are the judgments which thou shalt set before them*, Ex. 21 : 1.

§ 888. The demonstratives are sometimes equivalent to a double relative (see § 886. 1.), when forming an independent constituent part both of a primary and secondary clause, e. g. *וְזֶה הַזֵּיכָרִי אֲסַפֶּרָה* *and what I have beheld I will recount*, Job 15 : 17., *וְזֵד־אֶת־בָּתִּי נִהְפָּכְרִי* *those whom I loved have turned against me*, 19 : 19. ; also when the predicate of the primary clause is one of the interrogative pronouns *מִי* *who?* or *מָה* *what?* e. g. *בָּא מִי־יָדָה* *who is this that comes from Edom?* lit. *this is who*, &c. Is. 63 : 1., *מִן הַמִּדְבָּר* *who is this that comes up out of the wilderness?* Cant. 3 : 6. 8 : 5. ; *מִדֶּה הָיָה לְבִן־קִישׁ* *what is this that has happened to the son of Kish?* 1 Sam. 10 : 11. Eccl. 2 : 2., *מִדֶּה־זֹאת עָשִׂיתָ* *what is this that thou hast done?* Gen. 3 : 13. 12 : 18.

§ 889. The demonstratives are often antithetically repeated, so as to correspond to the English *this—that, these—those*, e. g. *זֶה אָמַר בָּהּ* *this one said so, and that one said so*, 1 Kings 22 : 20. Ps. 75 : 8. Job 1 : 16. 21 : 23, 25., *אֱלֹהִים* *עָשָׂה* *אֱלֹהִים* *God has set this against that*, i. e. the one against the other, Eccl. 7 : 14, 18. 11 : 6., *וְכִזָּה תֹאכַל הַחֶרֶב* *the sword devours one as well as another*, lit. as this one so that one, 2 Sam 11 : 25. ; . . . *זֹאת אָמַרְתָּ וְזֶה בָנִי* *thus and thus have I done*, Josh. 7 : 20. 2 Sam. 17 : 15. ; *בְּסוּסִים* *וְאֵלֶּה בְּרֶכֶב* *these in chariots, and those on horses*, Ps. 20 : 8., *מִדָּה* *וְאֵלֶּה מִדָּה* *these hither and those thither*, i. e. these on one side and those on the other, 2 Sam. 2 : 13.

§ 890. The masculine singular demonstrative **זֶה** is used independently with reference to the abstract ideas of *space* and *time*. Thus,

1. With reference to space, meaning *this* (place), *here*,\* e. g. **זֶה הַיָּם** *here is the sea*, Ps. 104 : 25. (opposed to **שָׁם** *there*) Ruth 2 : 7., **עָלֵךְ זֶה** *come up here*, Num. 13 : 17. More frequently it takes a preposition, by means of which the signification is more fully expressed : thus **בְּזֶה** *in this* (place), *here*, e. g. **בְּזֶה נָתַן לִי אֱלֹהִים בָּרוּךְ** *whom God has given me here*, Gen. 48 : 9., **בְּזֶה נִשְׁבַּרְלָנוּ** *wait for us here*, Ex. 24 : 14. Num. 23 : 1. ; **מִזֶּה** *from this* (place), *hence*, e. g. **נָסְעוּ מִזֶּה** *they have departed hence*, Gen. 37 : 17. 50 : 25. Ex. 11 : 1. Deut. 9 : 12. 1 Kings 17 : 3. Ruth 2 : 8., **מִזֶּה וּמִזֶּה** *hither and thither*, Josh. 8 : 22. 2 Sam. 2 : 13. Zech. 5 : 3.

2. With reference to time, meaning *this* (time), *now*, usually followed by a specification of the length of time elapsed, e. g. **זֶה אַרְבָּעִים שָׁנָה** *now forty years*, Deut. 8 : 2, 4. Josh. 14 : 10. Esth. 4 : 11., **זֶה יָמִים רַבִּים** *now many days*, Josh. 22 : 3. Zech. 7 : 3., **זֶה שְׁנַיִם מָעָמִים** *now twice*, Gen. 27 : 36., **זֶה עָשׂוֹר מָעָמִים** *now ten times*, Num. 14 : 22. Job 19 : 3., **זֶה שְׁלֹשׁ רִגְלִים** *these three times*, Num. 22 : 28, 32. Occasionally without such specification, in which case it may be rendered *then* = *that* (time), e. g. **וַיַּבְהֵר מִלְּאָכָה מַלְאָךְ נֹגֵעַ בּוֹ** *and behold then an angel touched him*, 1 Kings 19 : 5. Is. 21 : 9., **וְיִהְיֶה זֶה שְׁלֹמֶם** *and there shall then be peace*, Mic. 5 : 4.

§ 891. 1. The masculine singular form of the demonstrative is sometimes used pleonastically as an intensive pronoun, when followed by the name of the person or thing, e. g. **הֲאֵאתָה זֶה דָּוִד בְּנִי עֶשָׂו** (art) *thou my son Esau himself?* Gen. 27 : 21. 2 Sam. 2 : 20.

2. The pleonastic use of this pronoun occurs more frequently with the interrogative particles **לָמָּה** or **מָדָּה** *wherefore?* and **אֵי** *where?*

a. With **לָמָּה** *for what? wherefore?* the expression **זֶה לָמָּה** being equivalent to *wherefore is this that? why is it that?* e. g. **לָמָּה זֶה צָחקה שָׂרָה** *why is it that Sarah laughed? why did Sarah laugh?* Gen. 18 : 13., so **לָמָּה זֶה שְׁלַחְתָּנִי** *wherefore hast thou sent me?* Ex. 5 : 22., **לָמָּה זֶה** *wherefore are ye angry?* 2 Sam. 19 : 43. Job 27 : 12.; or with **מָדָּה** alone, the preposition being readily understood, e. g. **מִדָּדָה תֹּאמַרְוּ** *why do ye say to me, &c.* Judg. 18 : 24., **מִדָּדָה רִיבְתָה סָרָה** *why*

\* Compare the Latin *hic*, *here*, and the occasional use of the Greek demonstrative *οὗτος*, e. g. *ἤρῳμεν οὗτον εἶη, οὗτος, ἔφη, ὁπισθεῖν προσέειπεν, I asked where he was; here, said one, he comes behind*, Plat. Rep.

(is) *thy spirit sad*? 1 Kings 21 : 5., מִדֶּחַךְ שְׁבָתָם *why have ye come back*? 2 Kings 1 : 5.\*

b. With the particle *אֵי* *which? where?*† used either interrogatively or indefinitely, e. g. אֵי הַדֶּרֶךְ *which is the way*? 1 Kings 13 : 12. Jer. 6 : 16. Job 38 : 19., אֵיחָה בֵּית הָרֹאֶה *where is the seer's house*? 1 Sam. 9 : 18. Is. 50 : 1. Job 28 : 12, 20. Esth. 7 : 5., אֵיחָה עֶבֶר רִדָּה *whither did the Spirit of the Lord pass*? 1 Kings 22 : 24.; אֲשֶׁר אֵיחָה טוֹב *that I might see where was that good*, Eccl. 2 : 3. 11 : 6. When the preposition *מִן* is prefixed to the demonstrative, thus *מִדֶּחַךְ*, it denotes the place *wherefrom*, e. g. אֵי מִדֶּחַךְ הִבֹּא *whence comest thou*? 2 Sam. 1 : 3. Job 2 : 2., אֵי מִדֶּחַךְ עִיר אֵיחָה *of what city (art) thou*? 2 Sam. 15 : 2. Jon. 1 : 8.

### Remote Demonstratives.

§ 892. The remote demonstratives (*demonstrativa remota*) *that, those*, are expressed in Hebrew by a personal pronoun placed attributively after a noun rendered definite by the article, the pronoun also receiving the article in order to agree with the noun in definiteness (§ 724. II. 2.), thus הָאִישׁ הַזֶּה *that man*.† There is accordingly this distinction to be observed between the so-called demonstratives of this class and those of which we have been treating, that while the latter may be employed

\* The same construction is common in Arabic: thus with لِمَاذَا = لِمָذَا, e. g. לִמָּזָה הֵן הַצִּמְרִי בְהִי הַמְּנִי *wherefore are the wild plants the most beautiful in appearance*? Loc. fab. 15. 24.; also with מִדֶּחַךְ = מָה, e. g. מִדֶּחַךְ מָה דָּא תַעְרֹךְ גִּסְמְךָ בַּלֶּחֶם *why dost thou rub thy body with snow*? fab. 23.

† The corresponding Arabic *أَي* *who? which? what?* is confined in its application to persons and things, and is never used as an adverb of place.

‡ In Arabic the near demonstrative is masc. هَذَا, fem. هَذِهِ, and the remote masc. ذَلِكَ, fem. تِلْكَ, both of which are generally placed before the noun to which they belong, thus هَذَا الْمَكَانُ *this place*, ذَلِكَ الْمَكَانُ *that place*.

either as predicates placed indefinitely before the noun or as qualificatives agreeing with it in every respect (§ 882), the former can be used as qualificatives alone. Thus,

1. a. Singular masculine, e. g. הָאִישׁ הַזֶּה *that man*, Lev. 17: 4, 9. 20: 4., \* הָהָר הַזֶּה *that mountain*, Ex. 34: 3., הַמָּקוֹם הַזֶּה *that place*, Gen. 22: 14. 28: 19., בַּיּוֹם הַהוּא *on that day*, Gen. 15: 18.† 19: 35.; feminine, e. g. הָאִשָּׁה הַזֹּאת *that woman*, Deut. 17: 5., הַנְּשָׁמָה הַזֹּאת *that soul*, Gen. 17: 14. Ex. 12: 15., הָאָרֶץ הַזֹּאת *that land*, Gen. 2: 12. Deut. 29: 21., הָעִיר הַזֹּאת *that city*, Josh. 20: 4. 2 Sam. 17: 13., בְּעֵת הַהִיא *at that time*, Num. 22: 4. Josh. 5: 2. 6: 26. Judg. 3: 29.

b. Plural masculine, e. g. הָאֲנָשִׁים *those men*, Num. 14: 38. 16: 14. 1 Sam. 29: 4., הַנְּבִיאִים *those prophets*, Jer. 14: 15., הַגּוֹיִם *those nations*, Deut. 18: 9., בְּיָמֵיהֶם *in those days*, Gen. 6: 4. Ex. 2: 11, 23. Jer. 3: 16, 18.; feminine, e. g. הַצֹּאן *those flocks*, 1 Sam. 17: 28.

2. a. When a noun is accompanied by a qualifying adjective or participle, a remote like a near demonstrative is placed after both (see § 884. 1. b.), e. g. כְּלֵי־הַמִּדְבָּר הַגָּדוֹל וְהַנּוֹרָא הַזֶּה *all that great and terrible wilderness*, Deut. 1 : 19., הַמִּסְתָּהִים הַגָּדוֹלִים הָאֵלֶּם *those great miracles*, 29 : 2.

b. Again, when two nouns are in construction, the second only can be qualified by a remote demonstrative (see § 885), e. g. שֵׁם הַמָּקוֹם הַהוּא *the name of that place*, Gen. 22 : 14., אֱלֹהֵי הַגּוֹיִם הָהֵם *the gods of those nations*, Deut. 29 : 17.

§ 893. 1. In the following instances the remote demonstrative is expressed by the compound pronoun הַלֵּזֶה or its abbreviated form הַלֵּז (see §§ 683, 652. 6.). † e. g. הַלֵּז מִי הָאִישׁ הַזֶּה *who (is) that man?* Gen. 24 : 65., הִנֵּה הַחֹלֶמֶת הַלֵּזֶה בָּא *behold that dreamer is coming*, 37 : 19. (here denoting contempt, see § 884. 2. *note.*); הַפֶּלֶע הַלֵּז *that*

\* A pronoun with this signification is also found placed emphatically before the noun, and consequently without the article (see § 884. 2. note.), e.g. מֶלֶךְ הַמָּלְכִים *that king* Akaz, 2 Chron. 28 : 22. It very rarely omits the article when placed after its noun, as in the phrase, בַּיָּמֵינוּ *on that night*, Gen. 19 : 33. 30 : 16. 1 Sam. 19 : 10.

† In Mic. 7 : 11. we find הַיּוֹם הַזֶּה for הַיּוֹם הַהוּא (comp. § 724. II. 1. *a. note.*).

‡ Thus Jarchi remarks, **כָּל לִשׁוֹן הָיָה וְהָיָה שֶׁבִּמְקָרָא אֵינִי לִשׁוֹן הָיָה אֵלָּא** i. e. "the signification of **הָיָה** and **הָיָה** is not that of **הָיָה** but its opposite, where the speaker points to it (the object denoted) with his fingers." Note to Gen. 37 : 19.

rock, Judg. 6 : 20. 1 Sam. 14 : 1. 2 Kings 4 : 25. Zech. 2 : 8., **הַפִּלִּשְׁתִּי** **הָלֵז** *that Philistine*, 1 Sam. 17 : 26. (here also indicative of contempt), **מָה הַצִּיּוֹן הָלֵז** *what is that tomb?* i. e. what tomb is that? 2 Kings 23 : 17.; the corresponding feminine is **הָלֵזָה**, e. g. **הָאָרֶץ הָלֵזָה** *that land*, Ezek. 36 : 35.

2. This may also be employed alone like the near demonstratives (§ 887), e. g. **אֲדַהֲמִירָאָה לְהֵבֵן לְהֵבֵן** *make that (man) understand the vision*, Dan. 8 : 16.

## CHAPTER IX.

### RELATIVE PARTICLE.

§ 894. A **RELATIVE** is a word which, referring to a noun in one clause of a sentence, connects it to another in which something further is stated respecting it. The relative is consequently employed only in a double sentence, that is, one which can be resolved into two distinct propositions, as *Jacob was buried in the cave which Abraham had bought*, where it is affirmed both that Jacob was buried in a certain cave, and that this cave had been bought by Abraham. The word thus used to connect a primary and secondary clause of the same sentence is regarded in most of the Indo-European languages as a pronoun, and is accordingly inflected to agree in gender, number, and case with the nouns to which it refers; but in Hebrew the word **אֲשֶׁר** employed for this purpose is viewed as simply a connecting *relative particle*, so that it retains its form in every situation unchanged.

§ 895. The Hebrew relative is employed to connect a noun forming part of the primary clause of a sentence to a secondary one. Thus,

1. As the subject of the secondary clause, e. g. **מְעָרַת הַמַּכְפֶּלֶה אֲשֶׁר** **לְי** *the cave of Machpelah, which (is) his*, Gen. 23 : 9. 25 : 18., **הַיָּמִים**

אֲשֶׁר מִתְחַח לְרַקִּיעַ *the waters which (are) under the firmament*, Gen. 1:7. 18:24. 24:32, 54. Ex. 18:4. When the predicate of the secondary clause is a verb or attributive, it agrees in gender and number with the noun referred to by the relative, which, as has been said (§ 894), remains indeclinable, e. g. אֲשֶׁר מִן צָרֶיהָ בְּיָדָהּ *the Most High, who has delivered your enemies into your hand*, Gen. 14:20. 30:30., כֹּל אֲשֶׁר־רִמַּשׁ עַל־הָאָרֶץ *every thing that (was) creeping on the earth*, 7:8., אֲשֶׁר פָּתְחָה אֶרֶץ־מִיָּהּ *the earth which opened her mouth*, 4:11., אֲשֶׁר לֹא טָהוֹרָה *cattle which (is) not clean*, 7:2., אֲשֶׁר הָאֲנָשִׁים *the men who went with me*, 14:24. 19:5.

2. As the direct object of the secondary clause, e. g. הָאָדָם אֲשֶׁר יָצַר *the man whom he had made*, Gen. 2:8. 6:7. 8:6. 18:8., בְּנוֹ אֲשֶׁר הֵבְאָר *his son whom Sarah had borne to him*, 21:3, 9., כְּלֵה־מַּמְחִים אֲשֶׁר *the well which they had digged*, 26:32., אֲשֶׁר הִפְדָּה *all the miracles that I have put into thy hand*, Ex. 4:21, 29.; and also when the object, although not strictly direct, is viewed as such, as after verbs of speaking, &c. (§ 840), e. g. הָעִיר אֲשֶׁר דִּבַּרְתָּ *the city of which thou hast spoken*, Gen. 19:21., הָעֵץ אֲשֶׁר צִוִּיתִיךָ *the tree respecting which I commanded thee*, 3:11, 17.

§ 896. 1. The Hebrew relative is often made to constitute the independent object of the primary clause as well as the subject or object of the secondary one, in which case it corresponds nearly to the English double relative *what = that which*, as it supplies the place both of antecedent and relative (see § 888),\* e. g. אֲשֶׁר אֲנִי *what I (am) about to do?* Gen. 18:17., וְהוֹרִיתִיךָ אֲשֶׁר תִּדְבֹּר *and I will teach thee what thou shalt say*, Ex. 4:12., אֲשֶׁר תֹּאמַר יִדְאָר *he whom thou cursest shall be cursed*, Num. 22:6., וְהוֹדִיעְךָ אֲשֶׁר רָאִיתָ *tell the king what thou hast seen*, 2 Sam. 18:21.; or it may stand in possessive relation with a noun in the primary clause, e. g. בְּיַד אֲשֶׁר שָׂנְאָתָהּ *into the hand of those whom thou hatest*, Ezek. 23:28.

2. In this construction the relative is frequently pointed out as the object of the primary clause by means of the illustrative particle *וְאֵלֶּה*,

\* In like manner are employed the Arabic relatives *مَا* and *الَّذِي*, e. g. *صَيَّعْتُ مَا* and *فَرَمَى الْبَنَى مَعَهُ* *and he threw away what he had*, Loc. fab. 41., *كَانَ مَعِيَ وَأَطْلُبُ مَا لَا يَصْلُحُ لِي* *I have lost what I had, and am seeking what is not fit for me*, *ibid.*

whether forming the object of the secondary clause also, e. g. וַיֵּדַע אָדָם וַיִּשְׁרַעֲשֶׁה לוֹ בְּנוֹ הַקָּטָן *and he knew what his younger son had done to him*, Gen. 9 : 24. Ex. 4 : 15. Deut. 24 : 9., לֹא שָׁמַרְתָּ אֶת־אֲשֶׁר צִוָּה יְהוָה, *thou hast not kept what the Lord commanded thee*, 1 Sam. 13 : 14. 15 : 16., אֲדָאֲשֶׁר יֵאָהֵב יְהוָה וְיִכְרֹחַ *whom the Lord loves he corrects*, Prov. 3 : 12.; or its subject, e. g. וַיִּצַּו אֲדָמָשׁ עַל־בֵּיתוֹ *and he commanded him who (was) over his house*, Gen. 44 : 1. Lev. 5 : 8. Num. 16 : 5., לֹא יִנְקָה, *he will not hold him guiltless who uses his name falsely*, Ex. 20 : 7., לְהַבִּינָה אֶת אֲשֶׁר יִקְרָה לְעַמִּי, *to make thee understand what shall happen to thy people*, Dan. 10 : 14.

¶ § 897. 1. Although, as we have seen, the relative may be employed either alone or with the particle *אֲתָ* as the object of the secondary clause, yet when the writer wishes to point out this objectiveness more particularly, he employs for the purpose a personal pronoun agreeing in gender and number with the noun to which the relative refers, which pronoun when the relation is viewed as direct is joined as a suffix to the verb of the secondary clause,\* e. g. רַב־שָׁקָה אֲשֶׁר שָׁלְחוֹ *Rabshakeh who the king of Assyria has sent him*, i. e. whom the king has sent, 2 Kings 19 : 4., so הָאֶרֶץ אֲשֶׁר אָרְרָה יְהוָה *the earth which the Lord has cursed*, Gen. 5 : 29., אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא יָדְעוּם, *other gods whom they knew not*, Jer. 44 : 3.; or to the illustrative particle *אֲתָ*, e. g. הָאָרֶץ אֲשֶׁר נִשְׁאַחַי אֲבִרְיָי לַחַת אֲתָהּ לְאַבְרָהָם וְגו' *the land which I solemnly promised to give to Abraham, &c.* Ex. 6 : 8., הַיִּלְדִּים בְּנֵי־יִשְׂרָאֵל אֲשֶׁר מִצְרַיִם מַעֲבִדִּים אֹתָם *the children of Israel whom the Egyptians (are) keeping in bondage*, 6 : 5. Lev. 18 : 5. Deut. 12 : 2.

2. But when the relative is an indirect object of the secondary clause, the pronoun is affixed to the preposition by which the relation is indicated, e. g. הָאִישׁ אֲשֶׁר־אֵלֶּה לוֹ *the man who these are to him*, i. e. to whom these belong, Gen. 38 : 25., so הַמִּשְׁטָה הַזֶּה . . . אֲשֶׁר . . . *this rod with which thou shalt perform signs*, Ex.

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\* The Arabic relatives *الَّذِي* and *مَا* are followed by a suffix in the same manner, e. g. جَلَسَ الْمُعْزُ عَلَى السَّرِيرِ الذَّهَبِ الَّذِي عَلَيْهِ جَوْهَرٌ *Moez seated himself on the golden throne that Jauhar had made*, Kos. Chrest. p. 117., مَنْ كَانَ مَعَهُ الْإِتِّصَاعُ وَحُسْنُ الْخُلُقِ يَنَالُ مِنْ صَاحِبِهِ مَا يُرِيدُ *he who has humility and elegance of manners will obtain from his companion whatever he desires*, Loc. fab. 34.

4 : 17., *הַמָּקוֹם אֲשֶׁר אֶתָּה עומֵד עָלָיו* the place on which thou (art) standing, 3 : 5., *הָעָרִים אֲשֶׁר-יֹשֵׁב בָּתָּן לוֹט* the cities in which Lot dwell, Gen. 19 : 29., *הָעָרִים אֲשֶׁר נָבֵא אֲלֵיהֶן* the cities into which we shall come, Deut. 1 : 22.

§ 898. When the relative refers to the direct object of the primary, and constitutes the direct object of the secondary clause, the personal pronoun is affixed to the verb of the primary clause, if by a transposition not unfrequent in Hebrew it is placed last, e. g. *אֶתְּדַלּ הָאָרֶץ אֲשֶׁר* all the land which thou seest to thee will I give it, i. e. I will give thee all the land which thou seest, Gen. 13 : 15. 28 : 22., *כִּלְהֻבָּאוֹת אֲשֶׁר חָפְרוּ עֲבָדֵי אָבִיו כְּתוּמוֹם פְּלִשְׁתִּים* the Philistines had stopped up all the wells that his father's servants had digged, 28 : 15. This is also the case when the relative bears an indirect relation to the verb of the secondary clause, which relation is indicated by a preposition with another suffix, e. g. *הָאָרֶץ אֲשֶׁר אֶתָּה שֹׁכֵב עָלֶיהָ לָּהּ אֶתְּנֶנָּה* the land which thou (art) lying upon it to thee will I give it, i. e. I will give thee the land on which thou liest, Gen. 28 : 13.

¶ § 899. In all the instances which have now been given, the secondary clause may be said to have for its subject or object the noun forming part of the primary clause, which is referred to and represented by the relative. Such however is not always the case; for this subject or object is frequently not the noun to which the relative refers, but one that bears to such noun a direct possessive relation, as *blessed is the man whose trust is in God*. As the Hebrew relative is indeclinable, this relation of the noun forming the subject or object of the secondary clause to the noun in the primary clause to which the relative refers, is indicated by adding to the former a pronominal suffix agreeing with the latter in gender and number. Thus,

1. The subject of the secondary clause of a sentence when in a possessive relation with the noun in the primary clause referred to by the relative, receives a pronominal suffix agreeing with such antecedent noun, e. g. *עֵץ אֲשֶׁר זְרָעוֹ-בּוֹ* a tree which its seed (is) in itself, i. e. whose seed is in itself, Gen. 1 : 11, 12. Is. 5 : 28. Job 3 : 23., *אָרֶץ אֲשֶׁר אֲבָנֶיהָ בְּרֹזָל* a land whose stones (are) iron, Deut. 8 : 9., *שֹׁכְנֵי בָתַּיִר, אֲשֶׁר בְּעָפָר יוֹסְדָם* dwellers in houses of clay, whose foundations (are) in the dust, Job 4 : 19. 6 : 4.

2. The same is the case with a noun forming the direct or indirect object of the secondary clause, e. g. *בָּקִי אֲשֶׁר קָצִירוֹ רָעֵב יֹאכֵל* . . . . his children, . . . . which their harvest the hungry consumes, and the snare gapes for their substance, i. e. whose

harvest the hungry consumes, and whose substance the snare gapes for, Job 5:5., *בְּאֶפְרוֹ הַיָּיִם* *אֲשֶׁר נִשְׁמָדְדוּתָהּ הַיָּיִם* *every thing which the breath of life (is) in its nostrils*, i. e. in whose nostrils there is the breath of life, Gen. 7:22. 24:40. 44:16, 17. Ruth 2:2., so *יְדֹאֲשֶׁר אֹתָהּ* *יְדֹאֲשֶׁר הַיָּד הַנִּגֵּר מִפְּנֵיהֶם* *the hand of those whom thou fearest*, Jer. 22:25.

¶ § 900. When the antecedent of the relative is of the first or second person, a verb or pronoun agreeing with it in the secondary clause sometimes for the sake of emphasis assumes the corresponding form. Thus it occasionally happens that,

1. When the relative constitutes the subject of the secondary clause, the verb as in English and Latin agrees with its antecedent in the first or second person, e. g. *אֲנִכִּי יְהוָה אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם* *I am the Lord who have brought thee out of the land of Egypt*, Ex. 20:2. (more emphatic than *אֲשֶׁר הוֹצִיאָהּ* *who has brought*).

2. When the relative is the object of the secondary clause, it is represented by a pronominal suffix agreeing in person as well as in gender and number (see § 897. 1.) with its antecedent, e. g. *אֲנִכִּי יוֹסֵף אֲשֶׁר* *אֲנִי מְכַרְתָּם* *I (am) Joseph who ye sold me*, i. e. whom ye sold, Gen. 45:4., so *הֲלוֹא אֲנִכִּי אֲתָנָה אֲשֶׁר רָכַבְתָּ עָלַי* *(am) I not thy ass on which thou hast ridden?* Num. 22:30.: *וְאֵתָּה עַבְדִּי אֲשֶׁר בָּחַרְתִּיהָ* *but thou (art) my servant whom I have chosen*, Is. 41:8, 9., *עַבְדִּי אֹתָהּ אֲשֶׁר בָּהּ* *thou (art) my servant in whom I will be glorified*, Is. 49:3. Hos. 14:4.

3. When the subject or object of the secondary clause is a noun in possessive relation with the antecedent of *אֲשֶׁר*, it receives a suffix agreeing in person with such antecedent (see § 899), e. g. *אֲשֶׁר לֹא* *אֲשֶׁר קָרִי* *who shall not be ashamed the waiters for me*, i. e. the waiters for whom shall not be ashamed, Is. 49:23., *אֲשֶׁר בָּחֲקִי לֹא הִלְכְתָּם* *who ye have not walked in my statutes*, i. e. in whose statutes, &c. Ezek. 11:12. 36:27., *אֲשֶׁר עִינֶיהָ פִּקְחוּת* *who thine eyes (are) opened*, i. e. whose eyes, &c. Jer. 32:19., *שְׁמִלְכָהּ בְּדַחֲוִי* *who thy king (is) the son of nobles*, i. e. whose king, &c. Eccl. 10:17.

¶ § 901. The relative *אֲשֶׁר* does not always refer directly to a noun contained in the primary clause, but is often used adverbially like the demonstrative *זֶה* (§ 890) with reference to those accidents accompanying the existence of all things, viz. *space* and *time*.

§ 902. 1. *a.* The relative is sometimes used alone, with reference to the place *where* an occurrence happens, e. g. *בַּמָּקוֹם אֲשֶׁר דִּבֶּר אִתּוֹ* *in the place where he talked with him*, Gen. 35:13, 14, 15. Num. 22:26. Ezek. 21:35., *בַּמִּדְבָּר אֲשֶׁר רִאִיתָ וְגו'* *in the wilderness where thou hast*

seen, &c. Deut. 1:31. 8:15. Jer. 22:27. Eccl. 8:10., *אֶשֶׁר שָׁמָּה a nest where she may lay her young*, Ps. 84:4. 95:9.

b. It also denotes the place *whither*, e. g. *בְּמָקוֹם אֲשֶׁר הִגְלִי אֹתוֹ in the place whither they have exiled him*, Jer. 22:12., *הָאָרֶץ אֲשֶׁר שְׁלַחְתָּנוּ the land whither thou hast sent us*, Num. 13:27. 1 Kings 12:2., *בְּכֹל אֲשֶׁר תֵּלֵךְ whithersoever thou goest*, Gen. 28:15. Josh. 1:7.

2. The relation of the place to the action is frequently indicated by means of a preposition prefixed to the relative, e. g. *בְּאֲשֶׁר קָרַע where he bowed down*, Judg. 5:27. 17:9. Ruth 1:16, 17., *נָחָה אֶת־יְהוָה אֵלַי lead the people whither I told thee*, Ex. 32:34., *עַל אֲשֶׁר אֲנִי הוֹלֵךְ whithersoever I may go*, 2 Sam. 15:20. Ruth 1:16, 17., *קְדוּ תָּבוֹן מֵאֲשֶׁר תִּמְצְאוּ get yourselves straw from wherever ye can find it*, Ex. 5:11.

§ 903. It is more usual however to find the relative employed to indicate place with the local particle *שָׁם there*, whose use in such case corresponds to that of the personal pronouns employed to specify more particularly the object of the secondary clause (§ 897. 1). By this means are pointed out,

1. The place *where*, expressed by *אֲשֶׁר שָׁם which there = where*, e. g. *אֲשֶׁר־שָׁם הָהָרָב where (there is) gold*, Gen. 2:11. Ex. 20:21. 1 Sam. 3:3., *אֲשֶׁר אָתָם שָׁם where ye (are)*, Ex. 12:13., *אֲשֶׁר הָיָה שָׁם אָהֳלָה where his tent had been*, Gen. 13:3, 14. 19:27. 2 Sam. 15:21., *אֲשֶׁר שָׁם שִׁבַּנְתִּי שְׁמִי where I fixed my name*, Jer. 7:12.; occasionally with the preposition *בְּ* in prefixed to *אֲשֶׁר*, e. g. *בְּאֲשֶׁר הוּא שָׁם where he (is)*, Gen. 21:17. Judg. 5:27. In a few instances the formula *אֲשֶׁר שָׁמָּה* is employed in this sense, e. g. *אֲשֶׁר קָשְׁרוּ־שָׁמָּה הַכֹּהֲנִים where the priests had burned incense*, 2 Kings 23:8.

2. The place *whereto*, expressed by *אֲשֶׁר שָׁמָּה which thither = whither*, e. g. *אֲשֶׁר בָּרוּא שָׁמָּה whither we came*, Gen. 20:13. Num. 35:25. Deut. 11:10., *אֲשֶׁר הִפְצֵץ יְהוָה אֶל־יְהִי שָׁמָּה whither the Lord thy God has scattered thee*, Deut. 30:3. Jer. 13:7. 29:7. Sometimes *אֲשֶׁר שָׁם* is employed in this sense also, the addition of the *ה* directive (§ 643) being neglected, e. g. *אֲשֶׁר נִשְׁבְּרוּ שָׁם whither they were carried away*, 1 Kings 8:47. Is. 20:6. Ezek. 47:9., *אֲשֶׁר לֹא שָׁלַח אֲדֹנִי שָׁם whither my lord has not sent*, 1 Kings 18:10. Jer. 19:14. 29:14.

3. The place *wherefrom*, expressed by *אֲשֶׁר מִשָּׁם which thence = whence*, e. g. *אֲשֶׁר לָקַח מִשָּׁם whence he was taken*, Gen. 3:23., *אֲשֶׁר יָצְאוּ מִשָּׁם הַפִּלִּיִּים whence the Philistines have proceeded*, Gen. 10:14. 24:5. Deut. 9:28. 11:10., *אֲשֶׁר הִגְלִיתִי אֹתְכֶם מִשָּׁם whence I exiled you*, Jer. 29:14.

§ 904. 1. The relative is also employed with reference to time *when*,\* whether preceded by a noun indicating time, e. g. עַתָּה אֲשֶׁר שָׁלַט הָאָדָם *a time when one man rules over another*, Eccl. 8 : 9.; or without any antecedent, e. g. אֲשֶׁר בָּנִי-הָאֱלֹהִים אָל-בָּנוֹת הָאָדָם *when the sons of God came in to the daughters of men*, Gen. 6 : 4. 30 : 38., אֲשֶׁר יִשְׁאַלְכֶם בְּנֵיכֶם *when your children shall ask*, Josh. 4 : 21., אֲשֶׁר-עָשִׂיתִי *when I was made in secret*, Ps. 139 : 15.†

2. By the use of prepositions with אֲשֶׁר various points of time are denoted. Thus, *a*. כְּאֲשֶׁר *about (the time) that, when*, e. g. כְּאֲשֶׁר הִקְרִיב *when he drew near*, Gen. 12 : 10. 18 : 33. 20 : 13., כְּאֲשֶׁר רָאָה מֹשֶׁה יָדָיו *when Moses raised his hand*, Ex. 17 : 11. Eccl. 4 : 17.; *b*. אַחֲרֵי אֲשֶׁר *after that*, e. g. אַחֲרֵי אֲשֶׁר הִטְמִינָהּ *after she is defiled*, Deut. 24 : 4. Josh. 9 : 16.; *c*. עַד אֲשֶׁר *until that*, e. g. עַד אֲשֶׁר תִּשְׁבֶּה חֲמַת אָחִיךָ *until thy brother's fury turn away*, Gen. 27 : 44. Josh. 1 : 15. Hos. 5 : 15. Ruth 1 : 13., עַד אֲשֶׁר עָבְרְנוּ אֶת-נְחַל זֶרֶד *until we had passed over the brook Zered*, Deut. 2 : 14., occasionally with the addition of the particle אִם (= Gr. *ἄν*), used to give a hypothetical meaning to the preterite, e. g. אִם הֵבִיאָם אֶל-מְקוֹמָם *until that we have brought them to their place*, Num. 32 : 17. Is. 6 : 11.; *d*. מֵאֲשֶׁר *from (the time) that, since*, e. g. מֵאֲשֶׁר יִקְרָה בְּעֵינַי *since thou hast been precious in my sight*, Is. 43 : 4.

§ 905. When אֲשֶׁר employed as a double relative (§ 896. 1.) is in indirect objective relation to the verb of the primary clause, it frequently receives a prepositional prefix indicative of such relation. It thus appears chiefly,

1. With לְ *to*, e. g. שָׁמַע בְּקוֹלִי לְאֲשֶׁר אָנֹכִי מְצַוָּה אֹתָךְ *hearken to my voice, to what I command thee*, Gen. 27 : 8., וַיֹּאמֶר לְאֲשֶׁר עַל-בֵּיתוֹ *and he said to him who (was) over his house*, 43 : 16. 44 : 4. Is. 49 : 9.,

\* So too the Arabic relative *مَا*, e. g. *لَنْ تَدْخُلَهَا أَبَدًا مَا دَامُوا* *we will never enter it while they remain there*, Kor. 5 : 27., *لَا يَزَالُ نَائِمًا مَا دَامَ الْحَدَادُ يَفْعَلُ عَمَلَهُ* *he did not cease sleeping while the smith continued to do his work*, Loc. fab. 29.

† Hence arises its use in affirmative sentences to denote a condition, equivalent to the German *wenn* (= *wann*), e. g. אֲשֶׁר תִּשְׁמְעוּ אֶת-צִוּוֹת יְהוָה *when ye obey the commands of the Lord*, meaning, at the time when (equivalent to "in the case that") ye obey, &c. Deut. 11 : 27. In a negative proposition this use of אֲשֶׁר is inadmissible, and the ordinary conditional particle אִם must be employed, as in v. 28.

לְאִשֶּׁר בְּבֵית אֵל . . . . וַיִּשְׁלַח *and he sent to those who (were) in Bethel*, 1 Sam. 30 : 26–31. Is. 31 : 6. Job 12 : 6. The indirect relation of the relative to the verb of the secondary clause is indicated by another preposition, to which a pronominal suffix representing it is attached (see § 897. 2.), e. g. וְשׁוֹב הַשָּׂדֶה לְאִשֶּׁר קָנָה מֵאִתּוֹ לְאִשֶּׁר לוֹ אֲחֵזת הָאָרֶץ *the field shall return to him of whom it was bought, to him to whom the possession of the land (belongs), Lev. 27 : 24.*

2. With מִן *from*, e. g. אֵת כָּל-הַכֶּבֶד הָזֶה מִן אָבִי *from what (was) our father's he has obtained all this wealth*, Gen. 31 : 1. Ex. 29 : 27., הֵיכָל מִמֶּנּוּ הָיָה לְפָנָיִךָ *I took it from him who was before thee*, 1 Chron. 17 : 13., וְיִרְשִׁיעֶנָּה מִמֶּנּוּ רַבָּא עָלֶיךָ *let them save thee from those things that come upon thee*, Is. 47 : 13., וְשָׁאֲבוּ מִמֶּנּוּ הַנְּעָרִים *and drink of what the young men draw*, Ruth 2 : 9.

3. With בְּ *in, with*, e. g. הַפְּרוֹץ בְּאִשֶּׁר הוּא עֹמֵל *the profit of the workman in what he labours at*, Eccl. 3 : 9., בְּאִשֶּׁר יִבְעֶתָ *(stand now) with what thou hast laboured at*, Is. 47 : 12.,\* וּבְחֹרֶן בְּאִשֶּׁר הִפְצַחְתִּי *and make choice of what I delight in*, Is. 56 : 4. 65 : 12. 66 : 4.

¶ § 906. 1. Sometimes the relative אֲשֶׁר is used with reference not to an individual noun expressed or understood, but to the entire contents of a preceding sentence or clause ; and this it connects with and makes dependent on a following one, which accordingly serves as its complement, in like manner with the English *that*, Lat. *quod*, Greek *ὅτι*, e. g. וְשָׁמַעְתָּ וְנִבְּלָה שָׁם שְׁמָהֶם אֲשֶׁר לֹא יִשְׁמְעוּ *and there let us confound their language, that they may not understand*, Gen. 11 : 7., אֲשֶׁר לֹא . . . אֲשֶׁר־יִקְרָא *that thou wilt not take a wife, &c.* וְהָיָה אֲשֶׁר אִם יִכְבֹּל אִישׁ לִמְנוֹת אֶדְעָה *I will make thee swear that thou wilt not take a wife, &c.* 24 : 3. Deut. 1 : 31. 1 Sam. 18 : 15., וְהָיָה אֲשֶׁר אִם יִכְבֹּל אִישׁ לִמְנוֹת אֶדְעָה *so that if a man can number the dust of the earth*, Gen. 13 : 16.

2. When employed in this manner, אֲשֶׁר is frequently preceded by a connective particle, e. g. אֲשֶׁר אֵת אֲשֶׁר *that*, Josh. 2 : 10. 2 Sam. 11 : 20. Is. 38 : 3. ; וְכִי אֲשֶׁר *in order that*, 2 Sam. 13 : 5. Ezek. 31 : 14. ; וְכִי אֲשֶׁר *because that*, Gen. 22 : 16. 1 Kings 14 : 15., also עַקֵּב אֲשֶׁר Gen. 22 : 18. 26 : 5. 2 Sam. 12 : 6., עַל אֲשֶׁר Num. 20 : 24. Deut. 32 : 50. 2 Kings

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\* Two instances are given by Gesenius, in which according to him the preposition prefixed to the relative points out its objective relation to the verb not of the primary but of the secondary clause : of these one is אֲשֶׁר תִּמְצָא אֶת-אֱלֹהֶיךָ *with whomsoever thou findest thy gods let him not live*, Gen. 31 : 32. The other is the passage in Is. 47 : 12. above quoted, which should then be rendered, *in which thou hast laboured* ; but in fact the prep. בְּ refers to עֹמֵד, while וְיִבְעֶתָ governs אֲשֶׁר as a direct object, as in v. 15.

18 : 12., תָּחִי אֲשֶׁר Num. 25 : 13. And occasionally by a prefixed preposition, e. g. בְּאֲשֶׁר *because*, Gen. 39 : 9, 23. ; כְּאֲשֶׁר *according as*, Gen. 7 : 9, 16. 12 : 4. Ex. 39 : 43. Judg. 1 : 7., *because*, Judg. 6 : 27. 1 Sam. 28 : 18. 2 Kings 17 : 26.

### *Omission of the Relative.*

§ 907. As the relative is used merely to connect a part or the whole of one sentence or clause of a sentence with another, it may be omitted whenever a writer, wishing to employ an emphatic brevity of expression, does not consider it necessary to note the division of the two sentences or clauses, but exhibits them as a single one. Accordingly we find that most omissions of this sort occur in poetry and in poetical expressions.

§ 908. 1. The relative is sometimes omitted when it would refer to a noun of the primary clause, and form the subject of the secondary one, e. g. אֲנִי הַנֶּבֶר רָאָה עָנִי *I (am) the man (who) has seen affliction*, Lam. 3 : 1. Is. 54 : 1. 61 : 10., וַיֵּשֶׁב אֱלֹהֵי עֲשָׂוֹר *and he forsook the God (who) made him*, Deut. 32 : 15. Is. 40 : 20., תִּזְכֹּר עֲבָרֶיךָ חֲזָקָה *thou shalt remember (it) as waters (that) pass away*, Job 11 : 16., בְּאֶרֶץ לֹא לָהֶם *in a land (that) is not theirs*, Gen. 15 : 13. Deut. 32 : 17. Is. 30 : 5, 6. 55 : 5.

2. *a.* The omission also takes place, as is often the case in English, when the relative would form the object of the secondary clause, e. g. כְּאֲהָלִים נָטַע יְהוָה . . . . נִשְׂרִי *they are spread out as lign-aloe trees (which) the Lord has planted*, Num. 24 : 6., גּוֹי לֹא-יָדָעָה תִּקְרָא *thou shalt call a nation (that) thou knowest not*, Is. 55 : 5. Ps. 18 : 14., אֶבֶן, מֵאֲסֵי הַבִּינִים הָיְתָה לְרֹאשׁ פִּנָּה *the stone (which) the builders refused has become the head of the corner*, Ps. 118 : 22., חֲבֵרֵי גִוִּים בָּשְׂחוּ עֲשֵׂה *the heathen have sunk into the pit (that) they have made*, Ps. 9 : 16. 25 : 12. Prov. 9 : 5.

*b.* In this case, although the relative is omitted, a pronominal suffix of the proper gender and number is sometimes added to the verb of the secondary clause or to a preposition, to point out the kind of objective relation intended (see § 897. 1.),\* e. g. כְּבִגְדִי אֲכָלוּ עֵשׂ *as a garment the moth devours it*, i. e. which the moth devours, Job 13 : 28. Is. 51 : 8., so

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\* The same construction is frequently employed with an indefinite antecedent in Arabic, e. g. *أَعْتَصَبْتُ شَيْئًا* *any thing I have taken it by force*, i. e. which

הִדְרֹךְ וּלְכֹי בָהּ *gods whom they knew not*, Deut. 32 : 17. ; הִדְרֹךְ וּלְכֹי בָהּ *the way they walked in it*, i. e. in which they walked, Ex. 18 : 20. Deut. 32 : 37. Ps. 12 : 6., so אָדָם לֹא יִחַשֵׁב יְהוָה לִי עֵץ *a man to whom the Lord imputes not iniquity*, Ps. 32 : 2. 72 : 12.

§ 909. The relative is also occasionally omitted when, being employed as a double relative, it would constitute the object of the primary as well as the subject or object of the secondary clause (§ 896. 1.), e. g. הַמֵּאֵר הַמֵּאֵר *the grave* (devours those who) *have sinned*, Job 24 : 19., אַחֲרֵי לֹא יִרְעוּ *after* (those things which) *do not profit*, Jer. 2 : 8. ; מִהוּ יִחַשֵׁב *how shall I execrate* (him whom) *the Lord has not execrated* ? Num. 23 : 8. In this case also a suffix may be employed to indicate the object of the secondary clause, e. g. מִהוּ יִחַשֵׁב לֹא קִבֵּל אֵל *how shall I curse* (him) *whom God has not cursed* ? lit. how shall I curse God has not cursed him ? Num. 23 : 8.

§ 910. The omission of the relative takes place also when it would refer to a noun understood in possessive relation with one in the primary clause (§ 899). Although the specifying noun does not appear, the specified one, being closely united to the following clause, undergoes the same changes as if connected with a noun in the construct (see § 810), e. g. הַיֶּתֶר עֲשֵׂה *the residue of* (what) *he had gotten*, Jer. 48 : 36., שִׁפְתִּי לֹא יִדְעֶנִּי *the tongue of* (one whom) *I did not understand*, Ps. 81 : 6., בְּיַד יְהוָה *by the hand of* (him whom) *thou wilt send*, Ex. 4 : 13. Lam. 1 : 14. Ps. 141 : 9., אֲשֶׁר תִּבְחַר *O the blessings of* (him whom) *thou choosest*, i. e. blessed is he whom, &c. Ps. 65 : 5. Prov. 8 : 32.

§ 911. The relative is occasionally omitted when it would refer to the place *where* (§ 902. 1. a.), e. g. מְקוֹם לְהִדָּב יִזְקֶי *a place for gold* (where) *they refine* (it), Job 28 : 1., קְרִיַת חֲנָה דָּוִד *a city* (where) *David dwelt*, Is. 29 : 1. ; or to the time *when* (§ 904. 1.), e. g. עֵת דִּגְנָם וְתִירוֹשָׁם *the time* (when) *their corn and their wine were plentiful*, Ps. 4 : 8., בְּיוֹם דִּבֶּר יְהוָה אֵלֵיכֶם *on the day* (when) *the Lord spoke to you*, Deut. 4 : 15. Ps. 18 : 1.

§ 912. 1. The omission is also found to take place in cases where the relative with a preposition might be expected ; thus בְּאֲשֶׁר *in which*, *where*, e. g. מִתְּחִלָּה פָּחַד לֹא הָיָה פָּחַד אֲשֶׁם *then were they in great fear*

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I have taken, &c. Loc. fab. 21., حَتَّى يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ *until one comes to us with a sacrifice the fire consumes it*, i. e. which the fire consumes, Kor. 3 : 179.

(where) *there was no fear*, Ps. 53 : 6. : מֵאֲשֶׁר *from which, whence*, e. g. הִבִּיטוּ אֶל-צִוְרֵי הַצִּבְּתָם וְאֶל-מִקְבְּרֵי בֹרֵי נַפְתָּרָם *look to the rock (from which) ye are hewn, and to the hole of the pit (from which) ye are digged*, Is. 51 : 1. ; כִּאֲשֶׁר *as*, e. g. עַמִּי אֹכְלֵי אֶכְלִי לֶחֶם *who eat up my people (as) they eat bread*, Ps. 14 : 4. 53 : 5.

2. Sometimes the relative only is omitted, and the preposition expressed, e. g. לֹדָא שְׂאֵלֵי נִמְצְאוּ לִי בְקֶשְׁנִי *shall I be obtained by (those who) do not ask for, be found by (those who) do not seek me?* Is. 65 : 1., וְהֵעֲלִיתֶם אֶרְצָאוֹן יְהוָה אֱלֹהֵיכֵינוּ לִי *and bring up the ark of the Lord to (where) I have made preparation for it*, 1 Chron. 15 : 12. 2 Chron. 1 : 4.

§ 913. Lastly, the relative is sometimes omitted, as is frequently the case in English, where it would be employed as a conjunctive particle to unite two clauses of a sentence (§ 906. 1.), e. g. יִדְעוּ גוֹיִם אֲנוֹשׁ הָפָה *let the nations know (that) they are men*, Ps. 9 : 21., נִשְׁמַע אָמַר אָתָּה, וְהַיְיָדִים הַשֹּׂבְרִים לְמַדָּר *Gashmu says (that) thou and the Jews (are) thinking to rebel*, Nch. 6 : 6.

## CHAPTER X.

### INTERROGATIVE AND INDEFINITE PRONOUNS.

§ 914. THE interrogative in its use bears a strong affinity to the relative pronoun, it being employed to *ask* as the latter is to *declare* something respecting the person or thing to which it refers. There is however this difference between the two, that while the relative is employed in making a further statement concerning an object previously mentioned, the interrogative can refer only to one which has yet to be designated. The interrogative also shares the peculiarities of the relative in not varying its form to indicate gender, number, or case ; but differs from it by showing whether the object referred to is

a person or thing, a distinction which in this case it seems more necessary to make, as the name of such person or thing has not been mentioned, while with the relative it usually has. The interrogative referring to persons is **מִי** *who*? Gr. *τίς*; Lat. *quis*? that referring to things is **מָה** *what*? Gr. *τί*; Lat. *quid*?\*

§ 915. These interrogatives, followed by the name of the person or thing to which they refer, may be used either predicatively or attributively, i. e. they may constitute the predicate of a sentence, as *who is that man?* or may be joined to the following noun as a qualificative, forming with it an extended subject or object (§ 703), as *what man struck me? what house do you see?*

1. *a.* In the following instances the rational interrogative **מִי** *who*? followed by the name of the person to whom it refers, forms the predicate of an interrogative sentence, e. g. **מִי הָאִישׁ הַלֵּזָה** *who (is) that man?* lit. that man is who? Gen. 24: 65., **מִי אַבְרָמֶלֶךְ וּמִי שָׁכֶם** *who (is) Abimelech, and who (is) Shechem?* Judg. 9: 28., **מִי־בֹעַל מִשְׁפָּחִי** *who (is) my adversary?* Is. 50: 8., **מִי אֲדוֹן לָבִי** *who (is) Lord over us?* Ps. 12: 5. 18: 32.

*b. α.* The same is the case with the irrational **מָה** *what*? followed by the name of the thing to which it refers, e. g. **מָה שְׁמֶךָ** *what (is) thy name?*† Gen. 32: 28. 1 Sam. 28: 14. Esth. 5: 6. 7: 2., **מָה הָאֵשֶׁם** *what (shall be) the trespass-offering?* 1 Sam. 6: 4. Ezek. 20: 29., **מָה הַמִּשְׁלֵל הַזֶּה** *what (is) that proverb?* Ezek. 12: 22., **מָה מִשְׁפַּט הָאִישׁ** *what (was) the manner of the man?* i. e. what kind of man was he? 2 Kings 1: 7., **מָה הָאֲבָנִים הָאֵלֶּה** *what (are) these stones?* i. e. what do they signify? Josh. 4: 21. 1 Sam. 4: 14. 15: 14. Occasionally the substantive verb is employed as a copula, e. g. **מָה־יְהִיָּה עֵץ־הַנֶּמֶץ** *what is the vine?* Ezek. 15: 2.

*β.* The interrogative **מָה** is sometimes employed as a predicate with reference to persons, e. g. **מָה־שֵׁנִי** *what (is) the Almighty?* Job 21: 15., **מָה הָאָדָם** *what (is) man?* Eccl. 2: 12., also **מָה־אִנּוּשׁ** Ps. 8: 5. Job 7: 17. 15: 14., **מָה אִמִּי** *what (is) thy mother?* Ezek. 19: 2.

\* To these closely correspond the Arabic مَنْ (= מִי) and مَا (= מָה).

† The rational **מִי** is also occasionally used in asking this question, thus **מִי אַתָּה** equivalent to *who art thou?* Judg. 13: 17. In the following instance **מִי** is employed with reference to nouns understood which include the idea of intelligent beings: **וּמִי בְמוֹת יְהוּדָה . . . מִי־פָשַׁע יַעֲקֹב** *what (is) the transgression of Jacob, and what the high places of Judah?* Mic. 1: 5., the interrogative referring in effect to **שְׂמִינִים** and **שְׂמִינִים**.

2. *a.* In the following instances **מִי** may be considered as a qualitative belonging to the noun before which it is placed, e. g. **מִי־אֵל בַּשָּׁמַיִם** *what God (is there) in heaven?* Deut. 3 : 24., **מִי־גוֹי גָּדוֹל** *what nation (is so) great?* 4 : 7, 8. Ps. 77 : 14.

*b.* The same is the case with **מִה**, e. g. **מִה־תִּמְצָא מַעֲרַבְלֵי** *what likeness will ye compare to him?* i. e. what will ye liken to him? Is. 40 : 18. ; and also when the noun to which it belongs does not immediately follow, e. g. **מִה־מִּצָּאֵי אֲבוֹתֵיכֶם בִּי עָנִל** *what iniquity have your fathers found in me?* Jer. 2 : 5., **מִה־נַּעֲשָׂה יָקָר לְמֹרְדֵכִי** *what honour has been done to Mordecai?* Esth. 6 : 3.

§ 916. The interrogatives **מִי** and **מִה** are also used as predicates when preceding not a noun but a personal or demonstrative pronoun. Thus,

1. With a following personal pronoun, e. g. **מִי־הוּא** *who (is) he?* Is. 50 : 9., **מִי־אַתָּה** *who (art) thou?* Ruth 3 : 9., **מִי אָנֹכִי** *who (am) I?* 1 Sam. 18 : 18., **מִי אַתֶּם** *who (are) ye?* Josh. 9 : 8. ; **מִה־הֵנָּה** *what (is) he?* Num. 16 : 11., **מִה רַחֲמָה** *what (are) they?* Gen. 21 : 29. Is. 41 : 21., **מִה נִהְיֵי** *what (are) we?* Ex. 16 : 7, 8. (here the personal pronoun is placed emphatically before the interrogative).

2. With a following demonstrative pronoun, e. g. **מִי־זֶה** *who (is) this?* Is. 63 : 1. Jer. 50 : 44. Ps. 24 : 8. Lam. 3 : 37., **מִי זֶה** *who (is) this?* Cant. 3 : 6. 6 : 10. 8 : 5., **מִי־אֵלֶּה** *who (are) these?* Gen. 33 : 5. Is. 60 : 8. ; **מִה־זֶּה** *what (is) this?* 1 Sam. 10 : 11. Esth. 4 : 5., **מִה־אֵלֶּה** *what (are) these?* Zech. 2 : 2.

§ 917. The interrogatives are likewise often followed by a noun or pronoun not denoting that to which they immediately refer, but bearing to them an indirect relation which is pointed out by a prefixed preposition. Thus,

1. With a following noun and preposition, e. g. **מִי בְּחֵצֵר** *who (is) in the court?* Esth. 6 : 4., **מִי לִיהוָה** *who (is) the Lord's?* i. e. who is on the Lord's side? Ex. 32 : 26. ; **מִה־לָּעָם** *what have the people?* i. e. what ails them? 1 Sam. 11 : 5., **מִה לִּיְדִידִי** *what has my beloved (scil. to do)?* Jer. 11 : 15., **מִה לַעֲשׂוֹת** *what (is there) for doing?* i. e. what is to be done? 2 Kings 4 : 13, 14. Esth. 1 : 15. 6 : 6.

2. With a following pronoun and preposition, e. g. **מִי־לָּה פֹה** *whom hast thou here?* Is. 22 : 16., **מִי אִתִּי** *who (is) with me?* who is on my side? 2 Kings 9 : 32., **מִי כְמוֹנִי** *who (is) like me?* Jer. 50 : 44. ; **מִה־לָּה** *what hast thou here?* Is. 22 : 16., **מִה־לָּה** *what (belongs) to thee?* i. e. what business is it of thine? Ps. 50 : 16., **מִה־לָּה** *what wilt thou?* Judg. 1 : 14.

§ 918. Frequently too the interrogatives are followed by a verb of which they constitute either the subject or the object. Thus they appear,

1. As the subject of a following verb, e. g. *מִי עָשָׂה הַדָּבָר הַזֶּה* *who has done this thing?* Judg. 6 : 29. 15 : 6. 20 : 18., *מִי יִבְרַח בְּאַהֲלָהָ* *who shall abide in thy tabernacle?* Ps. 15 : 1., *מִי יִמְצָא אִשָּׁה־חַיִּיל* *who can find a virtuous woman?* Prov. 31 : 10.; *מַה־לָּנוּ חֶלֶק בְּדָוִד* *what portion have we in David?* meaning, we have no portion in David, 1 Kings 12 : 16. (the following clause has *לָא*), *מִדְּמִנִּי יִהְיֶה* *what leaves me?* meaning, nothing leaves me, I am not at all relieved, Job 16 : 6.\*

2. a. As the direct object of a following verb, e. g. *אֶדְמִי עֲשָׂתָיו* *whom have I defrauded? whom have I oppressed?* 1 Sam. 12 : 3. 28 : 11., *אֶדְמִי אֲשַׁלַּח* *whom shall I send?* Is. 6 : 9. 28 : 9.; *מַה עָשִׂיתָ* *what hast thou done?* Gen. 4 : 10. 20 : 9. Is. 45 : 9. Eccl. 8 : 4. Ps. 11 : 3., *מַה־אָמְרוּ* *what did they say?* Is. 39 : 3, 4. 40 : 6.

b. As the indirect object of a verb, in which case it receives a preposition, e. g. *לְמִי אֲנִי אֶעֱבֹד* *whom should I serve?* 2 Sam. 16 : 19. Esth. 6 : 6., *אֶל־מִי תִדְמִינִי* *of whom shall I be afraid?* Ps. 27 : 1., *אֵל־מִי יִמָּוֶה* *to whom will ye liken God?* Is. 40 : 18, 25., *עַל־מִי תִנְסֶנִּי* *to whom will ye flee?* Is. 10 : 3. 53 : 1. 57 : 4., *אֶדְמִי נָטַעַן* *with whom took he counsel?* Is. 40 : 14.; *בַּמָּה יִתְרַצֵּה* *wherewithal shall he reconcile himself?* 1 Sam. 29 : 4. Mal. 1 : 7., *לְמַה רָגַשְׁתָּ גֵוִים* *wherefore do the heathen rage?* Ps. 2 : 1. Prov. 5 : 20., also *מַה יָּעַן* Hag. 1 : 9., *עַל־מַה אֲדִנְיָהּ הִתְבַּעַר* *on what are its foundations sunk?* Job 38 : 6., *כַּמָּה יְמֵי שָׁנִי חִיָּה* *how many*

\* From this use of the interrogative, by which a negative is implied, it came to be employed in later times as a proper negative, e. g. *מִדְּמִנִּי וּמִדְּחַבְרִי* *stir not, and do not awake my love*, Cant. 8 : 4. Although this conversion of the interrogative into a negative particle is rare in Hebrew, it is of extremely frequent occurrence in Arabic : thus, as an interrogative pronoun, e. g.

*وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ* *what do they deceive but themselves, and what do they know?* meaning, they deceive none but themselves, and

are not aware of it, Kor. 2 : 8. 3 : 182.; as a negative particle, e. g. *مَا يُرَكِّي*

*أَلْأَنسَانُ بِشَهَادَةِ أَهْلِ بَيْتِهِ* *a man is not justified by the testimony of his family*, Loc. fab. 7., *مَا شَعَرْتُ لِمَنْ تَرَلْتُ وَلَا أَدْرِي لِمَنْ صَرَرْتُ*

*I knew not on whom thou hadst alighted, and perceived not to whom thou hadst*

*done injury*, fab. 13., *مَا أَنَا لِصَا* *I am not a robber*, Kos. Chrest. p. 14.

(are) *the days of the years of thy life?* lit. according to what are the days, &c. Gen. 47: 8. Ps. 119: 84. Job 13: 23.\*

§ 919. The personal interrogative **מִי** sometimes specifies a noun in construction, e. g. **בֶּן-מִיָּהוָה** *whose son is this?* 1 Sam. 17: 55, 58., **אִתְּ-שׁוֹר מִי** *whose daughter (art) thou?* Gen. 24: 23, 47., **וְהַמֹּר מִי לָקַחְתִּי** *whose ox have I taken? or whose ass have I taken? or from whose hand have I taken a bride?* 1 Sam. 12: 3., **וְרוּחַ מִיָּהוָה מֵמַדְמֵי** *whose spirit came from thee?* Job 26: 4.

§ 920. 1. The impersonal interrogative **מָה** is frequently employed to question the mode or rather the possibility of an action or condition, in which case it is equivalent to the English *how?* e. g. **מָה אֶקְבֵּל** *how shall I curse, and how shall I execrate?* Num. 23: 8., **מִדֵּי-יִשְׁעֵנִי זֶה** *how shall this (man) save us?* 1 Sam. 10: 27., **מִדֵּי-יִצְרָק אֲנִישׁ** *how should a man be just?* Job 9: 2.

2. And from this is derived its use before neuter verbs, participles, and adjectives, as an exclamation of admiration, e. g. **מִדֵּשְׁבֵי אֹהֶלְיָה** *how excellent are thy tents!* Num. 24: 5., **מִדֵּיפֵי סַעֲמִיךָ** *how beautiful are thy feet!* Cant. 7: 2, 7., **מִדֵּינֹרָא הַמְּקוֹם הַזֶּה** *how dreadful (is) this place!* Gen. 28: 17., **מִה אֲהִיר שְׁמְךָ** *how glorious (is) thy name!* Ps. 8: 2., **מִה יִדְרֹת מִשְׁכְּנוֹתֶיךָ** *how amiable (are) thy tabernacles!* 84: 2.

¶ § 921. The interrogatives **מִי** and **מָה** when used relatively, i. e. when forming a constituent part both of a primary and secondary clause, assume by an easy transition the nature of *indefinite pronouns*, thus **מִי** *who*, Gr. *τις*, Lat. *quis*; **מָה** *what*, Gr. *τι*, Lat. *quid*.†

\* The expressions **בְּמִי** and **בְּמָה**, formed by a slight change from **בְּמִיָּה** and **בְּמָהוּ**, lose the force of **מִי** and **מָה**, and are employed in poetry as separable prepositions equivalent to the prefixes **בְּ** and **בְּ** (§ 674).

† This is the principal office of the corresponding Arabic **مَنْ** and **مَا**, which are only occasionally used as interrogatives, e. g. **مَنْ يَنْفِقْ مَالَهُ فِي الْخَطِيئَةِ** *whoso squanders his wealth in sin, then complains that God has impoverished him*, Loc. fab. 16. 22., **وَمَنْ تُدْخِلِ النَّارَ** *whoever thou castest into hell*, Kor. 3: 109.; **مَنْ يَسْمَعْ مَا لَا يُصْلِحُ شَأْنَهُ** *whoso hears what will not amend his condition*, Loc. fab. 29., **وَأَتْنَا مَا وَعَدْتَنَا** *give us what thou hast promised us*, Kor. 3: 192.

1. Indefinite use of **מי**, e. g. **מי הלך מעמנו** *see who is gone from us*, 1 Sam. 14: 17., **לֹא הוֹדַעְתָּ אֶת־עַבְדְּךָ מִי יָשֵׁב עַל כִּסֵּא** *thou hast not informed thy servant (as to) who shall sit on the throne*, 1 Kings 1: 27., **לֹא יָדַע מִי־אֶסְפָּם** *he knows not who shall gather them*, Ps. 39: 7.

2. Indefinite use of **מה**, e. g. **לֹא יָדָעוּ מַדְהוּא** *they knew not what it was*, Ex. 16: 15., **וְהָיָה לְךָ מִדְיֹהֲרָה לְנֶעֱר** *he will tell thee what shall become of the child*, 1 Kings 14: 3. Jer. 38: 25. Job 23: 5., **רָאִי מָה הֵיכָאֵת הֹאֵת** *see what (is) this going forth*, Zech. 5: 5., **רָאִי מָה בְּמָה כְּחוֹ נָדוּל** *see wherein (is) his great strength*, Judg. 16: 5, 6.

§ 922. 1. They are often employed in a still more indefinite sense, equivalent to the English *whoever, whatever*, e. g. **מִי־יֵבֶעַל דְּבָרִים יָגֹשׁ** *whoever has business* (§ 821. 1.) *let him come to them*, Ex. 24: 14., **מִי־יִירָא וְחָרַד יָשֹׁב** *let whoever is fearful and timid return*, Judg. 7: 3. Hos. 14: 10. Prov. 9: 4, 16., **מִי־נִרְ אֶתְּךָ עָלֶיךָ יִפּוֹל** *whoever combine against thee shall fall for thy sake*, Is. 54: 15.; **מִדְתַּאֲמַר נַפְשִׁי** *whatever thy soul desires I will do for thee*, 1 Sam. 20: 4.; occasionally without reference to a secondary clause, e. g. **וְיָעֹבֵר עָלַי מָה** *let come upon me aught whatever*, Job 13: 13., **בְּלִי־יָדָעַהּ מָה** *she knows naught whatever*, Prov. 9: 13.

2. A fuller construction is sometimes made use of, which consists in adding the relative **אֲשֶׁר**, e. g. **מִי אֲשֶׁר חָטָא־לִי** *whoever sins against me*, Ex. 32: 33., **מִי אֲשֶׁר חָסַץ בְּיוֹאֵב וּבִי אֲשֶׁר־לְדָוִד** *whoever favours Joab and whoever (is) for David*, 2 Sam. 20: 11., **מִי אֲשֶׁר יְחַבֵּר אֶל כָּל־** *whoever is united to all the living*, Eccl. 9: 4.; **מִדְשֻׁהָהּ** *what-ever has been*, Eccl. 3: 15. 6: 10. 7: 24.

## CHAPTER XI.

## THE NUMERALS.

*Cardinals.*

§ 923. THE words used in Hebrew to perform the office of *cardinal numerals* may be considered with but a few exceptions as nouns placed either in apposition or construction with the name of the thing numbered. As there are many peculiarities belonging to the Hebrew numerals in common with those of the other Shemitish languages, we shall treat of them somewhat in detail, and with a classification founded on the manner in which these peculiarities display themselves.

§ 924. The numeral *one*, masc. **אֶחָד**, fem. **אֶחָדָה** (§ 610), which specifies a noun by designating its inherent quality of individuality, is a true qualificative adjective, and as such is always placed after its noun, with which it agrees both in gender and with respect to definiteness or indefiniteness, e. g. **אֶחָד יוֹם** *one day*, Gen. 1 : 5, 9. 2 : 24. &c., **שִׁפְהָ אֶחָדָה** *one speech*, Gen. 11 : 1. 27 : 38. Ex. 12 : 49. &c.; **הַקָּרֶשׁ הָאֶחָד** *the one board*, Ex. 26 : 16, 17, 19. 29 : 15, 39. &c., **אֶחָדְכֶם הָאֶחָד** *one of your brethren*, lit. the one brother of you, Gen. 42 : 33., **צִלְעֵי-הַמִּשְׁכָּן הָאֶחָד** *the one side of the tabernacle*, Ex. 26 : 26., **הַמַּחֲנֶה הָאֶחָד** *the one company*, Gen. 32 : 9. Ex. 26 : 2, 24. 28 : 10. &c., **צִלְעֵי הָאֶחָד** *the one side of it*, Ex. 25 : 12.

§ 925. This is also partially the case with the number *two*, masc. **שְׁנַיִם**, fem. **שְׁתַּיִם**, which, in consequence of its intermediate nature between singular and plural,\* partakes with the numeral *one* of the character of an adjective, and with those above it of that of a noun. Thus, like the former, it agrees with the noun to which it refers in gender and in assuming the dual form; and like the latter, it is placed before instead of after such noun, and also stands with it either in

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\* It is on account of this intermediate nature of the number *two*, that in several of the ancient Indo-European languages, as the Sanscrit, Greek, and Mæso-Gothic, and likewise in the Arabic, it is indicated in the inflections both of verbs and nouns by a separate termination.

apposition or construction (see § 926),\* e. g. *שְׁנֵי אָנָשִׁים* *two men*, Josh. 2 : 1. Judg. 11 : 37, 39., *שְׁתֵּי נָשִׁים* *two women*, 1 Kings 3 : 16. ; *שְׁנֵי מַלְאָכִים* *the two angels*, Gen. 19 : 1. 22 : 3. 25 : 23., *שְׁתֵּי נָשִׁים* *two wives*, Gen. 4 : 19. 19 : 8, 15. As this unit may stand in construction with the noun to which it belongs, it may also on the same principle receive a pronominal suffix (§ 885), in which case it signifies *both*, e. g. *שְׁנֵינוּ* *both of us*, Gen. 31 : 37., *שְׁנֵיכֶם* *both of you*, 27 : 45., *שְׁנֵיהֶם* *both of them* (masc.), 2 : 25., *שְׁתֵּיהֶן* *both of them* (fem.), 1 Sam. 25 : 43.

§ 926. 1. The cardinals from *three* to *ten* inclusive although plural in meaning are singular in form, being in reality abstract feminine nouns with the appropriate ending הַ ( § 494. I.). When they are joined to masculine nouns, this termination is retained, and serves to point out the gender of the numeral; but when they are employed to designate the number of feminine nouns, in which case the whole compound expression may be viewed as feminine, the termination הַ of the numeral is dropped as superfluous (§ 612), e. g. *שְׁלֹשָׁה אָנָשִׁים* *three men*, Gen. 18 : 2., *אַרְבָּעָה חָרָשִׁים* *four carpenters*, Zech. 2 : 3., *שִׁבְעָה מִזְבְּחוֹת* *seven altars*, Num. 23 : 1. ; *שְׁלֹשׁ שָׁנִים* *three years*, 1 Kings 15 : 2., *חֲמִשָּׁה אַמּוֹת* *five cubits*, Ex. 27 : 1., *שִׁבְעַת כְּבָשֹׂת* *seven ewe-lambs*, Gen. 21 : 30.†

2. These units may either be placed in apposition with the noun to which they belong, as in the instances just given; or they may be joined to it in the closer connection of the construct state, when the numerals undergo the same changes as other nouns, e. g. *שְׁלֹשָׁה הָאָנָשִׁים* *the three men*, Job 32 : 1, 5., *שִׁשָּׁה יָמִים* *six days*, Ex. 20 : 8, 11., *עֲשָׂרָה הַשְּׁבָטִים* *the ten tribes*, 1 Kings 11 : 35. ; *חֲמִשָּׁה הַיָּרִיעוֹת* *the five curtains*, Ex. 26 : 3. In like manner they may receive pronominal suffixes, e. g. *אַרְבָּעָתָם* *these four*, Dan. 1 : 17. Ezek. 1 : 8., *שִׁבְעָתָם* *those seven*, 2 Sam. 21 : 9.

3. The use of these two modes of construction depends on whether the writer views the connection as being more or less strict. The

\* We thus see that in Hebrew the numeral *one* is treated wholly as an adjective, and *two* partly so. Some languages go further in this respect, and others not so far: thus in Sanscrit and Greek the four first cardinals, and in Latin, Russian, and Polish the three first, are adjectives; while in the Teutonic languages and those derived from the Latin, the first only is declined.

† This construction, it will be observed, is logical, not formal; that is, it depends on the real gender of the noun as determined by § 494, and not on its mere form (see §§ 556, 557). An exception however appears in the phrase *שְׁלֹשָׁה נְשֵׁי-בְנֵי* Gen. 7 : 13., where the formal construction is employed.

construct is much less frequently employed than the absolute state, and seldom except when the noun is definite; but the idea conveyed is in both cases the same, with the exception that the construct is generally although not always used to denote a series, e. g. *שְׁלֹשָׁת יָמִים* *three* (successive) *days*, Ex. 10: 22., *שִׁבְעַת יָמִים* *seven* (successive) *days*, 12: 15. 24: 16. 29: 30.\*

§ 927. The numbers from *eleven* to *nineteen* inclusive are denoted by placing the necessary unit before the numeral *ten* (§ 617). The construction of the former number with the latter is similar to that of the units with their nouns; that is, it is placed with it either in construction, as *שְׁלֹשָׁ עָשָׂר* *thirteen*, or in apposition, as *שְׁלֹשָׁה עָשָׂר*, the former being the most frequent. Their form as to gender is regulated on the principles already detailed. Thus,

1. The numerals *eleven* and *twelve*, like the adjectives *one* and *two* from which they are formed, agree in gender with the nouns they are used to qualify (§§ 924, 925), e. g. *אֶחָד עָשָׂר כִּכְבִּים* *eleven stars*, Gen. 37: 9., *אֶחָד עָשָׂר שָׁנָה* *eleven years*, 2 Kings 23: 36.; *שְׁנֵים עָשָׂר נְשִׂאִים* *twelve princes*, Gen. 17: 20. 25: 16., *אִישׁ עָשָׂר* *twelve men*, Josh. 3: 12. 1 Kings 7: 25., *שְׁתַּיִם עָשָׂר שָׁנָה* *twelve years*, Gen. 14: 4., *שְׁתַּיִם עָשָׂר אֲבָנִים* *twelve stones*, Josh. 4: 8.

2. Those from *thirteen* to *nineteen* being nouns, the first unit, as when employed alone, retains its feminine form with masculine nouns, but drops its characteristic termination with feminine nouns as being no longer required (§ 926. 1). With the second unit, however, the case is precisely the reverse: for when the first retains its feminine ending, that of *עָשָׂר* is dropped as superfluous; but when on the contrary the first rejects its termination, that of *עָשָׂר* is preserved, in order to point out the gender belonging to the numeral, e. g. *שְׁלֹשָׁה עָשָׂר אֵילָם* *thirteen rams*, Num. 29: 13., *שְׁלֹשָׁה עָשָׂר עָרִים* *thirteen cities*, Josh. 21: 19.; *חֲמִשָּׁה עָשָׂר בָּנִים* *fifteen sons*, 2 Sam. 9: 10., *חֲמִשָּׁה עָשָׂר שָׁנָה* *fifteen years*, Gen. 5: 10. 11: 25., &c. &c.

¶ § 928. The distinction of gender in the numerals as well as the difference of construction above described, are confined to the units. The tens, i. e. the numbers *twenty*, *thirty*, &c. as far as *ninety*, are indeclinable plural nouns with the masculine termination *יָם* (§ 618), and are always placed in apposition with the nouns to which they belong, e. g. *עָשְׂרִים יָם* *twenty days*, Num. 11: 19., *עָשְׂרִים אַמָּה* *twenty cubits*,

\* These expressions are also explained by Jarchi to mean *שִׁבְעַת יָמִים רְצופִין* *seven days in succession* and *שְׁלֹשָׁת יָמִים רְצופִין* *three days in succession*.

1 Kings 6 : 3, 16. ; אַרְבָּעִים בָּנִים *forty sons*, Judg. 12 : 14., אַרְבָּעִים שָׁנָה *forty years*, Gen. 25 : 20., &c. &c.

§ 929. The intermediate numbers, viz. those between *twenty* and *thirty*, between *thirty* and *forty*, &c., are usually denoted by connecting with the ten the necessary unit by means of the conjunction וְ; and as the former number is indeclinable, it has no influence over the form of the latter, which is construed as when alone: that is, the numbers *one* and *two* agree as adjectives with the nouns to which they belong (§ 924, 925), e. g. וְאַחַד יוֹם *twenty-one days*, Dan. 10 : 13., אַרְבָּעִים וְשָׁנָה *forty-one years*, 1 Kings 14 : 21. &c., וְשְׁתַּיִם עִיר *forty-two cities*, 2 Kings 10 : 14., and those from *three* to *nine* inclusive retain their feminine termination before masculine nouns, and drop it before feminine nouns as no longer necessary (§ 926. 1.), e. g. עֲשָׂרִים וְאַרְבָּעָה פָּרִים *twenty-four bullocks*, Num. 7 : 88., עֲשָׂרִים וְשָׁלֹשׁ עָרִים *twenty-three cities*, 1 Chron. 2 : 22.; וְחֲמִשָּׁה עָרִים *eighty-five men*, 1 Sam. 22 : 18., אֵילִים וְשֵׁשֶׁם *ninety-six rams*, Ezra 8 : 35.

§ 930. We have hitherto treated of the form of the numerals only; that of the nouns which they specify is also affected by the union of the two terms. Thus, nouns numbered by the units from *two* to *ten* inclusive are for the most part placed in the plural; while those which are accompanied by the tens from *twenty* to *ninety* usually retain the singular form. Strange and anomalous as this may appear, it admits of an easy solution, on a principle analogous to that by which the gender of the numerals has been explained. As the units from *three* to *ten* are of the singular form, it is requisite that the plurality of the entire expression should be shown in the form of the noun itself, which accordingly receives the plural termination (see § 926). The tens, on the contrary, are themselves of the plural form; so that the plural termination may readily be dispensed with in the nouns which they accompany, without any diminution of perspicuity (see § 928). The mixed numbers from *eleven* to *nineteen* follow for the most part the construction of the units of which they are composed; still as they each consist of two numerals, although without the plural termination, their nouns are sometimes put in the singular like those accompanied by the tens: hence we have both עֲשָׂרָה וְשָׁלֹשׁ עָרִים *thirteen cities*, Josh. 21 : 19., and עֲשָׂרָה עִיר v. 33. (see § 927. 1. 2.).

§ 931. This peculiarity, however, which the numerals from *eleven* to *ninety* possess of frequently taking a noun in the singular, exhibits itself for the most part only with collective nouns or nouns used col-

lectively, which, although singular in form, have a plural signification : thus, for example, the singular generic *אַרְשׁ*, which as we have shown is frequently construed as a plural (§ 751), as also nouns denoting certain measures or portions whether of *extent*, of *weight*, or of *time*, e. g. *אַמָּה שְׁלֹשִׁים* *thirty cubits*, Gen. 6 : 15. Ex. 27 : 16. 38 : 13., e. g. *שְׁלֹשִׁים שֶׁקֶל* *thirty shekels*, Lev. 27 : 4., \* *אַרְבָּעָה עָשָׂר יָמִים* *fourteen days*, 1 Kings 8 : 65.

¶ § 932. The numerals *מֵאָה* *hundred* and *אַלֶּפֶּה* *thousand* are construed, with respect to the numerals by which they are specified, the former as a feminine and the latter as a masculine noun. We will therefore treat of them separately, discussing first the forms which they and their accompanying numerals assume, and afterwards those taken by the nouns to which they belong.

§ 933. 1. *a*. When the feminine numeral *מֵאָה* *hundred* is qualified by one of the units from *three* to *nine*, it assumes the plural form *מֵאוֹת* (§ 930), and the unit loses its characteristic termination *וֶה*, (§ 926. 1.), e. g. *שְׁלֹשׁ מֵאוֹת* *three hundred*, Gen. 5 : 23. 9 : 28., *חֲמִשָּׁה מֵאוֹת* *five hundred*, Gen. 11 : 11. Ex. 30 : 24. 38 : 26., &c. &c. Instead of the unit *two*, it takes the dual form *מֵאוֹתַיִם* *two hundred*, Gen. 11 : 23. 32 : 15. Judg. 17 : 4.

*b*. This, like the other numerals of the singular form, may be placed with the noun it belongs to either in apposition or in construction (§ 926. 2.), e. g. *מֵאָה צִמְקִים* *a hundred bunches of raisins*, 1 Sam. 25 : 18., *מֵאָה אַמָּה* *a hundred cubits*, Ezek. 40 : 27.; *מֵאָה שָׁנָה* *a hundred years*, Gen. 25 : 7, 17., *מֵאָה אֶדְנִיִּים* *a hundred sockets*, Ex. 38 : 27.

2. *a*. The noun numbered assumes the plural form, whether accompanied by the singular *מֵאָה* (see § 926. 1.), e. g. *מֵאָה נְבִיאִים* *a hundred prophets*, 1 Kings 18 : 4., *מֵאָה סְעָמִים* *a hundred times*, 2 Sam. 24 : 3.

\* As the two nouns *אַמָּה* and *שֶׁקֶל* serve to specify the numerals, they frequently take the preposition *בְּ*: thus *אַמָּה*, e. g. *עֶשְׂרִים בְּאַמָּה* *twenty cubits*, lit. twenty (measured) by the cubit, Zech. 5 : 2., *שְׁלֹשִׁים בְּאַמָּה* 1 Kings 7 : 23. 2 Chron. 4 : 2., and also with the units, e. g. *חֲמִשָּׁה בְּאַמָּה* 1 Kings 6 : 6., *שֶׁקֶל בְּאַמָּה* 6 : 3, 25, 26.; so too the noun of weight *שֶׁקֶל*, e. g. *שְׁלֹשִׁים בְּשֶׁקֶל* Ex. 38 : 24. Num. 7 : 13. But when the term *שֶׁקֶל* is used to denote pieces of money, it is put for distinction's sake in the plural even after the tens, e. g. *עֶשְׂרִים שֶׁקֶלִים* Ezek. 45 : 12., *שְׁלֹשִׁים שֶׁקֶלִים* Ex. 21 : 32. Lev. 27 : 5.; this is also the case with some of the other nouns that are construed collectively, when emphasis is required, e. g. *שְׁלֹשִׁים אַמָּה* Jer. 38 : 10., *חֲמִשָּׁה אַמָּה* Ezek. 42 : 2.

1 Chron. 21 : 3. ; by the dual מאתיים (see § 925), e. g. עדים מאתיים *two hundred she-goats*, Gen. 32 : 15., חבליים מאתיים *two hundred cakes of figs*, 1 Sam. 25 : 18. ; or by the plural מאות, qualified by one of the units from *three to nine* (see § 928), e. g. שלש מאות שרעלים *three hundred foxes*, Judg. 15 : 4. 1 Kings 10 : 17., חמש מאות אחותות *five hundred she-asses*, Job 1 : 3., שבע מאות פרשים *seven hundred horse-men*, 2 Sam. 8 : 4.

b. But nouns used collectively, as also those of measure, weight, and time (see § 931), are placed in the singular after all those forms : thus after the singular, e. g. מאה איש *a hundred men*, Judg. 7 : 19. 1 Kings 18 : 13., מאה רכב *a hundred chariots*, 2 Sam. 8 : 4. 1 Chron. 18 : 4., מאה אמה *a hundred cubits*, 1 Kings 7 : 2. Ezek. 40 : 19., מאה שנה *a hundred years*, Gen. 17 : 17. ; after the dual, e. g. מאתיים איש *two hundred men*, 1 Sam. 30 : 10., מאתיים לחם *two hundred loaves*, 2 Sam. 16 : 1., מאתיים שנה *two hundred years*, Gen. 11 : 23. ; after the plural, e. g. ארבע מאות איש *four hundred men*, Gen. 32 : 7. Judg. 3 : 31., נערה בתולה *four hundred young virgins*, Judg. 21 : 12., חמש מאות צמד בקר *five hundred yoke of oxen*, Job 1 : 3., ארבע מאות שקל *four hundred cubits*, 2 Kings 14 : 13., ארבע מאות אמה *four hundred shekels*, Gen. 23 : 16. Ex. 38 : 29.\* תשע מאות שנה *nine hundred years*, Gen. 5 : 5, 7, 8, 10. &c.

§ 934. 1. a. When the masculine numeral אלה *thousand* is qualified by one of the units from *three to ten*, it assumes the plural form אלפים, the preceding unit retaining its characteristic feminine termination (§ 926. 1.), e. g. שלשת אלפים *three thousand*, 1 Sam. 13 : 2, 5., שש אלפים Num. 3 : 34., שלמית אלפים 3 : 28. &c. &c.† Instead of the number *two*, it takes the dual form אלפיים Num. 7 : 85. 35 : 5. Judg. 20 : 45. &c. When qualified by one of the numerals from *eleven to ninety*, it retains like other nouns its singular form, e. g. עשר ארבעת אלפים *fourteen thousand*, Num. 17 : 14., ששים אלה 26 : 27., שנים אלה 26 : 14. It also remains in the singular when qualified by מאה in any of its forms, e. g. מאה אלה Num. 2 : 9, 16, 24., מאתיים אלה 1 Sam.

\* We have also ארבע מאות בשקל וקורש Num. 7 : 85. (see § 931. note), and שלש מאות בשקל 2 Sam. 21 : 16.

† Instead of the expression עשרת אלפים *ten thousand*, the term רבוא *myriad* is employed by some of the later writers. Being a feminine noun, it is construed accordingly, e. g. שתי רבוא *two myriads*, i. e. twenty thousand, Neh. 7 : 71., שש רבוא Ezra 2 : 69. ; although sometimes it is put as a collective in the singular when qualified by a unit, e. g. שתי רבוא Neh. 7 : 72., ארבע רבוא v. 66., ששים רבוא Jon. 4 : 11.

15 : 4., *שְׁלֹש־מֵאוֹת אֶלֶף* Num. 31 : 36, 43. ; but when qualified by *אֶלֶף*, it regularly takes the plural form, e. g. *אֶלֶף אֲלָפִים* 1 Chron. 21 : 5. 22 : 14.

b. With the following noun it is placed like *מֵאָה* either in apposition, e. g. *שְׁלֹשָׁה אֲלָפִים אִישׁ* *three thousand men*, 1 Sam. 26 : 2., *שְׁבַע אֲלָפִים* 2 Chron. 30 : 24., *שְׁשָׁה אֲלָפִים גְּמָלִים* Job 42 : 12. ; or in construction, e. g. *שְׁלֹשָׁה אֲלָפֵי אִישׁ* Ex. 32 : 28., *שְׁבַע אֲלָפֵי צֹאן* Job 1 : 3.

2. a. The noun numbered assumes the plural form when preceded by the singular *אֶלֶף*, whether alone or qualified by another numeral, e. g. *אֶלֶף עִזִּים* *a thousand goats*, 1 Sam. 25 : 2. 2 Chron. 30 : 24., *אֶלֶף פְּעָמִים* *a thousand times*, Deut. 1 : 11., *אֶלֶף עֹלוֹת* *a thousand burnt offerings*, 1 Kings 3 : 4. Job 42 : 12., *אַרְבָּעִים אֶלֶף פָּרָשִׁים* *forty thousand horsemen*, 2 Sam. 10 : 18. 1 Kings 5 : 6., *וּמֵאָה כְּרִים* *a hundred thousand lambs and a hundred thousand rams*, 2 Kings 3 : 4. 2 Chron. 28 : 8. ; by the dual *אֲלָפִים*, e. g. *אֲלָפִים סוּסִים* *two thousand horses*, 2 Kings 18 : 23. Is. 36 : 8. ; or by the plural *אֲלָפִים* accompanied by one of the units from *three* to *ten*, e. g. *שְׁלֹשָׁה אֲלָפִים כֶּכֶרִי זָהָב* *three thousand talents of gold*, 1 Chron. 29 : 4., *אַרְבָּעָה אֲלָפִים שָׂעָרִים* *four thousand porters*, 1 Chron. 23 : 5. 2 Chron. 9 : 25., *שֵׁשֶׁת אֲלָפִים פָּרָשִׁים* *six thousand horsemen*, 1 Sam. 13 : 5., *שְׁלֹשָׁה אֲלָפֵי גְמָלִים* *three thousand camels*, Job 1 : 3.

b. But nouns used collectively, as also those of measure and weight, are put after the same forms in the singular : thus, after the singular form, e. g. *אֶלֶף רֶכֶב* *a thousand chariots*, 1 Chron. 18 : 4., *אֶלֶף אַמָּה* *a thousand cubits*, Num. 35 : 4., \* *אֶלֶף כֶּכֶר* *a thousand talents*, 2 Kings 15 : 19., *שְׁלֹשִׁים אֶלֶף רֶכֶב* *thirty thousand chariots*, 1 Sam. 13 : 5., *אַרְבָּע מֵאוֹת סָבֵל* *seventy thousand bearers of burdens*, 1 Kings 5 : 29., *אַרְבַּע מֵאוֹת אִישׁ* *four hundred thousand men*, Judg. 20 : 2, 17. 2 Chron. 17 : 16. ; after the dual, e. g. *שְׁנֵי אֲלָפִים אִישׁ* *two thousand men*, Josh. 7 : 3., *שְׁנֵי בָתִּים* *two thousand baths*, 1 Kings 7 : 26. ; after the plural, e. g. *שְׁלֹשָׁה מֵאוֹת אֲלָפִים מִשְׁלֵי* *three thousand proverbs*, 1 Kings 5 : 12., *שְׁבַע אֲלָפִים רֶכֶב* *seven thousand chariots*, 1 Chron. 19 : 18. 29 : 4., *עֶשְׂרֵת אֲלָפִים גִּזְלָה* *ten thousand captives*, 2 Kings 24 : 14. ; *שְׁלֹשָׁה אֲלָפֵי אִישׁ* *three thousand men*, Ex. 32 : 28. Judg. 4 : 10., *שְׁבַע אֲלָפֵי צֹאן* *seven thousand sheep*, Job 1 : 3.

¶ § 935. As regards their position, the numerals, with the exception of the adjective *אֶחָד* (§ 924), are usually placed before the noun to

\* Also *בְּאַמָּה* Ezek. 47 : 3.

which they belong, in the state either of apposition or of construction, as has been seen in the preceding examples. When, however, in apposition, the numeral is sometimes placed last; and this takes place for the most part, not when the noun and its numeral are viewed together as representing one qualified idea, but when the noun being already known is mentioned only for the purpose of being specified as to its number, so that the numeral partakes of the nature of a predicate. Thus in the phrase *וַיֹּלְדֵנָהּ שְׁלֹשָׁה בָנִים* and *Noah begot three sons*, Gen. 6 : 10., the narrator informs us at the same moment that Noah begot sons, and that they were three in number; but in the sentence, *בְּנֵי־יְהוּדָה נֹשְׂאֵי צִוָּה וְרֵמָה שָׁשָׁת אלפים וּשְׁמֹנֶה מאות* *the children of Judah that bore shield and spear (were) six thousand and eight hundred*, 1 Chron. 12 : 24., he intimates that the fact of there being such soldiers is well known, and that he mentions them simply for the sake of recording their numbers.

§ 936. 1. In this case the noun, which when mentioned is not already specified as plural by a preceding numeral (see § 930), necessarily assumes the form indicative of plurality, whatever its following numeral may be, e. g. *בְּנֵי־שָׁנָה שְׁנַיִם כְּבָשִׂים* *two lambs of a year old*, Ex. 29 : 38. Num. 28 : 11., *עָרִים שְׁתֵּים עָרִים* *two cities*, Josh. 21 : 27., *יָמִים שְׁלֹשָׁה* *three days*, 1 Chron. 12 : 39., *אֲמֹת שְׁלֹשׁ* *three cubits*, 2 Chron. 6 : 13., &c. ; *בָּנִים אַרְבָּעָה עָשָׂר* *fourteen sons*, 1 Chron. 25 : 5., *נָשִׁים אַרְבַּע עָשָׂר* *fourteen women*, 2 Chron. 14 : 21. &c. ; *קֶרֶסֶי נְחֹשֶׁת חֲמִשָּׁים* *fifty taches of brass*, Ex. 26 : 11., *אֲתוֹנוֹת עָשָׂרִים* *twenty she-asses*, Gen. 32 : 16. 2 Chron. 3 : 3. &c. ; *רֹאשֵׁיהֶם מֵאֲתָיִים* *the heads of them (were) two hundred*, 1 Chron. 12 : 32., *מִרְקָבוֹת שְׁלֹשׁ מֵאוֹת* *three hundred chariots*, 2 Chron. 14 : 8. ; *פָּרִים אֶלֶף* *of bullocks a thousand*, 2 Chron. 30 : 24.

2. From these are to be excepted the collective nouns, which are sometimes thus employed in the singular form, but with a plural signification, e. g. *כָּל־נֶפֶשׁ אַרְבָּעָה עָשָׂר* *all the souls (were) fourteen*, Gen. 46 : 22., *בָּקָר שֶׁבַע מֵאוֹת* *seven hundred oxen*, 2 Chron. 15 : 11., *אֶלֶף וְהַמֵּסָגֵר וְהַחֹרֵשׁ* *of craftsmen and smiths a thousand*, 2 Kings 24 : 16., *צֹאן שְׁלֹשָׁת־אַלְפִים* *of sheep three thousand*, 1 Sam. 25 : 2., *שֶׁבַע בָּקָר שֶׁבַע מֵאוֹת וְצֹאן שֶׁבַע־אַלְפִים* *seven hundred oxen and seven thousand sheep*, 2 Chron. 15 : 11.

§ 937. As respects the order of the numerals among themselves, we find that they are most commonly, although not always, placed according to their magnitude, beginning with the greatest, and are usually connected by the conjunction *ו*. Thus,

1. a. The units are placed before the tens, e. g. שְׁתַּיִם וְשָׁנִים שָׁנָה *sixty-two years*, Gen. 5: 18, 20, 26, 28., חֲמִשָּׁה וְחֶשְׁרִים שָׁנָה *ninety-five years*, v. 17, 25. Sometimes the noun is repeated after each of them, e. g. שְׁתַּיִם וְשָׁנִים חֲמִשָּׁה שָׁנִים *sixty-five years*, 5: 15.

b. Or the tens precede the units, e. g. אַרְבָּע עָשָׂר *twenty-four*, 2 Sam. 21: 20., הָעֶמֶדִּים אַרְבָּעִים וְחֲמִשָּׁה *the forty-five pillars*, 1 Kings 7: 3., וְחֶשֶׁר וְחֶשֶׁר *ninety-nine years*, Gen. 17: 24.

2. a. The numeral מֵאָה is often placed immediately before the tens and units, e. g. מֵאָה וּשְׁנָיִם עָשָׂר Ezra 2: 18., מֵאָה וְעָשָׂר Gen. 6: 3., מֵאָה עָשָׂר וְשִׁלְשָׁה Ezra 2: 23., מֵאָה עָשָׂרִים וְשִׁלְשָׁה Ezra 2: 23., 24. Sometimes the noun numbered is placed after מֵאָה, and also after each of the other numerical expressions, e. g. שָׁנָה וְשִׁלְשִׁים שָׁנָה Gen. 5: 5, 9: 28.; מֵאָה שָׁנָה וְשִׁבְעִים שָׁנָה וְחֲמִשָּׁה שָׁנִים Gen. 25: 7.

b. Occasionally מֵאָה is placed immediately after these numerals, and in construction with the noun numbered, e. g. חֲמִשָּׁה וּמֵאָה יָוֶם Gen. 7: 24., שִׁבְעָה וְשִׁלְשִׁים וּמֵאָה Ex. 6: 16, 18. Sometimes the noun is placed after both orders of numerals, e. g. חֲמִשָּׁה וּמֵאָה שָׁנָה Gen. 5: 6, 18, 25, 28., חֲמִשָּׁה וּמֵאָה שָׁנָה וְשִׁלְשִׁים שָׁנָה 11: 25., אַרְבָּעִים שָׁנָה וְשִׁלְשָׁה מֵאָה שָׁנָה 5: 13, 16.

3. When אֶלֶף or רִבּוֹא is employed, it is usually placed first, and is followed by the other numerals in the order of their magnitude, e. g. אֶלֶף וְשִׁבְעִים וְשָׁנִים 1 Chron. 9: 13., אֶלֶף וְשִׁבְעִים וְשָׁנִים Neh. 7: 8, 17, 67., אֶלֶף וְשִׁלְשָׁה אֶלֶףִּים וְחֲמִשָּׁה מֵאוֹת וְחֲמִשָּׁה Ex. 38: 26.; רִבּוֹ וְשִׁמּוֹנִת אֶלֶףִּים 1 Chron. 29: 7., אֶלֶףִּים אַרְבָּע רִבּוֹא אֶלֶףִּים Ezra 2: 64, 65.

§ 938. When the compound expression consisting of a noun and its numeral is to be rendered definite, the numeral is usually placed in construction with the following noun, which takes the article, e. g. שְׁנֵי הַמְּאוֹרוֹת הַגְּדוֹלִים *the two great lights*, Gen. 1: 16, 19: 1. Ex. 25: 22., שְׁלֹשָׁת הַדְּרוֹגִים *the three branches*, Gen. 40: 12, 2 Sam. 23: 17., חֲמִשָּׁה הָאֲנָשִׁים *the five men*, Judg. 18: 7. &c., מֵאָה הַכֶּפֶר *the hundred talents*, Ex. 38: 27., שְׁלֹשׁ מֵאוֹת הָאִישׁ *the three hundred men*, Judg. 7: 7, 8. 8: 4.\*

§ 939. 1. When the noun numbered may be readily supplied from the context, it is often omitted (see § 737. 1.), e. g. שְׁלֹשׁ מֵאוֹת *three hundred (men)*, 1 Chron. 11: 11., אַרְבָּעָה עָשָׂר *twenty-four thousand (men)*, 27: 1, 2., שִׁבְעֵי מֵאוֹת זָהָב *seven hundred (shekels) of*

\* In the following instance the article is prefixed to the numeral, viz. שְׁנֵי הַקָּשָׁרִים Josh. 4: 4.

gold, Judg. 8 : 26. 1 Kings 10 : 16., אֶלֶף כֶּכֶּה *a thousand* (shekels) of silver, Gen. 20 : 16. 1 Kings 10 : 29.

2. In this case the numerals frequently take the article, like other attributives used independently (see § 723), e. g. הַשְּׁנַיִם *the two* (men), Eccl. 4 : 9, 12., הַשְּׁלֹשָׁה *the three* (captains), 1 Chron. 11 : 18, 20, 21., הַחֲמִישָׁה *the five* (kings), Gen. 14 : 9., הַשְּׁלֹשִׁים *the thirty* (captains), 1 Chron. 11 : 25. 27 : 6., הָאַרְבָּעִים *the forty* (righteous), Gen. 18 : 29, 31, 32., הַמֵּאוֹת *the hundreds*, הָאֲלָפִים *the thousands*, i. e. the companies containing a hundred or a thousand men each, 1 Chron. 28 : 1. They may also take the pronominal suffixes, e. g. אֲלָפָיו *his thousands* (of Philistines), רַב־בָּחֳרִי *his myriads*, 1 Sam. 18 : 7.

### Ordinals.

§ 940. The *ordinal numerals* are those which do not denote a plurality of objects like the cardinals, but merely specify a single one with respect to the order in which it stands among a number of individual entities of the same description. Hence in Hebrew as in many other languages they are considered as adjectives, and assume the peculiarities of that class of words with respect to position, gender, and the reception or non-reception of the article.

§ 941. Thus the ordinal ראשון *first*, fem. ראשונה, is always placed after the noun it qualifies, and agrees with it in all the above mentioned points, e. g. הַיּוֹם הָרִאשׁוֹן *the first day*, Neh. 8 : 18., הַמִּזְבֵּחַ הָרִאשׁוֹן *the first slaughter*, 1 Sam. 14 : 14., יָמִים רִאשׁוֹנִים *former days*, Deut. 4 : 32., הַבָּקָרִים הָרִאשׁוֹנִים *the first cows*, Gen. 41 : 20. As the cardinal אחד is also an adjective used to qualify a noun with regard to its individuality (§ 924), it not unfrequently takes the place of the ordinal ראשון, e. g. יוֹם אֶחָד *one day* = the first day, Gen. 1 : 5. Ezra 3 : 6. 10 : 17.

§ 942. The ordinals from *second* to *tenth* are likewise adjectives agreeing in the same manner with the nouns to which they belong (see § 623). Thus without the article, e. g. יוֹם שֵׁנִי *the second day*, Gen. 1 : 8., דּוֹר רְבִיעִי *the fourth generation*, 15 : 16., בֶּן־שֵׁשִׁי *the sixth son*, 30 : 19. ; מִדֵּה שְׁנִיָּה *another piece*, Neh. 3 : 19, 20, 21., חֲמִישִׁית *the fifth time*, 6 : 5. ; מְלָאכִים שְׁלֹשִׁים *third messengers*, i. e. messengers sent a third time, 1 Sam. 19 : 21. : with the article, e. g. הַנָּהָר הַשֵּׁנִי *the second river*, Gen. 2 : 13, 14. Ex. 28 : 18, 19, 20., הַחֹדֶשׁ הָעֲשִׂירִי *the tenth month*, Gen. 8 : 5. Jer. 36 : 22. ; הַדָּלָת הַשְּׁנִיָּה *the other*

door, 1 Kings 6 : 34., בַּשָּׁנָה הָרְבִּיעִתָּהּ *in the fourth year*, Lev. 19 : 24. 25 : 4.\*

§ 943. The ordinals like the cardinals may be used alone when the noun to which they refer can be readily understood from the context (§ 939), in which case they of course agree in gender with the noun so understood (§ 737. 1.): thus masc. הָרִאשׁוֹן *the first (twin)*, Gen. 25 : 25. 2 Sam. 18 : 27., הָרִאשׁוֹן *the first (river)*, Gen. 2 : 11. 8 : 5., הַשֵּׁנִי *the second (lot)*, 1 Chron. 24 : 7-18. 25 : 9-31., בְּחֹמְשִׁי *in the fifth (month)*, Ezek. 20 : 1.; fem. e. g. הָרִאשׁוֹנָה *the first (midwife)*, Ex. 1 : 15., בְּשָׁלִישִׁית *the third (time)*, 1 Sam. 3 : 8. 1 Kings 18 : 44. Ezek. 21 : 19., בְּשִׁבְעִית *in the seventh (year)*, Ex. 21 : 2. 23 : 11.

§ 944. 1. When a period of time is to be specified by a number higher than *ten*, for which there is no separate ordinal form, it is effected by placing the name of the division of time intended, usually accompanied by the preposition ב, in construction with the same noun numbered by a cardinal, e. g. בְּיוֹם עָשָׂרִי עָשָׂר יוֹם *on the day of eleven days*, i. e. on the eleventh day, Num. 7 : 72, 78. 2 Kings 14 : 23., so בְּשָׁנָה עָשָׂרִים וְשָׁלֹשׁ *in the twenty-third year*, 12 : 7. 13 : 1, 10. 15 : 1, 8, 23., בְּשָׁנָה עָשָׂרִים וְשֵׁשׁ מֵאוֹת *in the six hundredth year*, Gen. 7 : 11.†

2. a. It often happens however that, both nouns being the same, one of them is omitted as not absolutely necessary to perspicuity. This is most frequently the case with the second noun, e. g. בְּיוֹם שְׁלֹשָׁה עָשָׂר *on the day of thirteen (days)*, i. e. on the thirteenth day, Esth. 9 : 17., so בְּיוֹם עָשָׂרִים וְאַרְבָּעָה *on the twenty-fourth day*, Hag. 1 : 15. Neh. 9 : 1., בְּשָׁנָה שְׁתַּיִם עָשָׂרָה *in the twelfth year*, 2 Kings 17 : 1., בְּשָׁנָה עָשָׂרִים

\* The numeral occasionally takes the article when the noun does not, in which case the article is equivalent to a relative (see § 724. II. 1. a. note), -e. g. יוֹם הַשֵּׁשִׁי *the sixth day*, lit. a day that (is) the sixth, Gen. 1 : 31. 2 : 3.

† We also find a cardinal employed as an ordinal with the preposition ב prefixed to the numeral itself, when the noun to which it refers has been previously mentioned, and is consequently readily understood, e. g. בָּשֵׁשׁ צָרוּרֹת וְצִלְזָהּ וּבְשִׁבְעָה *he shall deliver thee in six troubles; and in the seventh no evil shall touch thee*, Job 5 : 19.; and even without ב, in the same antithetical construction, e. g. עָבְדוּ אֶת-חֲדָרְלָאִמֶּר וְשָׁלֹשׁ-עָשָׂרָה שָׁנָה מִרְדּוּ *they served Chedorlaomer, and the thirteen they rebelled*, Gen. 14 : 4. The following are analogous constructions, e. g. שְׁלֹשׁ הֵנָּה לֹא תִשְׂבַּעְנָה אֲרָבָה לֹא-אֶמְרִי *there are three things (that) are never satisfied, (indeed) the fourth never says, Enough*, Prov. 30 : 15, 18, 21, 29. Amos 1 : 3, 6, 9, 11. 2 : 1., שְׁשִׁי-יָהוָה שָׂנֵא וְיָהוָה *there are six things (that) the Lord hates, and indeed the seventh (is) an abomination to him*, Prov. 6 : 16.

in the twentieth year, 2 Kings 15 : 30. 2 Chron. 16 : 12. This construction is not unfrequently extended to the lower numerals, although they have separate ordinal forms, e. g. בשנת שנים in the second year, 2 Kings 14 : 1. Hag. 1 : 1, 15. Zech. 1 : 1. (for בשנת השנים). בשנת שלש in the third year, 1 Kings 15 : 28. Esth. 1 : 3., בשנת ארבע in the fourth year, 1 Kings 22 : 41. Zech. 7 : 1. &c., ביום שמונה on the eighth day, 2 Chron. 29 : 17.

b. Sometimes the first noun is omitted, and for a like reason ; the preposition being then added to the numeral, e. g. בעשתי עשרה שנה in the (year of) eleven years, i. e. in the eleventh year, Jer. 39 : 2. Esth. 3 : 12., so לעשתי עשר חודש for the eleventh month, 1 Chron. 27 : 14., עד בארבע עשרה שנה until the eleventh year, 2 Kings 25 : 2., בשבעה ועשרים יום on the twenty-seventh day, Gen. 8 : 14. Deut. 1 : 3. 2 Kings 25 : 27. Ezek. 40 : 1., באחת ושל מאות שנה in the six hundred and first year, Gen. 8 : 13.

3. In indicating dates, the terms *day* and *month*, as in English, are often omitted altogether, e. g. בשלושה עשר לחודש שנים עשר on the thirteenth (day) of the twelfth month, Esth. 3 : 13. 2 Chron. 30 : 15. 35 : 1., בארבעה וארבעים בעשרים on the twenty-fourth (day) of the ninth (month), Hab. 2 : 10., לאלול חמשה עשר on the twenty-fifth (day) of (the month) Elul, Neh. 6 : 15., &c. &c. This construction is also extended to the units, e. g. באחד לחודש on the first of the month, 2 Chron. 29 : 17., בארבעה לחודש on the fourth of the month, Zech. 7 : 1. Ezek. 33 : 22., בחמשה לחודש on the ninth of the month, Lev. 23 : 32. Jer. 39 : 2. 52 : 6.

### Fractionals.

§ 945. 1. The fractional numbers, with the exception of חצי one half, Ex. 24 : 6. 26 : 12. &c., are denoted by the feminine ordinals employed as abstract nouns (see § 926) in construction with a denomination of measure, weight, &c., which latter receives the article, e. g. שלשית ההין the third of a hin, Num. 15 : 6, 7. 28 : 14., רביעית היום a fourth of the day, Neh. 9 : 3., ששית האפה the sixth of an ephah, Ezek. 45 : 13. 46 : 14., עשירית האפה the tenth of an ephah, Ex. 16 : 36. In like manner they receive a pronominal suffix, e. g. חציני half of us, 2 Sam. 18 : 3., חציהם half of them, Zech. 14 : 8., שלשיתך a third of thee, Ezek. 5 : 12., חמישתו a fifth of it, Lev. 5 : 16.

2. The ordinals are sometimes used in this sense without a following noun or suffix, when one may readily be supplied from the context, e. g. הָשְׁלִישִׁית *a third* (of the people), 2 Sam. 18 : 2. Ezek. 5 : 12., רְבִיעִית *a fourth* (of the day), Neh. 9 : 3., הַחֲמִישִׁית *a fifth* (of the increase), Gen. 47 : 24. 1 Kings 6 : 31, 33.

§ 946. Besides the above, there are two fractional numbers of the Cegholate form קָטֵל, viz. רִבְעִי *one fourth*, Num. 23 : 10. 2 Kings 6 : 25., and חֲמִשִּׁי *one fifth*, Gen. 47 : 26.\* This latter is also employed as an ordinal in 2 Sam. 2 : 23. 3 : 27. &c.

### *Distributives.*

§ 947. The distributive numbers, *singly, by twos, by threes, &c.* (Lat. *singuli, bini, trini, &c.*), are denoted, as is frequently the case in English, by a repetition of the cardinals, e. g. שְׁנַיִם שְׁנַיִם *by twos*, or *two by two*, Gen. 7 : 15., שִׁבְעָה שִׁבְעָה *by sevens*, or *seven by seven*, v. 3. (§ 823. 1. a.).

### *Multiples.*

§ 948. The multiple numbers, or those answering the question *how many fold?* are denoted in Hebrew by the feminine dual form of the cardinals as far as *ten*, which form, as it intimates *reduplication*, is perfectly analogous to the Latin and English terminations *plex* and *fold*, e. g. אַרְבַּעַתַּיִם *four-fold* (quadruplex), 2 Sam. 12 : 6., שִׁבְעַתַּיִם *seven-fold*, Gen. 4 : 15. Is. 30 : 26. Ps. 12 : 7. 79 : 12. Beyond *ten* they are expressed by the simple form of the cardinals, e. g. שִׁבְעִים וְשִׁבְעָה *seventy-seven fold*, Gen. 4 : 24.

### *Numeral Adverbs.*

§ 949. 1. The numeral adverbs, or those which signify the number of times an event occurs, as *once, twice, &c.*, are usually denoted by the noun מַעַם *stroke, beat*, corresponding in its use to the English *time*, Fr.

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\* These correspond to the regular Arabic fractionals of the form <sup>9</sup>فُعْل or <sup>9</sup>فُعْلٌ, which extend from *three* to *ten*.

*fois*, Germ. *mal*, with an accompanying cardinal number, e. g. *אַחַד פַּעַם* *once*, lit. one time (*une fois*), Josh. 6 : 3, 11, 14., *שְׁנַיִם פַּעַמִּים* *twice*, Gen. 27 : 36. 41 : 32., *שְׁלֹשׁ פַּעַמִּים* *thrice*, or *three times*, Ex. 23 : 17. 34 : 23. 1 Kings 7 : 4., *חֲמִשָּׁה פַּעַמִּים* *five times*, 2 Kings 13 : 19., *עֶשְׂרֵי פַעַמִּים* *ten times*, Num. 14 : 22., *מֵאָה פַּעַמִּים* *a hundred times*, *אַלְפֵּי פַעַמִּים* *a thousand times*, Deut. 1 : 11.

2. Other words are occasionally employed for the same purpose : thus *רַגְלִים* *steps*, e. g. *שְׁלֹשׁ רַגְלִים* *three times*, Num. 22 : 28, 32, 33. ; \* *מִיָּם* *parts*, e. g. *עֶשְׂרֵי מִיָּם* *ten times*, Gen. 31 : 7, 41.

3. Sometimes the feminine forms of *אַחַד* and *שְׁנַיִם* are used alone in this signification, e. g. *אַחַד* *once*, *שְׁנַיִם* *twice*, 2 Kings 6 : 10. Ps. 62 : 12.

## CHAPTER XII.

### TENSES OF VERBS.

§ 950. THE verb, or that word which is used to predicate a state of action or a state of being, and thus forms the grand animating principle of all discourse (§ 131), presents in its syntactical use two important points for consideration peculiar to itself : these are its modes of specifying, first the *time*, and secondly the *manner*, in which the action or state of being takes place ; or in other words, of indicating the external or objective relations of the verb by means of *tenses*, and its internal or subjective relations by *modes*.

\* The words *פַּעַם* and *רַגֵּל* derive their use in this manner from the habit of counting by *tapping* with the hand or foot (comp. the musical terms Eng. *beat*, Germ. *takt*). They both have their counterparts in the Arabic *دَفْعَةً* and *مَرَّةً*.

§ 951. We have seen in the Etymology, that the Hebrew verb possesses but two primary forms for the designation of time, viz. the original simple form in which the idea of the action\* is predominant over that of the person, called the *preterite*, as קָטַל (§ 160), and the derived form termed the *future*, in which the person predominates over the action, as יִקְטֹל (§ 162). As to the modes, there are, besides the indicative, two forms of the future, which answer in good measure to what are called in occidental grammar the optative and potential: these are the *paragogic* (§ 204) and the *apocopate* (§ 208) forms. In addition to which there are also the *imperative* and *infinitive* modes and the *participles*.

### *The Tenses.*

§ 952. As the two primary temporal forms קָטַל and יִקְטֹל with their secondary ones יִקְטֹל (§ 212) and יִקְטֹל (§ 218) are employed to denote not only the simple past and future, but all the gradations of time to which in the occidental languages distinct verbal forms are assigned, and this too in an apparently irregular and arbitrary manner, the attempt to reduce their use to a set of rules few in number and simple in application has proved a source of great labour and perplexity to grammarians, hitherto attended with very incomplete success. Some have sought to elude at the outset the difficulties which the undertaking presents, by changing the customary appellations of the two tenses from *preterite* and *future* to *first* and *second mode*; the sole result of which is to represent the Hebrew as destitute of tenses altogether: while others who have retained the ancient nomenclature have almost as signally failed in exhibiting practically its correctness. Whether or not the present attempt has been more successful, it is left for others to judge.

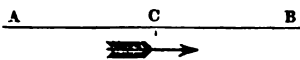
§ 953. The obstacles that have opposed the elucidation of the uses of the tenses in Hebrew and its cognate dialects, seem mostly to have arisen from the notions derived by occidental scholars from the manner in which the various points of time are indicated in the Indo-European languages, rather than from the nature of the subject itself. We shall

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\* Or state of being. This the reader will supply in those cases where, in order to avoid unnecessary repetition, we have mentioned action only, the denoting of which is the principal office of verbs in general (§ 133).

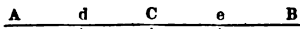
accordingly permit ourselves a few preliminary remarks, 1st, with respect to time abstractedly considered, and 2dly, on the mode in which time is specified in Hebrew, which will serve as the basis of the development we shall then enter upon.

§ 954. Time considered abstractedly, and without reference to the manner in which it is specified in language, may be said to consist of a constant flow or succession of moments, whose beginning and end are lost in eternity. This uninterrupted and endless series of instants may not unaptly be compared to a straight line continued *ad infinitum*, which is not susceptible of specification in its whole extent, but which by the assumption of a point in any part of it is immediately converted into two lines branching off from such point in opposite directions.



Thus let us suppose *AB* to be an indefinite straight line proceeding from left to right, and representing an indefinite extent of time. If we now

assume in it a point *C* to represent the *present*, that portion of the line extending from *C* in the direction of *A* will represent *past* time, and that from *C* in the opposite direction of *B* will represent *future* time. From this we see that the times called past and future are purely relative, and depend for their determination on the position of the moment called the present; so that on shifting this last they may be mutually converted, the past into future, and the future into past time. Thus, to return to our illustration, if *C* be taken as the present, *CA* will



represent all past, and *CB* all future time: but if we shift this point back to *d*, the portion of time *Cd*, which before was past, will now be future;

and by advancing it to *e*, the portion of time *Ce* will be converted from future into past.

§ 955. The point of time called the present is practically established by a speaker or writer in two different ways. 1st. It is often tacitly fixed by the time of narration, so that all events spoken of as past, unless otherwise specified, are understood to have taken place anterior to the time of narration, and all those spoken of as future are considered as subsequent to such period. The tenses whose import is thus established by the time of narration itself may be termed for convenience's sake the *absolute preterite* and *future*. 2dly. Events may also be specified as to time with relation to some other period expressly intimated; in which case those spoken of as past are understood to

take place anterior to such period, and those as future subsequent thereto; the tenses employed in this connection we shall name the *relative past* and *future*. Thus for example, if we say "he came to see me, but will not repeat his visit," it is understood without further specification that the preterite and future tenses are used absolutely with reference to the time of narration. But in the phrases "he had been to see me when I came to visit you," "I shall have seen him to-morrow," an event is represented as taking place *anterior* to an event or point of time preceeding or following the time of narration. So too if we say, "we waited on you after your return," "I will visit you when you shall have been to see me," we represent an event as taking place *posterior* to another event or period preceding or following the time of narration.

§ 956. In the Indo-European languages the signification of the *present* is not restricted to the mere point of time properly so called, but is extended in such manner as to require a separate verbal form for its designation: so that they possess three principal or absolute tenses denoting present, past, and future time, and three corresponding relative ones; thus,

Absolute.	Relative.
Present.	Imperfect.
Perfect.	Pluperfect.
Future.	Future Perfect.

In the ancient languages belonging to this stock, these tenses both absolute and relative are denoted by forms made by internal changes or by external additions to the verb itself, and sometimes by both these means simultaneously employed; though in the modern tongues, their descendants, many of these changes are dropped, and the same end is attained by the use of auxiliaries.

§ 957. But when we come to the consideration of the manner in which time is specified in Hebrew, we must begin by discarding the preconceived notions we may have acquired from the above mentioned source as to the proper functions of the tenses, and retain in mind only the abstract idea of the nature of time itself and its susceptibility of specification as above described, to which the Hebrew will be seen to have remained constant in a peculiar degree. As time passes on from eternity to eternity in a continuous flow, which by the adoption of a point in it is separated into two portions, an indefinite past and an indefinite future, so this language has in its verbs but two primary

forms for the designation of time, viz. a *past* or קָטַל form, and a *future* or יִקְטַל form, the one used to predicate all events anterior to the time of narration, and the other all subsequent to it. As this given point, the time of narration, is merely a moment separating the two immeasurable durations of past and future, and bordering on them both, so that if an action be spoken of in the time of its performance, a part of it during the very act of speaking becomes lost in the past, while the remainder pertains as yet to the future, a separate tense has not seemed requisite in Hebrew for the purpose of denoting a portion of time so fluctuating and transitory.

§ 958. As the past and future tenses, although of infinite extent, border immediately on each other, so do also the uses of the two forms קָטַל and יִקְטַל which represent them; for each embraces the whole extent of the time to whose designation it is assigned: so that קָטַל may signify a past action performed just now, yesterday, or a hundred years ago; and יִקְטַל a future action to be done immediately, to-morrow, or a hundred years hence. Again, as the province of one tense ends where that of the other begins, and as the point of their mutual coincidence is the time of narration, either one of them may properly be employed to predicate an event at the time of its occurrence, the choice in every instance depending on whether the writer's attention is more particularly directed to the commencement of the action in the past or to its continuance in the future.

§ 959. Moreover, as both the past and future forms may thus be used to denote the present, or that point of time where the past and future coincide, the קָטַל form may be drawn by its connection with a preceding future a step further, so as to predicate an action viewed as present, not absolutely at the time of narration, but relatively at the time of the action denoted by the יִקְטַל form. The form יִקְטַל thus employed in connection with the form יִקְטַל may therefore be properly termed a *relative future*. In like manner the יִקְטַל form by being connected to a preceding קָטַל form may be so far attracted towards it in signification, as to predicate an action either taking place or about to take place at the period indicated by such קָטַל form, though at the time of narration it be already past. Accordingly the form יִקְטַל, which is thus connected to a preceding קָטַל form, may be denominated a *relative past*. Besides therefore the two primary absolute forms קָטַל and יִקְטַל, one of which is used to denote the *past*, the other the *future*, and both of them the *present*, we have in Hebrew two relative tenses, a *relative past* of the form יִקְטַל and a *relative future* יִקְטַל, which

extend the signification of the absolute tenses in opposite directions, viz. that of the future through the present into the past, and that of the past through the present into the future.

§ 960. These observations may seem to imply the want of a proper distinction between the two tenses, and may even convey the idea that there are no fixed rules in the Hebrew language by which the uses of the temporal forms can with certainty be determined. That such however is by no means the case, we shall subsequently prove in detail. Our present object has been to prepare the mind of the reader for a full exhibition of the uses of the tenses in accordance with the abstract view of the nature of time given above, and as considered apart from the extraneous ideas on the subject acquired from the manner in which time is specified in the occidental languages. When therefore in treating of the two forms קָטַל and יִקְטֹל we assign to them the specific appellations of preterite and future, we do not intend to intimate that they are employed exclusively the one to denote past and the other future time, but that such is their fundamental distinctive character, from which their secondary uses are naturally developed. We will now repeat in brief the sum of the preceding statements with respect to the uses of the four temporal forms.

§ 961. 1. The absolute past or קָטַל form is used to predicate an action performed at any period of time past, from the most remote to that of narration inclusive; while all actions mentioned in connection with such past action as performed subsequently to it, whether past or not at the time of narration, are denoted by the relative past form יִקְטֹל. Hence results the general rule, that in a sentence commencing with an absolute preterite, the succeeding actions are usually denoted by a relative past, provided the verbs begins a clause, so that their connection with the absolute past form remains undisturbed; but when a clause commences with another word, as a noun, pronoun, or particle, by means of which the connection is interrupted, the absolute form is again employed. In addition it should be observed, that the precise force of the relative past must depend on whether the preceding absolute form with which it is connected is used in its primary or secondary acceptation (§ 958); and moreover, that it is not absolutely necessary that the relative past should be preceded by an absolute form, since the past time to which it is related may be denoted by some other verbal form, or may be implied in the context, as will be seen in the sequel.

2. The same observations, *mutatis mutandis*, apply to the absolute future form יִקְטֹל and its relative קָטַל, with respect to which there

thence arises the following general rule, that in a sentence containing an absolute future, all subsequent actions are generally expressed by the relative future form, that is, whenever the verbs commence a clause, so that their relation to the preceding absolute is undisturbed; but when a clause begins with some other word, the absolute future form must necessarily be resumed. The force of the relative future likewise depends on whether the absolute form is used in its primary or secondary meaning. The relative future, like the relative past, does not of necessity require to be preceded by an absolute form; on the contrary, it may refer to a future tense expressed by any verbal form or implied in the context.

§ 962. Having premised these general remarks, we will now proceed to a practical exhibition of the uses and significations of the two absolute and two relative forms contained in the Hebrew verb.

#### ABSOLUTE TENSES.

§ 963. The principal uses of the two absolute forms קָטַל and יָקַטַל are as follows:

1. The קָטַל form is independently employed to predicate an action entirely past at the time of narration, e. g. בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ in the beginning God created the heavens and the earth, Gen. 1:1., כִּי לֹא הִמְטִיר יְהוָה אֱלֹהִים for the Lord God had not caused it to rain, 2:5., כִּי מֵאִשׁ לִקְחוּ דָּאֵחַ because she was taken from man, 2:23., אָזְדַּקְלָה שְׁמִיעָתִי בְּגֶן I heard thy voice in the garden, 3:10, 11, 12, 13., וַהֲאָדָם יָדַע אֶת-דְּהוּתָהּ אִשְׁתּוֹ and Adam knew Eve his wife, 4:1. &c.\*

2. The יָקַטַל form, on the contrary, denotes an action to be performed at some period posterior to the time of narration, e. g. עַל-גֻּחֲזֶקָה תֵּלֵךְ upon thy belly shalt thou go, and dust shalt thou eat, all the days of thy life, Gen. 3:14, 15, 16., וְנִבֵּיא יִקְרָא לְךָ the Lord will raise up to thee a prophet, to him ye shall hearken, Deut. 18:15., וְאַתָּה תִּשְׁמָע וְגו' thou

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\* In Arabic this use of the preterite form is often distinctly pointed out by means of the particle **لَقَدْ** or **قَدْ**, e. g. **وَقَدْ هَدَانِ** and he has surely directed me, Kor. 6:80, 141., **لَقَدْ جَاءَتْ رُسُلُنَا** truly the message of our Lord is come, 7:41, 42, 51.

*shall betroth a wife, and another man shall lie with her, &c.* Deut. 28 : 30., *אֶנְחָם מִצָּרֵי וְאֶנְקָמָה מֵאֹיְבָי* *I will be revenged on my adversaries, and avenge myself on my enemies, &c.* Is. 1 : 24-30. 7 : 16.\*

3. The two forms are often antithetically employed with their original significations in the same sentence, e. g. *אֵימָה בָּאת וְאֵימָה תֵּלְכִי* *whence hast thou come, and whither wilt thou go?* Gen. 16 : 8., *לֹא־הָיָה כֵּן אַרְבֶּה כְּמֹהוּ וְאַחֲרָיו לֹא יִהְיֶה כֵּן* *there have been no locusts like them, and there shall be none such after them,* Ex. 10 : 14. 1 Kings 3 : 12., *כַּאֲשֶׁר־שֵׁשׁ יְהוָה עָלֶיכֶם לְהִיטִיב אֲתָכֶם כֵּן וְשִׁישׁ יְהוָה עָלֶיכֶם לְהָאֵבִיד* *as the Lord rejoiced over you to benefit you, so the Lord will rejoice over you to destroy you,* Deut. 28 : 63. 1 Sam. 17 : 37. Job 1 : 21., *כִּי אָמַת עָשִׂיתָ בְּסֹתֵר וְאֲנִי אַעֲשֶׂה אֹתָהּ דֹּבָר וְהָיָה נֹדֵד בְּלִי־שָׂרָאֵל* *for thou didst it secretly, but I will do this thing before all Israel,* 2 Sam. 12 : 12., *לִבְנִים נָפְלוּ וְזָזוּת נִבְנָה שְׁקָמִים נָדְעוּ וְאַרְזִים נַחֲלִיף* *the bricks have fallen down, but we will build with hevon stones; the sycamores have been cut down, but we will cause cedars to grow,* Is. 9 : 9. 10 : 11. 20 : 3, 4. 46 : 4, 11.

§ 964. A secondary use of the *קָטַל* and *יָקַטַל* forms is that in which they are employed to express the present tense, or in other words, to predicate an event taking place at the time of narration (§ 958).

1. The *קָטַל* form is employed as a present in the following cases :

a. When the verb indicates a state of being which, beginning at some former period, still continues to exist at the time of narration,† e. g. *מְלֹאָה הָאָרֶץ חָמָס* *the earth is full of violence*, i. e. the earth has been filled with violence, and is so still, Gen. 6 : 13. Is. 1 : 11, 15., *וּמִדְּעֵיכֶם וּמִדְּשִׁיכֶם חֲדָשִׁים יִפְסִי* *your new moons and your stated feasts my soul hates*, Is. 1 : 14. Ps. 5 : 6. 11 : 5., *נָחָה כְּלֵה־אָרֶץ* *the whole earth rests (and) is quiet*, Is. 14 : 7, 8., *יְהוָה מֶה רַבּוּ יִנְעָמִי בְּאִנְחָתִי* *Lord, how they are increased!* Ps. 3 : 2., *יִנְעָמִי בְּאִנְחָתִי* *I am weary with my groaning*, Ps. 6 : 7, 8., *לַעֲשׂוֹת רְצוֹנִי אֶלְדִּי תִפְצְצִי* *I delight to do thy will, O my*

\* In Arabic the future form is often preceded by the particle *سَوْفَ* or its abbreviation *سَ*, which show that it is used in its primary future signification, e. g. *قَسَوْفَ تَعْلَمُونَ* *you shall know*, Kor. 7 : 120. 4 : 14., *سَتَقْتُلُ* *we shall kill*, 7 : 124. 6 : 93, 123, 139, 149.

† This use of the preterite appears also in the New Testament, e. g. *ὅτι ἐώρακάς με, πιστεύεις*, *because thou hast seen me, thou hast believed*, meaning, *because thou seest me, thou believest*, John 20 : 29. 2 Tim. 4 : 8.

*God*, 40 : 9. 45 : 8. This use of the tense is frequently pointed out by means of the particle *עתה* *now*, or *הֵן* or *הִנֵּה* *behold* ! e. g. *עַתָּה יָדַעְתִּי אֶתָּה כִּי יִירָא אֱלֹהִים אֶתָּה* *now I know that thou fearest God*, Gen. 22 : 12. Ex. 18 : 11. Josh. 5 : 14., *הֵן הָאָדָם הָיָה כְּאַחַד מִמֶּנּוּ* *behold the man is become as one of us*, Gen. 3 : 22. 2 Sam. 13 : 35.

b. When the verb denotes an action the performance or repetition of which continues at the time of narration, e. g. *הִשְׁתַּחֲוִיתִי אֶמְצֵאֲהֶן* *I humbly beseech (that) I may find favour in thy sight*, 2 Sam. 16 : 4., *אֶתְּנוּ צִוִּיתִי לְהִיּוֹת נָגִיד עַל־יִשְׂרָאֵל* *I appoint him to be ruler over Israel*, 1 Kings 1 : 35., *אָמַר שֹׁמֵר אֶתָּה בֹקֵר* *the watchman says, The morning comes*, Is. 21 : 12. 22 : 4. Job 9 : 22., *רָחַשׁ לִבִּי דָבָר טוֹב* *my heart is inditing a good matter*, Ps. 45 : 2. 169 : 164. ; also with the particles *עתה* and *הִנֵּה*, e. g. *הָבֵאתִי אֶת־רִאשִׁית פְּרִי הָאָדָמָה* *and now behold I bring the first fruits of the land*, Deut. 26 : 10. 2 Sam. 17 : 9.

c. When a general proposition is made which has always held good, e. g. *יָדַע שׁוֹר קִנְיָהּ וְחִמּוֹר אָבוֹס בְּעָלָיו* *the ox knows his owner, and the ass his master's crib*, Is. 1 : 3., *בָּזוּ חֲכִמָּה וּמַחֲסֵר אֲוִילִים בָּזוּ* *fools despise wisdom and instruction*, Prov. 1 : 7., *שָׁחוּ רָעִים לִפְנֵי טוֹבִים* *the wicked bow before the good*, 14 : 19.

2. In the above instances the condition or action predicated, although in existence at the time of narration, has commenced at some previous period ; and the writer's attention adverting to this fact, he makes use of the past or *קָטַל* form. But when in speaking of a present state or action the writer's attention dwells rather on its future continuance than on its commencement, he employs the future or *יִקְטַל* form. This takes place as follows :

a. When the verb denotes a condition which exists at the time of narration, and is expected to continue after it, e. g. *אֲשֶׁר־יִטֵּב בְּעֵינֵיכֶם* *whatever seems good to you I will do*, meaning, whatever seems so now or shall seem so in future, 2 Sam. 18 : 4., *הֲלֹא תֹדְעוּ הֲלֹא תִשְׁמָעוּ* *do ye not know, do ye not hear* ? Is. 40 : 21.

b. When the verb denotes an action already in performance at the time of narration, e. g. *לָמָּה תִּבְכִּי וּג'* *why weepest thou* ? &c. 1 Sam. 1 : 8., *מֵאַיִן תָּבוֹא* *whence comest thou* ? Judg. 17 : 9. 19 : 17. Is. 39 : 3., *יְתֵן יְהוָה הוּא לָכֶם אוֹת* *the Lord himself gives you a sign*, Is. 7 : 14., *הִים אָנִי לִבִּי לְמוֹאָב יִצְעַק* *my heart cries out for Moab*, 15 : 5. 16 : 11., *אִם תִּנִּין בְּרִחְשִׁים עָלַי מִשְׁמַר* *I a sea or a whale, that thou settest a watch over me* ? Job 7 : 12., *אֲשַׁחֲזֶה בְּכָל־לַיְלָה מִשְׁחִי* *all night I cause my bed to swim*, Ps. 6 : 7. This form is also frequently accompanied

by one of the particles *עַתָּה* or *הַנֵּה* when used as a present (see § 964. 1. b.), e. g. *עַתָּה יֵרַע לָנוּ שֶׁבַע מִן אַבְשָׁלוֹם* *now Sheba does us more harm than Absalom (did)*, 2 Sam. 20 : 6. Is. 33 : 10., *הַנֵּה הַחֹשֶׁךְ יִכְסֶה-אֶרֶץ*, *behold darkness covers the earth*, Is. 60 : 2, 4. Job 19 : 7.

c. When a general proposition is made which will always hold good, e. g. *אִישׁ-דָּמִים וּמְרֻמָּה יִרְעֵב יְהוָה* *the Lord abhors a bloody and deceitful man*, Ps. 5 : 7. 37 : 30., *יִשְׁמַע חָכָם וְיִוְסֶף לָקֵחַ* *a wise man hears and increases (his) knowledge*, Prov. 1 : 5., *רַחֵם מְעֻנָּה רַחֵם יִשִּׁיב חֲמָה* *a gentle answer averts wrath*, 15 : 1, 2, 7, 12, 13, 14., &c., *יֵהָ אֲמִין*, *he will answer*, &c., *הֵן בְּעֵבְרֵי לֹא יֵאָמֵר* *as a nursing father carries a suckling*, e. g. *אֲדַהֲיִינֵן*, Num. 11 : 12. Deut. 1 : 31, 44. 28 : 29, 49., *כָּאֲשֶׁר יִפֹּל הַטֵּל עַל-הָאָרֶץ* *as the dew falls on the ground*, 2 Sam. 17 : 12. 19 : 4., *כָּאֲשֶׁר יִגִּדוּ בְּחֻלָּקָם שָׁלָל* *as those who rejoice when they divide the spoil*, Is. 9 : 2., &c. &c.

3. We thus see that a state or action which is present, i. e. which exists at the time of narration, may be denoted either by the *קָטֵל* or the *יִקְטֵל* form of the verb; the choice of forms in a given passage depending on whether the writer's attention rests chiefly on the commencement or the further continuance of the action. And hence it results, that we frequently meet with parallel clauses, particularly in poetry, where the writer in speaking of present actions views them in both ways alternately, viz. as beginning in the past and as continuing in the future, and interchanges the two tenses accordingly, employing in one clause the *קָטֵל* and in the other the *יִקְטֵל* form. This viewing of contemporaneous actions in their relations both to the past and future, and the consequent use of the two temporal forms, is more comprehensive, and affords a greater variety of expression, than the predication of them by a single tense,\* e. g. *רָגְשׁוּ גִוִּים וּלְאֻמִּים יִהְיוּ-רִידִים* *why do the heathen rage, and the people imagine a vain thing?* Ps. 2 : 1, 2., *יִשְׁמַע יְהוָה תְּפִלָּתִי יִרְחֹם תְּפִלָּתִי יִרְחֹם* *the Lord hears my supplication, the Lord receives my prayer*, 6 : 10., *כָּשֶׁת כּוֹנְנֵי חָצֵם עַל-יִתְדוֹ* *the wicked bend the bow, they fit their arrow to the string*, 11 : 2. This occurs

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\* The interchange of the past and future forms to denote contemporaneous actions is found also in Arabic, e. g. *فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ* *a part they accused of falsehood, and a part they slew*, Kor. 5 : 74.

with especial frequency in general propositions (see § 964. 1. c. 2. c.), e. g. *אֵין פֶּעַל יְהוָה לֹא יִבְטֹחַ וּמַעֲשֵׂהוּ יִרְיוּ לֹא רָאוּ* *they* (i. e. *drunkards*) *neither regard the work of the Lord, nor consider the production of his hands*, Is. 5 : 12., *כִּכְסִּיר יִבְטָח, וְצַדִּיקִים רָשָׁע יֵאֱדָרְבָּה* *the wicked flee when none pursues; but the righteous are bold as a lion*, Prov. 28 : 1.

¶ § 965. From the employment of the two forms קָטַל and יִקְטַל to signify the present, is derived their further use in a manner directly contrary to their original acceptation; that is to say, as either of these forms may be taken to signify the present, or that period of time which borders on both the past and the future, we find that by a further extension of their application, the past or קָטַל form is sometimes used to predicate an action which is to take place subsequently to the time of narration, and the future or יִקְטַל form one which at the time of narration has already been performed.

§ 966. 1. a. When a writer wishes to denote absolute certainty with regard to the occurrence of a future event, he often speaks of it as already passing before his mind, and in such case employs the קָטַל form as an emphatic present. This is especially the case in the enunciation of prophecies, whether the prophet speaks in his own person or in that of God himself,\* e. g. *לְזֶרְעָה נָתַתִּי אֶת־הָאָרֶץ הַזֹּאת* *to thy seed will I give this land*, meaning I will surely give it them, having already done so in intent, Gen. 15 : 18. 17 : 16. Deut. 12 : 1, 15. 1 Kings 3 : 13., so *בַּעֲצֵם חַיִּים הַיּוֹם הוֹצֵאתִי אֶת־צְבֹאוֹתֵיכֶם מֵאֶרֶץ מִצְרַיִם* *on this very day will I bring your hosts out of the land of Egypt*, Ex. 12 : 17., *כִּי יְהוָה, בְּרָכָה בְּרָכָה כְּאֲשֶׁר דִּבֶּרְלָךְ* *for the Lord thy God will surely bless thee as he has promised thee*, Deut. 15 : 6. (בְּרָכָה = יִבְרָכָה v. 4.), *בַּלֵּיל שְׁנֵי עָר מוֹאָב יִשָּׁדֵד* *in the night Ar of Moab shall be desolated, silenced*, Is. 15 : 1. The preterite used in this manner is often directly followed by the future form, e. g. *וְנָפְלוּ תַחַת הַשִּׁבְיָנוֹת וְנָפְלוּ תַחַת הַשִּׁבְיָנוֹת* *with-out me they shall bow down beneath the prisoners, and shall fall under the slain*, Is. 10 : 4. 13 : 10. 24 : 6., *נָתַתִּי אֶת־חֻקֵּי בְּקִרְבָּם וְעַל־לִבָּם אֶכְתָּבֵנָה* *I will put my law in their inward parts, and will write it on their hearts*, Jer. 31 : 33.

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\* This fact was long ago observed by Kimhhi, who says *כִּי מִנִּיחַ חֲעֲבָרִים* *בלשון חֲדָשׁ לְחַשְׁמֵשׁ בִּי עֲבָר בְּמָקוֹם עָתִיד וְזוֹ בְּנִבְיאוֹת רַבּוּב כִּי חֲרִיב רַבּוּר* *i. e. "it is the custom of the Hebrews to employ in the sacred language the preterite instead of the future, and this most frequently in prophecies; for the thing is as certain as though already performed, it having been long determined on."* Michlol, 12. b.

b. This form is also used to denote absolute certainty with regard to other future events, e. g. *וְלֹא נִחְרַר בּוֹ וּבְכָל הָאֲנָשִׁים אֲשֶׁר אִתּוֹ גַּם* *and of him and all the men that (are) with him there shall not be left even one*, 2 Sam. 17: 12, 13., *בְּלֹא רְאֹה לִנְצַח* *he will never see*, Ps. 10: 11., *וְהַזֹּהֵר יִשְׁתַּחֲוֶה עֲזָרֵי רֹחֵב* *the proud helpers shall stoop under him*, Job 9: 13., *וְעַל-יוֹמָדוֹ יִשְׁמָרוּ אַחֲרָיִים* *posterity shall be astonished at his day*, 18: 20. It is also sometimes directly followed by the future when used in this manner, e. g. *וְהָאֹרֶץ תִּהְיֶה חֹשֶׁךְ בְּאֶהֱלֹה וְנִרְאָה עֲלֵיו יִדְעֶךָ* *the light shall become dark in his tabernacle, and his lamp shall be put out with him*, Job 18: 6, 8.

c. The use of the *קָטֵל* form as an emphatic future is frequently pointed out by a preceding particle or by its close relation to a preceding verb denoting a future action. Thus with a particle indicative of time or of consequence, e. g. *כָּדָרְתִּי מֵאֲנִי לְעֹלָם* *how long wilt thou refuse to humble thyself?* Ex. 10: 3. 16: 28. Ps. 80: 5., *אֲזִי נִבְהִלָּה* *then shall the chiefs of Edom be amazed*, Ex. 15: 15., *וְלֹא תִירָא אֶת-יְהוָה אֱלֹהֵיכֶם כָּל-הַיָּמִים* *that ye might fear the Lord your God always*, Josh. 4: 24., *לָכֵן נָלַךְ עַמִּי* *therefore my people shall go into captivity*, Is. 5: 13, 14, 25.; or with the emphatic particle *הִנֵּה*, e. g. *הִנֵּה בֵּרַכְתִּי אֹתוֹ וְגו'* *behold I will bless him, &c.* Gen. 17: 20. 1 Kings 3: 12. And also with a preceding *יִקְטֵל* form, e. g. *אֵיכָל יִגְדֹר לָנוּ אֶת-דִּרְכֵּנוּ אֲשֶׁר-הִלְכְּנוּ עָלֶיהָ* *perhaps he can tell us our way in which we should go*, 1 Sam. 9: 6.\*

2. Since the *קָטֵל* form can as we have seen so far lose its original force, as to admit of being used not only to predicate a present action, but also, through its relation to a before mentioned future event, to designate one that is to take place subsequent to the time of narration, it has become a general rule in Hebrew, that when a future event is predicated by means of an absolute future or *יִקְטֵל* form, those verbs denoting subsequent actions which stand at the commencement of the following clauses are to be put in the *קָטֵל* form with a prefixed *ו* conjunctive, to connect them to the preceding future. For a detailed account of the uses of this relative future see § 980, *et seqq.*

§ 987. 1. a. In like manner the absolute future or *יִקְטֵל* form may be used to predicate not only a present action, i. e. one in performance

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\* Jarchi however considers that the verb *יִלְכְּנוּ* is here employed in its usual past signification, and that the term *דִּרְךְ* is used figuratively to mean *business*; hence he himself translates the passage, "perhaps he can tell us the business on which we came."

at the time of narration, but also one performed before that time, and which is still continued, so as to admit of its being viewed as present, e. g. *וָאֵדְבָנֵיהֶם וָאֵדְבָנֵיהֶם יִשְׂרָאֵל בָּאֵשׁ* *their sons and their daughters they have burned in the fire*, and still continue so to do, Deut. 12 : 31., so *וְאֵל־מַלְאָכִים וְאֵל־קַסְמִים יִשְׁמְעוּ* *they have hearkened to augurs and diviners*, Deut. 18 : 14., *כֵּן תִּלְבַּשְׁנָה* *for thus they were dressed*, 2 Sam. 13 : 18., *וּבְיַלְדֵי נָכָרִים יִשְׂפִיקוּ* *and in the children of strangers they have taken delight*, Is. 2 : 6, 8., *חֹדֵי מִצְרַיִם בֵּית בְּרִית שָׂדֶה בְּשָׂדֶה* *woe to those that have joined house to house, (that) have added field to field*, 5 : 8, 11, 23.

b. This form is further used to denote a customary action which, although no longer continued at the time of narration, is viewed as permanently characteristic of its subject,\* e. g. *וָאֵד יָצְלָה מִן הָאָרֶץ* *and a mist arose from the earth*, i. e. was wont to arise, Gen. 2 : 6., *כֵּן יִהְיֶה* *thus it was always : the cloud covered it*, Num. 9 : 16, 17, 18. Job 1 : 5., *וְכֵן יַעֲשֶׂה שָׁנָה בְּשָׁנָה* *and thus he did year by year*, 1 Sam. 1 : 7. 1 Kings 5 : 25., *וַיִּשְׁכַּב וַיִּשְׁתָּה וַיִּחַקֵּץ* *it ate of his morsel, drank of his cup, and lay in his bosom*, 2 Sam. 12 : 3., *וַיִּשְׁכַּל וַיִּצְאֵהוּ* *he prospered whithersoever he went*, 2 Kings 18 : 7., *וַיִּשְׁכַּל וַיִּצְאֵהוּ* *righteousness used to lodge in it*, Is. 1 : 21. 7 : 23. 10 : 7, 8., *וַיִּפֹּל בְּשִׂחוֹתָיו* *he has fallen into the ditch he was making*, Ps. 7 : 16., *וַיִּשְׁכַּל וַיִּצְאֵהוּ* *thou hast instructed many, and hast strengthened the weak hands*, Job 4 : 3, 4.

c. Sometimes in animated description, the narrator speaks of an action that has already taken place as passing before his mind at the time of narration, in which case he also employs the future form with the force of a present,† e. g. *בָּלָק מִן אֲרָם יִנְחֵנִי בָלָק* *Balak brings me from Syria*, meaning, he brought me, Num. 23 : 7., so *וּבְשִׁתָּיִם יִכְסֶה וּבְשִׁתָּיִם יִכְסֶה* *with two he covers his face, and with two he covers his feet*, Is. 6 : 2. 10 : 6., *וַתִּשְׁעֵה וַתִּשְׁעֵה* *thou bringest a vine out of Egypt ; thou castest out the heathen, and plantest it*, Ps. 80 : 9., *וְאֵלֵי דְבַר יִגְבַּהּ וַתִּקַּח אֹזְנִי שִׁמְצָה מִנֶּהוּ* *a matter is brought to me by stealth, and my ear catches a whisper thereof*, Job 4 : 12, 15, 16. 10 : 10, 11.

\* The future form is not employed in this acceptation at the beginning of sentences ; for there the absolute preterite with *ו* is generally used for the same purpose, even when the relative form *וַיִּקְטֹּל* might have been anticipated.

† In the occidental languages, as for example the Greek, Latin, German, English, and especially the French, the present tense is often thus used.

d. α. Moreover, the future or יקטל form is sometimes placed after a preterite, to denote an action which, although subsequent to that expressed by the preterite, is past with regard to the time of narration, e. g. הִלְבִּישָׁנִי בְּהַדְרֵי־יֵשַׁע מֵעֵיל צִדְקָה יַעֲטֵנִי, *since thou hast lain down, no feller has come up against us*, Is. 14:8., אֲשֶׁר יְגַרְמֵי יָבֵא לִי, *he has clothed me with the garments of salvation, with the robe of righteousness he has covered me*, 61:10., אֲשֶׁר יְגַרְמֵי יָבֵא לִי, *what I dreaded has happened to me*, Job 3:25.

β. In such case the future is more frequently connected to the preterite form by means of ו conjunctive, e. g. וְאָסִיר . . . . יְדֵי עֲשִׂיתִי, *by the strength of my hand I have done (it), and have removed the boundaries of nations*, Is. 10:13., . . . . לְבָדִי פִדְיָה דְרִכָּתִי לְבָדִי, *I have trodden the wine-press alone; for I have trodden them in my anger, &c.* 63:3, 5, 6., וְהָאֵנֶכֶת, *Oh, that when I came from the womb I had perished!* Job 3:11.; it is in like manner connected to a relative past, e. g. וַיֵּלֶךְ בְּיוֹנֵק לְפָנָיו . . . . וַיִּרְאֵהוּ וְגו', *he grew up as a tender plant before him, and when we saw him, &c.* Is. 53:2.\* In negative propositions, the conjunction is prefixed to the negative particle preceding the verb, e. g. וְלֹא יִפְתּוֹחֶנּוּ, *he was oppressed, but he opened not his mouth*, Is. 53:7., וְלֹא יִתְבַּשְׁשׁוּ, *they were both naked, yet they were not ashamed*, Gen. 2:25. 1 Sam. 1:7.

e. α. Sometimes the use of the future form to denote past time is indicated by a preceding particle which points out the period at which the action was present (see § 966. 1. c.), e. g. אָז יָשִׁיר מֹשֶׁה, *then Moses sang*, lit. then sings Moses, Ex. 15:1. Deut. 4:41. Josh. 10:12. 1 Kings 11:7. 2 Kings 12:18., טָרָם יִהְיֶה בָאָרֶץ, *before it was in the earth*, Gen. 2:5. 24:45. 27:33. Ex. 12:34. Josh. 2:8. The precise force of these particles must be determined by the context.

β. Occasionally the epoch is fixed by means of a noun, e. g. לָמָּה לֹא מָרָחָם, *why did I not die from the womb?* i. e. when I came from the womb, Job 3:11., יָאֵבֶד יוֹם אֲפִלָּד בּוֹ, *Oh that the day might have perished on which I was to be born!* 3:3.†

\* In the above examples, all of which occur in poetry, the future with ו conjunctive is equivalent to a relative past, i. e. a future form with ו conversive (§ 967. 2).

† This is the sense in which the passage is taken by Jarchi, who remarks on it, לשון עתיד שהיה אומר ויאבד יום שדייתי עתיד לנולד בו ואז לא דייתי נולד, i. e. "the meaning of the future which he has employed is, Oh that the day

2. From this use of the future or *קטל* form in relation to a preceding past time denoted by a preterite or particle, for the purpose of predicating events that take place antecedent to the time of narration, has arisen that of the *קטל* form as a relative past tense. In this form the prefixed *ו*, which is the essential part of the substantive verb *והיה* (§§ 212, 690), serves like *ו* conjunctive to connect it to the preceding past tense expressed or implied.\* The uses of this tense as also of the relative future or *קטל* form we will now discuss separately and at length.

## RELATIVE TENSES.

§ 968. It has been stated above, that the two temporal forms *קטל* and *קטל* are used to denote their respective tenses absolutely, that is, with regard to the time of narration; but that when the writer wishes to indicate the time of an action by its relation to an action or to a period of time previously designated, he generally employs for such relative past the form *קטל*, and for the relative future the form *קטל* (§§ 959, 966. 2., 967. 2.). We are now to treat of the various uses and constructions of these forms considered with relation both to their preceding and following verbs.

might have perished on which I was about to be born, and when I was not yet born!" This is much more forcible than the similar expression in Jeremiah, *אָרִיר הַיּוֹם אֲשֶׁר יֵלְדָנִי בּוֹ* *cursed be the day on which I was born!* 20 : 14.

\* We consider that the simple *ו* conjunctive and the so-called *ו* converse are derived from the same origin, viz. the substantive verb *והיה* (= *והא* §§ 648, 690), and that they both consequently have the force of a conjunction and relative, and are in fact essentially the same. When used as a mere conjunction, this particle is closely connected to the following word, without a vowel of its own (§ 684); but when employed with a relative tense, it bears moreover a relation to the preceding verb, and is thus rendered somewhat independent of that to which it is prefixed: accordingly it appears with (,) only before the preterite form, where it is followed by a radical or a preformative with an original vowel of its own; but when joined to the future, in which case it is followed by a preformative letter, which is itself either destitute of a vowel (as in *Pi'hal* and *Pu'hal*), or possesses one changed from *Sh'wa* (as in *Kal*) or taken from a rejected letter (as in *Niph'hal*, *Hiph'hal*, and *Hithpa'hel*), it resumes its original vowel ( \_ ), so as not to depend for enunciation on the secondary vowel of a prefix. We would therefore prefer to call this particle, when accompanying a relative past or future tense, the *relative ו*, which seems more appropriate than its usual designation of *ו converse*.

*The Relative Past, or וַיִּקְטֹל Form.*

§ 969. When an event has been represented as absolutely past, i. e. anterior to the time of narration, by employing the preterite or קָטַל form, all predications of subsequent past actions are effected by means of the relative past or וַיִּקְטֹל form, whenever the verbs commence a sentence or clause of a sentence (§ 959). In this case the use of the future intimates that the action denoted by it is subsequent to that predicated by the absolute past, while its close connection to such absolute past by means of the relative conjunction וַ shows that at the time of narration the action it expresses has likewise become past, e. g. בְּרֵאשִׁית בָּרָא אֱלֹהִים . . . וַיֵּרָא . . . וַיֹּאמֶר . . . וַיִּבְדֵּל . . . וַיִּקְרָא וּגו' *in the beginning God created, . . . and he said, . . . and he saw, . . . and he separated, . . . and he called, &c.* Gen. 1 : 1, 3, 4, 5, 6, 7, 8, 9. &c., וְהָיָה הַיָּם עָרוֹם . . . וַיֹּאמֶר . . . וַתֹּאמֶר הָאִשָּׁה . . . וַיֹּאמֶר הַנָּחָשׁ וּגו' *now the serpent was cunning, . . . and he said, . . . and the woman said, . . . and the serpent said, &c.* 3 : 1, 2, 4, 6, 7, 8. &c., וַיִּבֹא אֵלָיו וַיִּשְׁעִיָּהוּ . . . וַיֹּאמֶר וּגו' *Hezekiah was sick, . . . and Isaiah came to him, . . . and he said, &c.* 2 Kings 20 : 1, 2, 4, 7, 8. &c. Sometimes the clauses are so short, that the verbs follow each other in almost immediate succession, e. g. . . . וַתֵּלֶךְ הָאִשָּׁה לְרֵיכָה וַתֹּאכַל . . . וַיֵּשְׁבִימָהּ בַּבֶּקֶר וַיִּשְׁתַּחֲוֶהוּ לַפְּנֵי יְהוָה וַיָּשָׁבוּ וַיָּבֹאוּ אֶל-בֵּיתָם וּגו' *so the woman went her way, and ate, . . . and they rose early in the morning, and worshipped before the Lord, and returned, and came to their home, &c.* 1 Sam. 1 : 18, 19. 17 : 48-53. 2 Sam. 12 : 20.

§ 970. The relative past form frequently represents an action not only as subsequent to, but also as the *consequence* of, that denoted by the preceding preterite,\* e. g. וָאִירָא . . . וָאֶחָבָא . . . וְהִסְתַּחֲפִיתִי *I heard thy voice, and so was afraid, and hid myself,* Gen. 3 : 10, 12, 13. 4 : 1., וַיִּבְחַר בְּזָרְעָם . . . וַיַּחֲבֹתֶיהָ חֶשֶׁק יְהוָה . . . וַיַּחֲבֹתֶיהָ חֶשֶׁק יְהוָה *only in your fathers the Lord delighted, and so he made choice of their seed,* Deut. 10 : 15., וַיִּצֵּן מֵאֶסֶת אֶת-דָּבָר יְהוָה *since thou hast rejected the word of the Lord, he too has rejected thee,* 1 Sam. 15 : 23., וַיִּבְרִיחֶהוּ . . . וַיִּלְמְדֵהוּ וּגו' *with whom took he counsel, that he might enlighten him and instruct him ? &c.* Is. 40 : 14.

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\* This is expressed in Arabic by employing the conjunctive particle **فَ** instead of **و**.

§ 971. This tense appears also in several other relations to a preceding absolute past, but always in one implying posteriority in the order of time, e. g. 'כָּרָם הָיָה לִידִידִי וַיִּצְקֶהָ וּג' *my beloved had a vineyard, and he fenced it, &c.* Is. 5 : 1, 2., מִדּוּדַע קִנְיִתִּי לַעֲשׂוֹת עֲנָבִים, &c. Is. 5 : 1, 2., *why when I expected it to produce grapes, did it produce sour grapes?* 5 : 4., וַתִּרְצֶן עִמּוֹ, אָם רָאִיתָ נָגֵב וַתִּרְצֶן עִמּוֹ *when thou sawest a thief, thou didst connive with him, Ps. 50 : 18.*

¶ § 972. As the relative past signifies an action which takes place subsequently to that denoted by the preterite on which it depends, it is evident that the precise force of the former must depend entirely on that of the latter (§ 961. 1.). Thus, when the absolute past form is used in its original acceptation, to predicate an action which is past at the time of narration, the relative denotes, as we have seen, an action which, although subsequent to that indicated by the absolute tense, is also past at the time of narration; but when the absolute form is used to express a present or future action, the relative does the same. For instance,

1. When an absolute past form is used to denote present time (§ 964. 1.), a following relative past form does so likewise, e. g. 'אָמַר יְהוָה כֹּה אָמַר יְהוָה וְאֵלֶיךָ וּג' *thus says the Lord, . . . . and I say to thee, &c.* Ex. 4 : 22, 23., וְאַתָּה שֹׂנְאָתָּ מוֹסֵר וַתִּשְׁלַח דְּבָרִי אַחֲרָיָה *since thou hatest instruction, and cast'st my words behind thee, Ps. 50 : 17.* The two past tenses when thus employed may be followed by an absolute future with a similar force (§ 964. 2.), e. g. . . . . עָלָה עָשָׁן בְּאַפּוֹ . . . . . וַיִּרְכַּב עַל כְּרוּב . . . . . יֵשֶׁת חֲשֶׁךְ סִתְרוֹ *a smoke ascends from his nostrils, . . . . and he stretches out the heavens, . . . . and he rides on a cherub, . . . . he makes darkness his secret place, Ps. 18 : 9, 10, 11, 12.*

2. When the absolute past form is used in prophecy to predicate a future event (§ 966), a following relative past likewise bears a future signification, e. g. לֵכֵן הִרְחִיבָה שְׂאוֹל נַפְשָׁהּ . . . . . וַיִּשְׁחַח אָדָם וַיִּשְׁפֹּל *therefore hell shall enlarge herself; and the mean man shall be brought low, and the mighty man humbled, &c.* Is. 5 : 14, 15., עֲלֵיכֶן חֲרָה *therefore the anger of the Lord shall kindle against his people, and he shall stretch forth his hand against them, and smite them, 5 : 25.,* כִּי־יִלְדֶּה־לָּהּ וַתִּהְיֶה הַמִּשְׁרָה *for to us a child shall be born; and the government shall be on his shoulder, and his name shall be called* (§ 763. 1.) *Wonderful, &c.* 9 : 5.

§ 973. Again, as the relative past may signify a present or future action when in connection with an absolute past used in either of these senses, so on the other hand it may be employed with the like meanings after an absolute future form denoting an action present or past at the time of narration. Thus,

1. The absolute future used as a present (§ 964. 2.) is followed by the relative past form with a similar force, e. g. *תִּגְרֹשׁ גִּזְרִים וְתַטְעֵהָ* *thou expellest the heathen, and plantest it*, Ps. 80 : 9., *כִּי עָתָה חָבֵא אֵלֶיךָ* *but now it comes to thee, and thou faintest ; it touches thee, and thou art troubled*, Job 4 : 5, 12., *יֵרָאוּ וְיִחְרָאוּ* *ye see dismay, and are afraid*, 6 : 21. 14 : 10, 20. 19 : 10, 12. Occasionally the relative tense has a future meaning when thus employed, e. g. *אֶשְׁיַחֲזָה וְאֶחְמָה וְיִשְׁמַע קוֹלִי* *I pray and cry aloud, and he shall hear my voice*, Ps. 55 : 18.\*

2. The absolute future used as a past tense (§ 967) is followed by the relative past form with a like signification as to time, e. g. *אִישׁ אֲוִי אִשָּׁה אֲשֶׁר יַעֲשֶׂה אֲדֹתָהּ בְּעֵינֵי יְהוָה וַיִּגְדֹּף וַיַּעֲבֹד אֱלֹהִים אֲחֵרִים וְגו'* *a man or a woman who has done wickedness in the sight of the Lord, and has gone and served other gods, &c.* Deut. 17 : 2, 3., *כֵּן תִּכְעֲסֶנָּה* *so she provoked her, and she wept, and did not eat ; then said Elkanah to her, &c.* 1 Sam. 1 : 7, 8., *אָז תָּבֹאנָה שְׁתֵּי נָשִׁים זָנוֹת אֶל־הַמֶּלֶךְ וַתַּעֲמֹדנָה לְפָנָיו* *then came two harlots to the king, and stood before him*, 1 Kings 3 : 16.

¶ § 974. Besides its use in relation to an absolute preterite or future form, the relative past may be employed to denote any tense expressed by a preceding participle, infinitive, or imperative (see § 961. 1.). Thus,

1. *a.* A participle denoting a past action is followed by a relative past which does the same, e. g. *וַיֵּשְׁמַע הַלֵּךְ בְּצִלֵּעַ הַהָר וַיִּקְלַע וַיִּסְקַל* *and Shimei went along on the hill's side opposite him, and cursed as he went, and threw stones at him*, 2 Sam. 16 : 13., *וַיִּמְלֹךְ־שֶׁבָה שָׁמְעָה אֲדֹשֶׁמֶע שְׁלֹמֹה וַתָּבֹא לְנִסְתּוֹ* *and the queen of Sheba heard the fame of Solomon, and she came to prove him*, 1 Kings 10 : 1. *b.* Or they both have a present signification, e. g. *הִנֵּה הַמֶּלֶךְ בֹּכֵה* *behold the king (is) weeping and is mourning*

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\* On this Kimhhi remarks נבואה דייך ררך נבואה i. e. "here is the past with ׀ (i. e. the relative past) as in a prophecy," scil. where the past form is used as a future (§ 966. 1. *a.*). This tense has also a future signification after a present in Ps. 94 : 23.

for Absalom, 2 Sam. 19 : 2., וַיִּחַדּוּ גִלְיָו (who) rebukes the sea when its waves roar, Jer. 31 : 35., וַיִּחַפְּרוּהִי לְמוֹת . . . . . who long for death, and dig for it, Job 3 : 21. 12 : 4, 22, 23, 24. 14 : 20.

2. An infinitive is followed by a relative past form, both indicating the same period of time, e. g. ' וַעַן מֵאִסְכֶּם בְּדַבֵּר הַזֶּה וַתִּבְדְּחוּ בַעֲשֹׁק וּג' because ye despise this word, and trust in oppression, lit. because of your despising, and that ye trust, &c. Is. 30 : 12., מִדְּלֶה לְסִפּוֹר חֲקֵי וַתִּשָּׂא, lit. because of your declaring my statutes, and take my covenant in thy mouth, lit. what right hast thou to declare my statutes, and that thou shouldst take, &c. Ps. 50 : 16.

3. An imperative is followed by a relative past stating the subsequent performance of the action which the imperative commands, e. g. ' וַיִּדְבֹר אֱלֹהִים אֶל־נֹחַ לֵאמֹר צֵא מִדִּוְחֶתָּה . . . וַיֵּצֵא נֹחַ וּג' and God spoke to Noah, saying, Go out of the ark, . . . and Noah went out of the ark, Gen. 8 : 15-18., וַיֹּאמֶר יְהוֹרָם אֶסֶר וַיַּאֲמֵר רַכְבִּי, and Joram said, Make ready ; and his chariot was made ready, 2 Kings 9 : 21, 33., וַיֹּאמֶר לוֹ אֵלִישָׁע קַח קֶשֶׁת וַחֲצִים וַיִּקַּח אֵלִי קֶשֶׁת וַחֲצִים and Elisha said to him, Take bow and arrows ; and he took to himself bow and arrows, 13 : 15, 16, 17, 18. The future apocopate when denoting command (§ 208) is in like manner followed by the relative past, e. g. ' וַיֹּאמֶר אֱלֹהִים יְהִי אֹר וַיְהִי אֹר and God said, Let there be light ; and there was light, Gen. 1 : 3.

§ 975. 1. Sometimes too the relative past is used without any preceding verbal form, the epoch intended being pointed out by means of a noun ; in which case however the verb וַיְהִי is always understood, e. g. בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו (it happened) on the third day, that Abraham raised his eyes, Gen. 22 : 4., so בִּשְׁנֵי־מֵאוֹת הַיָּמִין עָזְיָהוּ in the year of the death of king Uziah, I saw the Lord, Is. 6 : 1., שָׁם בְּקִדְמָאֵת שָׁנָה וַיִּוָּלֵד אֶת־אַרְפַּכְשָׁד when Shem (was) a hundred years old, he begot Arphaxad, Gen. 11 : 10., כִּי נָעַר וַיִּשְׂרָאֵל וַיֶּחֱבֹדָהוּ when Israel (was) a child, I loved him, Hos. 11 : 1.

2. This is likewise the case in interrogative sentences where the verb of existence is understood, the ך being equivalent to the relative particle that, so that (see § 967. 2. note), e. g. מִי־אָתָּה וַתִּירָאִי מֵאָנוֹשׁ who (art) thou, that thou shouldst fear man ? Is. 51 : 12, 13.

¶ § 976. 1. The relative past form of the substantive verb הָיָה is frequently placed at the beginning of a verse or chapter, to connect the new statements which it commences to those that have gone before ; the succeeding verbs being placed in the relative past, e. g. ' וַיְהִי אִישׁ מִחֵר אֶפְרַיִם . . . . . וַיֹּאמֶר לְאִמּוֹ . . . . . וַתֹּאמֶר וּג' now there

was a man of Mount Ephraim, . . . . and he said to his mother, . . . . and she said, &c. Judg. 17: 1, 2, 3, 4., וַיְהִי בַיָּמִים הָהֵם וַיִּקְבְּצוּ פְּלִשְׁתִּים וַיֹּאמֶר אַכִּישׁ וְגו' . . . . אֶת־מַחֲנֵיהֶם and it came to pass in those days, that the Philistines collected their armies; and Achish said, &c. 1 Sam. 28: 1, 2., וַיִּשְׁלַח דָּוִד אֶת־יוָאָב וְאֶת־עֲבָדָיו עִמּוֹ and it came to pass at the close of the year, that David sent Joab and his servants with him, and they destroyed the children of Ammon, 2 Sam. 11: 1. 15: 1. 21: 1. Sometimes, however, the first verb after וַיְהִי is put in the absolute, and the remainder in the relative past, e. g. וַיְהִי בִשְׁנַת שְׁלֹשׁ לְהוֹשֵׁעַ מֶלֶךְ הַזְּקִיָּה . . . . וַיַּעַשׂ and it came to pass in the third year of Hoshea, that Hezekiah began to reign; and he did what was right, &c. 2 Kings 18: 1, 3, 9, 10, 11. 25: 1. 15: 1, 33. 16: 8, 15.

2. Sometimes a book commences with the relative past form of the substantive verb, in consequence of the writer's viewing it as the continuation of a preceding one, e. g. וַיִּקְרָא אֱלֹהִים וַיִּדְבֹּר יְהוָה אֵלָיו and the Lord called to Moses, and said to him, Lev. 1: 1. Num. 1: 1., וַיְהִי אַחֲרֵי מוֹת מֹשֶׁה and it came to pass after the death of Moses, Josh. 1: 1. Judg. 1: 1. Books are also found to commence in this manner which have no actual reference to a preceding one; in such cases the writer plunges at once *in medias res*, regarding what he is about to record as connected to foregoing events, at least in the order of time, e. g. וַיְהִי בְשָׁלְשִׁים שָׁנָה now it came to pass in the thirtieth year, Ezek. 1: 1., וַיְהִי דְבַר יְהוָה אֶל־יוֹנָה now the word of the Lord came to Jonah, Jon. 1: 1., וַיְהִי בַיָּמִי שֶׁשָּׁטַט הַשֹּׁפְטִים and it came to pass in the days of the judges' rule, Ruth 1: 1. Esth. 1: 1.

#### Verbs following the Relative Past.

§ 977. The relative past or וַיִּקְטֹּל form is employed, as before stated, in a verb that bears a direct relation to a preceding past tense either expressed or implied, which is only when it commences a clause, so that the particle וַי, which serves as the exponent of the relation, can be introduced. If a clause commence with any other word, either noun, pronoun, or particle, the connection between the verbs is broken off, and the absolute form is again made use of; though the relative form is immediately resumed on the appearance of one commencing with a verb. The absolute form employed in a clause where the connection is thus interrupted, is not always the same

as that with which the narration set out, but depends on the signification attributed to the relative form : thus if the latter be employed as a past, the absolute past form is adopted ; if as a future, the absolute future form ; and if as a present, either of the two absolute forms may be used.

1. When employed with a past signification, the **וַיִּקְטֹל** form is followed by an absolute past :

a. When the connection is interrupted by a noun placed at or near the beginning of the clause, e. g. **וַיִּקְרָא אֱלֹהִים לְאֹר יוֹם וְלַחֹשֶׁךְ קֶרָא** and *God called the light day, and the darkness he called night*, Gen. 1 : 5, 10. 4 : 2, 3, 4, 5. 1 Kings 1 : 19., **וַיִּקְחוּ אֶת־אֲבִשָׁלוֹם וַיִּשְׁלְכוּ אוֹתוֹ בְּיַעַר אֶל־הַפֶּחַח הַגָּדוֹל . . . . וְכָל־יִשְׂרָאֵל נָסוּ** and *they took Absalom, and cast him into a great pit in the wood ; and all Israel fled*, 2 Sam. 18 : 17., **וַיִּבֶן מִגְדָּל בְּתוֹכֹהּ וַיִּסְדִּיקֶבֶת חֶצֶב בּוֹ** *he built a tower in the midst of it, and also heved out a wine-vat therein*, Is. 5 : 2., **וַיֶּאֱהָב אֶת־דִּיעָקֵב וַיִּשְׁנֵא אוֹתוֹ** *I loved Jacob ; but Esau I hated*, Mal. 1 : 2, 3.

b. By a relative in the same situation, e. g. **וַיִּכְלֵ אֱלֹהִים מְלַאכְתּוֹ אֲשֶׁר עָשָׂה** and *God finished the work that he was doing*, Gen. 2 : 2, 8., **וַיִּבֶן וַיְהִיָּה אֱלֹהִים אֶת־הָאֵצֶל אֲשֶׁר לָקַח מִן הָאָדָם לְאִשָּׁה וַתֵּאָכֵל מִן הָעֵץ** and *God formed the rib that he had taken from the man into a woman*, 2 : 22., **וַתֵּאָכֵל מִן הָעֵץ וַאֲשֶׁר צִוִּיתִיךָ וְגו'** and *thou hast eaten of the tree concerning which I commanded thee, &c.* 3 : 17., **וַיִּשְׁמַר מִצְוֹתָיו אֲשֶׁר צִוָּה וַיְהִיָּה אֶת־מִשְׁנֵהוּ** and *he kept his commandments which the Lord commanded Moses*, 2 Kings 18 : 6.

c. By a negative particle, e. g. **וַאֲקָרַב אֵלֶיהָ וְלֹא־מָצָאתִי לָהּ בְּתוּלִים** and *I went to her, but found her not a maid*, lit. *et non inveni virginitatem apud eam*, Deut. 22 : 14., **וַיִּהְיֶה בָּם עוֹד רוּחַ וְלֹא הָיָה בָּם עוֹד רוּחַ** and *their heart fainted, and there was no longer any spirit in them*, Josh. 5 : 1., **וַיִּדְבֹק וַיִּבְרַח וַיִּבְרַח אֶת־יְהוָה וַאֲשֶׁר מִצִּדְּיוֹ** and *he cleaved to the Lord ; he departed not from him*, 2 Kings 18 : 6, 7., **וַאֲנִי וְאַחֵי אֲבֹתַי וְלֹא פָקְדָתָם אֹתָם** and *ye have driven them away, and not visited them*, Jer. 23 : 2. Ps. 106 : 24, 25.

d. In all these cases the relative form returns, as soon as a clause appears commencing with a verb, e. g. **וַתִּפֹּל שָׁבָא וַתִּקַּח אֶת־הַחֶרֶב וַתַּחַדּוּ אֶת־הַסַּבְאִים וַאֲנִי לְבַדִּי** and *the Sabæans fell (upon them), and carried them off ; and the young men they slew with the edge of the sword ; and only I alone have escaped*, Job 1 : 15, 17.

2. After one of the interruptions above detailed, the relative past form is followed by the absolute future when according to the rules detailed in the preceding article it bears a future signification, e. g. **וַיֵּשֶׁב אָדָם וַיִּשְׁפֹּל־אִישׁ רֵעֵינוּ גְבוּהִים וַתִּשְׁפֹּלֵנָה** *the mean man shall be*

brought low, and the mighty man humbled, and the eyes of the lofty shall be humbled, Is. 5:15., *וַיִּשְׁבַּב יְהוָה אֹת־עֲרֵי רֶזֶן עָלָיו וְאֹת־אֹיְבָרָיו* *the Lord shall set up the adversaries of Rezin against him, and shall unite his enemies*, 9:10. 40:14., *וְתִפְקְדֶנּוּ לְבִקְרִים לְרִגְעִים תִּבְחָנֶנּוּ* *and thou shouldst visit him every morning, (and) try him every moment*, Job 7:18.; and occasionally when in relation to a future with a past signification (§ 973. 2.), e. g. *וְלֹא תֹאכַל וְתִבְכֶּה וְלֹא תִכְעִיסֶנָּה* *thus she provoked her, so that she wept and did not eat*, 1 Sam. 1:7.

3. When the relative form has a present signification, it may be succeeded by either the past or future form (see § 964), e. g. *וַיִּגְזֹר עַל־יְמִינוֹ וְרָעַב וַיֹּאכַל עַל־שְׂמָאל וְלֹא שָׁבַעוּ אִישׁ בְּשֶׁר־זְרָעוֹ וַיֹּאכְלוּ* *he snatches on the right hand, and is hungry; he devours on the left, and they are not satisfied: every man devours the flesh of his own arm*, Is. 9:19.

§ 978. The employment of the absolute forms after a relative past is not confined exclusively to the cases in which the connection is interrupted as above described; for not unfrequently a writer introduces the absolute past where he might with propriety have continued the use of the relative form, e. g. *וַיֵּצֵא דָוִד צֹאִים וְכָא וְלָן וַיִּשְׁכַּב אַרְצָה* *and David fasted, and went in, and passed the night, and lay upon the ground*, 2 Sam. 12:16. (here might have been used the relatives *וַיֵּלֶךְ*, *וַיִּבֹא*, &c.), *וַיַּעַשׂ לוֹ אֲבִשָׁלוֹם מִרְכָּבָה . . . . וְהָשָׁקִים אֲבִשָׁלוֹם רַעְמָד וּגִ' and Absalom prepared for himself chariots, . . . . and Absalom rose early, and stood, &c.* 15:1, 2., *וְהִתְרַחֵם עָלַי דְּבָרֵיכֶם וְהִצַּחֲתֶם עָלַי דְּבָרֵיכֶם* *thus with your mouth ye have boasted against me, and have multiplied your words against me*, Ezek. 35:13., *וַיִּקְדָּשׁם וְהִשְׁכִּים בַּבֶּקֶר וְהִעֲלָה* *and he sanctified them, and rose early in the morning, and offered burnt offerings*, Job 1:5.

§ 979. 1. This recurrence of the absolute form is found to take place for the most part only in cases where an interruption of continuity appears in the sense, although not in the construction, as for instance at the beginning of a speech introduced into the narration, e. g. *וַיֹּאמֶר דָּוִד אֶל־שָׂאוּל רָעָה הָיְתָה עִבְדְּךָ לְאָבִיו בְּצֹאֵן וְכָא הָאֲרִי וְאֹת־הַדּוֹב וְנִשָּׂא דָוִד מִן־הַצֹּאֵן וְהָיָה מִן־הַצֹּאֵן וְהָיָה מִן־הַצֹּאֵן וְהָיָה מִן־הַצֹּאֵן* *and David said to Saul, Thy servant was keeping his father's sheep, and there came a lion and a bear, and the former carried off (one) of the flock; and I went after him, &c.* 1 Sam. 17:34, 35. 2 Kings 15:19.

2. It takes place also in verbs used in dilating upon or explaining the declaration made by the preceding relative form, e. g. *וַיִּתֵּן אֶל־הָגָר וַיִּתֵּן אֶל־הָגָר וַיִּתֵּן אֶל־הָגָר* *and he gave it to Hagar; he put it on her shoulder*, Gen. 21:14., *וַיִּשְׁמֶן יִשְׁשׁוּרִן וַיִּבְעֵט שְׁמֹנֶת עֶבְרִית כְּשִׁית* *Jeshurun grew fat*,

and kicked : thou hast become fat, thou hast become thick, thou art covered (with fat), Deut. 32 : 15., וַיִּכְּלוּ שְׁלֹשֶׁת בְּנֵי יִשָּׁי הַגְּדֹלִים הָלְכוּ אַחֲרָי, and the three eldest sons of Jesse went, they went after Saul to battle, 1 Sam. 17 : 13, 38. 1 Kings 20 : 21.

3. And likewise in verbs denoting, not a single event succeeding those mentioned before it in the order of time, but a custom or habit, which is better expressed by the absolute than by the relative forms (see § 967. 1. *b. note*), e. g. **וַיֵּשֶׁב שְׁמוּאֵל אֶת־יִשְׂרָאֵל כָּל יְמֵי חַיָּיו** and *Samuel judged Israel all the days of his life*; **וְהָלַךְ מִדֵּי שָׁנָה בְּשָׁנָה וְסָבַב בֵּית־אֵל וְגו'** and *he was wont to go from year to year and make a circuit to Bethel, &c.* 1 Sam. 7 : 15, 16. 27 : 8, 9., **וַיְהִי הָאִישׁ הַזֶּה** and *this man was the greatest of all the natives of the East*; **וְהָלְכוּ בָנָיו וַעֲשׂוּ מִשְׁתָּה וְגו'** and *his sons were wont to go and make a feast, &c.* Job 1 : 3, 4.

### *The Relative Future or וְקָטַל Form.*

§ 980. As the relative past or **וַיִּקְטֹל** form is employed to continue the narration begun by an absolute past, so is the relative future or **וַיִּקְטֹל** form used after a preceding absolute future.

§ 981. 1. When the absolute future form denotes an action which is to take place subsequently to the time of narration, the events succeeding it are expressed by the simple קטל form with the prefixed conjunction ך connecting it to the preceding future, as often as the following clauses commence with a verb (§ 959), e. g. **עליכן ועזב-איש את-אביו ואת-אמו וידבק באשתו והיו לבשר אחד** *on this account a man shall leave his father and his mother ; and he shall cleave to his wife, and they shall become one flesh*, Gen. 2 : 24. 3 : 18, 22. 4 : 14., **ואנכי אהיה עם-פיה והוריתיך אשר תדבר** *and I will be with thy mouth, and will teach thee what thou shalt speak*, Ex. 4 : 12, 15., **כי יקום בקרבך** *if there arise among you a prophet, and he give you a sign, and the sign come to pass, &c.* Deut. 13 : 2, 3. 18 : 6, 7. 20 : 10-14. 22 : 25., **אם-תאבדו ושמעתם רג'** *if ye be willing, and be obedient, &c.* Is. 1 : 19, 20. 6 : 10. Amos 5 : 19.

2. From this it ensues, that in hypothetical sentences the verb of the protasis (or, if it contain several, its first verb) is usually put in the absolute, and that of the apodosis in the relative future form, e. g. נָגַע צִרְעָתָהּ כִּי תִהְיֶה בָאָדָם וְהָיָה אֱלֵהֶפֶת if the plague of leprosy be

upon a man, he shall be brought to the priest, Lev. 13 : 9. ; אם שמע ; ונתתי מטר ארצכם בעתו וגו' *if ye truly obey my commandments, I will send rain for your land in its season, &c.* Deut. 11 : 13-15, 22, 23., 'לעבדים וגו' *if he is able to fight with me and kill me, we will be your servants, &c.* 1 Sam. 17 : 9. 1 Kings 1 : 52. ; עקב השמעיו את המשפטים האלה ; ושמר יהוה אלהיה לה אתהברית וגו' *if ye hearken to these judgments, and keep and do them, the Lord thy God shall keep with thee the covenant, &c.* Deut. 7 : 12, 13.

§ 982. The precise signification of the relative future, as well as of the relative past (§ 972), depends on that of the absolute form with which it is connected. Hence if the absolute future or יקטל form be employed to denote an event which is past at the time of narration (§ 967), a relative future following it will do so likewise, e. g. ואד יעלה מדהארץ והשקה את-כלפני האדמה *and a mist used to rise from the earth, and it watered all the surface of the ground*, Gen. 2 : 6. 6 : 4. כאשר ירים משה ידו וגבר ישראל וכאשר יניח ידו וגבר עמלק, *when Moses raised his hand, Israel prevailed; and when he lowered his hand, Amalek prevailed*, Exod. 17 : 11., ומשה יקח אתהאהל ונטה לו, *and Moses took the tabernacle, and pitched it outside of the camp, and called it the tabernacle of the congregation; and it came to pass, &c.* 33 : 7-11. 34 : 34, 35.

§ 983. As the relative past may be employed in its ordinary acceptation after an absolute future used as a past (§ 973), so too the relative future is sometimes placed after an absolute past form bearing a future signification (§ 966), e. g. ברכתי אותו והפרייתי אותו והרביתיו אותו *I will bless him, and make him fruitful, and multiply him exceedingly*, Gen. 17 : 20., 'נרף פוקב מיעקב וקם שבט מישראל וגו' *a star shall proceed from Jacob, and a sceptre shall arise out of Israel, &c.* Num. 24 : 17., 'כי יהוה אלהיה ברכה והעבדת גוים רבים, *for the Lord thy God shall bless thee, and thou shalt lend to many nations*, Deut. 15 : 6., 'לכן הרחיבה שאול נפשה ופעה פיה לבלרחק וירד הדרה וגו' *therefore hell shall enlarge herself and open her mouth without measure, and her glory shall descend, &c.* Is. 5 : 14. 9 : 7, 8. 24 : 6., 'הוצאתיה נאם, *I will bring it forth, says the Lord of hosts, and it shall enter into the house of the thief*, Zech. 5 : 4. 8 : 2. 9 : 13. 10 : 3.

§ 984. The relative future, like the relative past form, is employed in connection not only with an absolute past or future tense, but also with a preceding participle, infinitive, or imperative (see § 974).

1. The relative future is placed after a participle having a future signification, e. g. *אֲנֹכִי מְמַסֵּר עַל הָאָרֶץ וּמַחֲרִי אֶת־כָּל־חַיִּיקֶיהָ* *I (am) about to cause it to rain upon the earth, and will destroy every living thing*, Gen. 7 : 4. 9 : 9, 11., *וְהִנֵּי מֵבִיא מָחָר אֲרֶפֶה בְּגִבֻּלָהּ וְכֶסֶף אֶת־עֵין הָאָרֶץ וּגו'* *behold I (am) about to bring the locust to-morrow within thy boundary, and it shall cover the surface of the earth, &c.* Ex. 10 : 4, 5, 6. 12 : 15, 19. 16 : 4. 17 : 6. 2 Sam. 12 : 11., *וְהִנֵּי קֹרֵעַ אֶת־הַמְּלָכָה מִיַּד שְׁלֹמֹה* *behold I (am) about to take the kingdom from the hand of Solomon, and will give thee, &c.* 1 Kings 11 : 31. 2 Kings 19 : 7., *וְהִנֵּה הָיְתָה בְּעִמְנוּאֵל* *behold a virgin shall conceive and bear a son, and shall call his name Immanuel*, Is. 7 : 14. 8 : 7, 8. 17 : 1. 19 : 1. 24 : 1. Jer. 23 : 15. 25 : 9, 10, 11, 12. Mic. 1 : 3.

2. After an infinitive with a future signification, e. g. *בְּיוֹם אֲכָלְכֶם* *בְּיוֹם מִמְנוּ וְנִפְתְּחוּ עֵינֵיכֶם* *on the day of your eating of it (i. e. when you shall eat of it), your eyes shall be opened*, Gen. 3 : 5., *הִסֵּר מִשְׁוֹקְתּוֹ וְהָיָה לְבָעַר* *(I am about) to remove its hedge, and it shall be consumed*, Is. 5 : 5., *וְשִׁמְתִּיךָ לְגִאוֹן עוֹלָם* *instead of thy being despised and hated, I will make thee exalted for ever*, 60 : 15.

3. After an imperative, which is future in its nature, the relative tense also indicating command, e. g. *עֲלֶה אֵלַיִּהוּהָ . . . . וְהִשְׁתַּחֲוִיתֶם* *come up to the Lord, and worship at a distance*, Ex. 24 : 1. 34 : 1. Deut. 10 : 1. 12 : 28., *וַיִּקְבְּרֵהוּ וַיִּפְגְּעוּ בּוֹ וַיִּבְרֹא* *do as he has said, and fall upon him, and bury him*, 1 Kings 2 : 31, 36., *קַח אֶת־כַּסֵּי הַיַּיִן מִיָּדִי וְהִשְׁקִיתָהּ וּגו'* *take the wine-cup of this fury from my hand, and cause to drink, &c.* Jer. 25 : 15. Ezek. 3 : 4, 11. 4 : 1.

§ 985. 1. The relative future is occasionally used in dependence on certain particles, without being connected to a preceding verbal form : thus with *עוֹד* *yet*, e. g. *מִעַתָּה וְסָקְלֵנִי עוֹד* *in a little while they will stone me*, Ex. 17 : 4., *זַעַם וְכֹלֶה מִזַּעַת מִזַּעַת מִזַּעַת* *for in a very little while the indignation shall cease*, Is. 10 : 25, 26., *בְּעוֹד שָׁנָה וְכָל־כְּבוֹד קֶדָר* *within a year all the glory of Kedar shall cease*, 21 : 16.; with *לְמַעַן* *on account of, for the sake of*, e. g. *לְמַעַן שְׁמִי יִהְיֶה וְסָלַחְתָּ לְעוֹנֵי* *for thy name's sake, O Lord, pardon my iniquity*, Ps. 25 : 11.

2. It is used also after nouns denoting time, e. g. *עַרְב וַיִּרְעֶתֶם כִּי* *at even ye shall know that the Lord has brought you out of the land of Egypt, and in the morning ye shall see the glory of the Lord*, Ex. 16 : 6, 7., *בְּקִלְוֹ בְּאַחֲרֵית הַיָּמִים וְשָׁבַת עַד יִהְיֶה וְשָׁמַעְתָּ בְּקוֹל* *in the latter days, thou shalt turn to the Lord, and hearken to his voice*, Deut. 4 : 30.

§ 986. 1. As a relative past form sometimes begins a verse, chapter, or even book, in consequence of the writer's viewing the events there narrated as connected to those that have preceded them (§ 976), so too a separate promise or prophecy occasionally commences with the relative future form, because viewed in connection with the series of previous promises and prophecies, whether immediately preceded by any or not, e. g. וַיֵּצֵא הָרֹדֶף מִנֹּזֶע יֵשׁוּ and *a rod shall proceed from the stem of Jesse*, Is. 11 : 1.

2. Again, a command issued as the *consequence* of some preceding statement (see § 970) frequently begins with a relative future, e. g. וּמְלֶחֶם אֵת עֲרֻלְתְּ לִבְבְּכֶם *circumcise therefore the foreskin of your heart*, Deut. 10 : 16, 19., וְאַהַבְתָּ יְהוָה אֱלֹהֶיךָ וְשָׁמַרְתָּ מִשְׁמֶרֶתוֹ *therefore love thou the Lord thy God, and keep his charge*, 11 : 1. 8., וְעָשִׂיתָ כְּחַכְמָתָהּ *act therefore according to thy wisdom*, 1 Kings 2 : 6.

#### Verbs following the Relative Future.

§ 987. The construction of the relative future also resembles that of the relative past with respect to the verbs that follow it (see § 977) : for since this tense can be used only in relation to a preceding future expressed or implied, whenever the connection is interrupted by the occurrence of a noun, pronoun, or particle at the commencement of a clause, the absolute future must again be employed ; although as soon as another clause appears which begins with a verb, the relative future form returns. Thus,

1. The absolute future form recurs after an initial noun, e. g. וּמְלֶחֶם אֵת עֲרֻלְתְּ לִבְבְּכֶם וְעִרְפְּכֶם לֹא תִקְשֹׁוּ עוֹד *therefore circumcise the foreskin of your heart, and be no longer stiff-necked*, lit. and no longer stiffen your neck, Deut. 10 : 16. 12 : 3., וְנָתַתִּי נְעָרִים שׂוֹרֵיהֶם וְתַעֲלִילִים יִמְשְׁלִיבֶם *I will make children their princes, and babes shall rule over them*, Is. 3 : 4, 17. 6 : 7. 8 : 21, 22. 10 : 34. 11 : 1, 4, 6. &c. &c., וְנִמְסוּ הַהָרִים וְהַעֲמֻקִּים יִתְבַּקְּעוּ *the mountains shall be melted under him, and the valleys shall be cleft*, Mic. 1 : 4, 6.

2. After a pronoun, e. g. וְהָעַבְשָׁת גּוֹיִם רַבִּים וְאַתָּה לֹא תַעֲבֹט *and thou shalt lend to many nations ; but thou thyself shalt not borrow*, Deut. 15 : 6., וְהָיִיתִי לָהֶם לֵאלֹהִים וְהָיָה לִי לֵעָם *I will be their God, and they shall be my people*, Jer. 31 : 33.

3. After a negative particle, e. g. אֲסִרְאָה תְּרֹאָה בְּעֵינִי אֶמְתָּה וְזָכַרְתִּנִּי *if thou wilt indeed consider the affliction of*

*thine handmaid, and wilt remember me and not forget thine handmaid, &c.* 1 Sam. 1 : 11., וְלֹא-תִשְׁכַּח וְלֹא-תִשְׁכַּח שִׁיבְתוֹ בְּשָׁלוֹם שְׂאוּל *act therefore according to thy wisdom, and let not his gray head go down to the grave in peace,* 1 Kings 2 : 6., וְלֹא אֶחָדִים וְנִטְעָתִים וְלֹא אֶחָדִים *and I will build them, and not pull (them) down ; and I will plant them, and not pluck (them) up,* Jer. 24 : 6.

§ 988. 1. The recurrence of the absolute future, like that of the absolute past (see § 978), is not strictly limited to the cases in which the connection is interrupted by some intervening word, as above described ; for we sometimes find a writer preferring the absolute where he might with equal propriety have used the relative future form. This takes place for the most part in emphatic sentences expressive of strong desire, the future most frequently assuming the paragogic form (see § 999), e. g. תְּבַאֲרָא תָמַר אֶחָתִי וְתִלְבֵּב לְעֵינֵי שְׁתֵּי לִבָּבוֹת *pray, let my sister Tamar come and make in my presence a couple of cakes, that I may eat from her hand,* 2 Sam. 13 : 6. (here the relatives וְתִלְבֵּב and וְבִרְיָתִי might also have been employed), אֲנִי יְהוָה קְרָאתִיָּה בְּצֶדֶק וְאֶחֱזַק בְּיָדָהּ וְאֶצְרָהּ וְאֶתְּנָהּ לְבְרִית עִם עַלְזָאוֹת *I the Lord will call thee in righteousness, and will hold thee by the hand, and will keep thee, and give thee for a covenant of the people,* Is. 42 : 6., עֲלִזְאוֹת וְגו' *therefore I will wail and howl, I will go stripped and naked ; I will make a wailing, &c.* Mic. 1 : 8.

2. It is frequently the case in prophecies that the relative future וְהָיָה commences a verse in the emphatic phrase וְהָיָה בְּיוֹם הַהוּא, and is immediately followed by the principal verb (which in fact does not then begin the sentence) in the absolute future form, e. g. וְהָיָה בְּיוֹם הַהוּא יִשְׂרָאֵל וְהָיָה וְגו' *and it shall come to pass in that day, that the Lord shall hiss, &c.* Is. 7 : 18. 10 : 27. 11 : 11. 17 : 4. It rarely assumes the form of the relative future, e. g. וְהָיָה בְּיוֹם הַהוּא וְקָרָאתִי וְגו' *and it shall come to pass in that day, that I will call my servant, &c.* Is. 22 : 20.

3. Sometimes the absolute and relative futures are employed alternately in the same connection, e. g. אֲבַחֲרֶנָּה נָא שְׁנֵים-עָשָׂר אֲלֵה אִישׁ וְאֶקְרָמָה וְאֶרְדְּפָה אַחֲרֵי-דָוִד וְאָבִיא עָלָיו . . . . וְהִתְרַחַתִּי אֹתוֹ וְכָל-הָעָם אֲשֶׁר-אִתּוֹ וְהִכִּיתִי אֶת-הַמֶּלֶךְ לְבָדּוֹ וְאֶשִׁיבָה כָּל-הָעָם אֵלָיו *I will choose now twelve thousand men, and will arise and pursue David, and will come upon him, and will make him afraid ; and all the people that are with him shall flee, and I will smite the king only, and will bring back all the people to thee,* 2 Sam. 17 : 1, 2, 3. 1 Kings 1 : 2.

## CHAPTER XIII.

## MODES OF VERBS.

## PERSONAL MODES.

§ 989. IN the preceding chapter we have undertaken to show how the accident of time is specified in Hebrew verbs, without noticing the influence frequently exerted on the structure of propositions, either by the feelings of the writer or of the agent with regard to the event detailed, or by the contents of some other proposition; an influence which gives rise to what are called the *personal modes* of verbs. On this subject we now propose to treat: and in so doing, we shall endeavour to ascertain, 1st, the several kinds of dependent propositions; and 2dly, the manner of expressing them in Hebrew.

I. Propositions may be dependent, either *subjectively*, on the will of the agent or narrator of the action, and this we shall term subjective dependence; or *objectively*, on the circumstances detailed in other preceding or following propositions, which we shall in like manner call objective dependence.

1. *a. Subjective dependence* exists when it is predicated of an occurrence, not merely that it *has been, is, or will be*, but that it *may, might, could, would, should be*, is wished, requested, commanded to be, either affirmatively, negatively, or interrogatively.

*b. Objective dependence* is when a proposition is made hypothetically or conditionally, i. e. is affected by or dependent on some preceding or following statement.

2. The numerous varieties in the nature of propositions which are included under these two heads, are designated in different languages either by separate particles, by changes in the mode of inflecting the verb itself, or by both these expedients together. The verbal changes here alluded to are not equally developed in all languages: some have but one set of inflections besides the independent or indicative form, as for example the subjunctive of the Latin and of many of the tongues of modern Europe; while others have more, as for instance the subjunctive and optative in Greek, the potential, precative, and

conditional in Sanscrit, &c. Some of these secondary modes of inflection possess all the tenses of the indicative, but the majority of them are more or less deficient in this respect.

3. The principal characteristic of the dependent forms of the verb consists in *extension*; the short vowels of the indicative being lengthened in the subjunctive, while those syllables which have been contracted in the former mode, are restored in the latter to their pristine length.\* In this we perceive a symbolical indication of the real distinction existing between the primary and secondary modes: the indicative makes a direct and independent statement, and its form is consequently simple and concise; but as the other modes are used to intimate contingency, possibility, necessity, &c., the speaker dwells emphatically on the verb, and thus gives rise to a protraction of its form.

II. In its manner of indicating these dependent modes, the character of the Hebrew again appears as that of a moderately inflected language. When the nature of the proposition is not left to be understood from the context, it is pointed out by means of separate particles, or else by a change in the form of the verb analogous to that which takes place in the other languages we have mentioned. These several methods are employed as follows.

1. The chief and primary use of the preterite or *קָטַל* form is to denote a past action. It is therefore peculiarly adapted to the expression of independent propositions, since an action already performed is no longer liable to the contingencies affecting one which has yet to take place. Hence the preterite retains its form unchanged, and when employed, as is sometimes the case, in a dependent proposition, its precise acceptance is either pointed out by particles, or is left to be ascertained from the context.

2. The primary use of the future or *יִקְטַל* form is to denote an action yet to take place, and which may accordingly be dependent in either of the above mentioned ways. Its peculiar adaptedness and consequent frequent use for the predication of hypothetical or contingent events, occasion the future to undergo certain changes of form, which serve to point out, with greater force and precision than can be effected by particles and the context alone, the exact modification of meaning intended to be conveyed. These deviations from the independent form constitute what are called the *paragogic* and *apocopated* futures. The

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\* Compare the subjunctive in Latin, French, and German, and the subjunctive and optative in Greek, with their respective indicatives.

former is confined chiefly to the first person singular and plural, and is made by adding to the simple form when ending in a mixed syllable (§ 14) the termination הַ, a prolongation of the word expressive of the speaker's desire for the performance of the action (§ 204, *et seqq.*). The future apocopate is mostly of the second or third person : it is an abbreviated form of the verb, expressive of urgency, and thus bears some analogy to the imperative (§ 208, *et seqq.*)\*.

§ 990. We have therefore to show both how the dependent modes are expressed by the preterite and future forms of Hebrew verbs, and when and for what purposes the paragogic and apocopated futures are employed.

### *Dependent Use of the Preterite.*

§ 991. 1. The preterite form is used in the protasis of hypothetical propositions accompanied by the conditional particle אם *if*; and this is followed in the apodosis, *a.* by the relative future, *e. g.* אֶבְרִיחֶיךָ אִם לֹא תָבִיאוּ אֵלַי רְשָׁעֹתַי *if I bring him not back to thee, I will bear the blame*, Gen. 43 : 9. Num. 14 : 8., וְשָׂמִיתִנִּי אִם חָטָאתִי *if I sin, thou markest me*, Job 10 : 14., וְבָרָא יְהוָה רִגְוִי אִם רָחַץ יְהוָה..... *when the Lord shall have washed,..... the Lord will create, &c.* Is. 4 : 4, 5.; *b.* or by the absolute future, *e. g.* וַיֵּשְׁבוּ מִדֶּרֶכָם הָרַע..... וַיִּשְׁבּוּ בְּסוֹרֵי..... *but if they had stood in my counsel, they would have turned them* (*i. e.* the people) *from their evil way*, Jer. 23 : 22., וַיַּרְדֵּם אוֹיֵב נַפְשִׁי..... *if I have done this, let (my) enemy persecute my soul*, Ps. 7 : 4, 5. Esth. 7 : 3., אִם יִהְיֶה חֲדָדִי בְּמִי-שֶׁלֵּג..... *though I wash myself with snow-water, still thou shalt plunge me into the ditch*, Job 9 : 30.

2. *a.* The preterite is used in like manner with the conditional particle לוֹ *if*, which conveys the idea that the proposition it commences is purely hypothetical, and does not in reality hold good, the preterite in this case being employed also in the apodosis † *e. g.* לוֹ יִשְׁחָרֵב לוֹ עֵתָה הָרֶגְתִּיהָ *Oh that there were a sword in my hand, I would*

\* In Arabic also the preterite undergoes no change of form, while the future has four different modes (see § 210. note).

† The same construction appears with the compound particle כְּמֵצַע *nearly, almost, e. g.* אֶת-אִשְׁתִּי וְהִבֵּאתָ עֲלֵינִי אֲשָׁם *one of the people might easily have lain with thy wife, and thou wouldst have brought guilt upon us*, Gen. 26 : 10.

now kill thee, Num. 22 : 29., *לֹא הָיָה יְהוָה לְהַמִּיתָנוּ לֹא־לָקַח מִיָּדֵנוּ עֹלָה* if the Lord had wished to kill us, he would not have accepted a burnt offering at our hand, Judg. 13 : 23. ; and occasionally with the future in the apodosis, e. g. *אִם לֹא יִשְׁכִּילוּ זֹאת* if they were wise, they would understand this, Deut. 32 : 29. Or with *אִם לֹא* for *אִם לֹא*, e. g. *וְאִלֹּא* if we had been sold for bondmen and bondwomen, I should have remained silent, Esth. 7 : 4.

b. Also with the corresponding negative particle *לֹא־כִּי* if not, e. g. *לֹא־כִּי הָיָה חֲרָשָׁם* if we had not lingered, we should now have returned this second time, Gen. 43 : 10., *לֹא־כִּי בָעֵנְלָתִי לֹא מָצָאתָם הִידְתִּי* if ye had not ploughed with my heifer, ye would not have found out my riddle, Judg. 14 : 18., *לֹא־כִּי הָיָה אֲבָאוֹת* if the Lord of hosts had not left to us a very small remnant, we should have been like Sodom, Is. 1 : 9., *לֹא־כִּי תֹרַתְךָ שִׁשְׁשִׁי אֲזַ אֲבָדְתִּי בְּעִנְיִי* if thy law (had) not (been) my delight, I should then have perished in my affliction, Ps. 119 : 92. (*הִידְתִּי* understood in the protasis).

3. g. Sometimes the protasis appears without a particle, its conditional nature being left to be ascertained from the context, e. g. *וְקָרָאָהוּ* should mischief befall him by the way, ye will bring down my gray hairs with sorrow to the grave, Gen. 42 : 38., *וְתִכְחַד מִדְּהָאָרֶץ*.... *וְתִכְחַד אֶדְיִי* for should I now stretch forth my hand, &c., thou wouldst be destroyed from the earth, Ex. 9 : 15., *הָיִיתָ אֵלֶּה עָשִׂיתָ וְהִתְחַשְׁתִּי דְּמִיתָ הִיָּיתָ אֵלֶּה כְּמוֹהָ* hadst thou done these things, and had I remained silent, thou wouldst have thought I was entirely like thyself, Ps. 50 : 21.

b. Occasionally instead of a condition the protasis consists of a negation, e. g. *לֹא שָׁמַרְתָּ אֶת־מִצְוַת יְהוָה*.... *כִּי עָתָה חֲכִין יְהוָה אֶת־* thou hast not kept the Lord's commandment,.... for now the Lord would have established thy kingdom, equivalent to, if thou hadst kept, &c. 1 Sam. 13 : 13. ; or an interrogation, e. g. *מָה־עָשִׂיתָ קְדָמוֹנִי*.... *כִּי־עָתָה שֹׁכְנֵתִי* why did the knees sustain me? for now I should have lain still, meaning, had the knees not sustained me, &c. Job 3 : 12, 13.

§ 992. The preterite is also used optatively with the particle *לֹא* = Lat. *utinam*, that is, to express a strong desire, e. g. *לֹא־מָתָהוּ* would that we had died ! Num. 14 : 2., *לֹא הוּאֵלֵנוּ* would that we had been content ! Josh. 7 : 7., *לֹא הָיָתָה לְמִצְוָתִי* Oh that thou hadst attended to my commandments ! Is. 48 : 18., *לֹא־קָרַעְתָּ שָׁמַיִם וְגו'* Oh that thou wouldst rend the heavens, &c. 63 : 19.

### *Dependent Use of the Future.*

§ 993. The future form of the verb is frequently used to predicate the future occurrence of an event as dependent either *subjectively* on the will of the agent or speaker, or *objectively* on external circumstances.

1. This form is used subjunctively, to denote contingency, i. e. to predicate not the positive but the possible or probable future occurrence of an event, signified in English by the auxiliaries *may, might, &c.*, e. g. *אֲשֶׁר תִּאֲדָה נַפְשֶׁךָ כֹּל* *whatever thy soul may desire*, Deut. 14 : 26., *וְיִדְרְנוּ מִדְּרָכָיו* *that he may instruct us concerning his ways*, Is. 2 : 3., *וְלֹא יִשְׁחַת לָכֶם אֶת־פְּרִי הָאֲדָמָה* *that he may not destroy for you the produce of the ground*, Mal. 3 : 11., *וְיָדְעוּ גוֹיִם אֲנֹשׁ הָמָּה* *that the nations may know they (are) men*, Ps. 9 : 21. 119 : 115., *וְיֵצֵבֶר עָלַי מָה* *whatever may happen to me*, Job 13 : 13. 14 : 6.

2. When thus employed, the future is often accompanied by a particle denoting contingency : thus with *כִּי* *that*, e. g. *וְיָדָע כִּי יֹאמַר רֹגִי* *could we know for certain that he would say, &c.* Gen. 43 : 7, 25., *וְיֹאמַר* *and he commands that they return from iniquity*, Job 36 : 10. ; with *לְמַעַן* *in order that*, e. g. *לְמַעַן תַּחְיֶיךָ* *that ye may live*, Deut. 8 : 1. 12 : 28., *לֹא אֶחֱטִיאֲלֶיךָ לְמַעַן* *that I might not sin against thee*, Ps. 119 : 11. Job 19 : 29., *לֹא יִסְצַרְעָמִי לְמַעַן אֲשֶׁר* *that my people may not be scattered*, Ezek. 46 : 18. ; with *בְּעֵבֶר* *to the end that*, e. g. *בְּעֵבֶר* *that my soul may bless thee before I die*, Gen. 27 : 4, 19, 31. ; with *אֲוִלִי* *perhaps*, e. g. *אֲבִנָּה מִמֶּנָּה אֲוִלִי* *perhaps I may obtain children by her*, Gen. 16 : 2. 24 : 39. Is. 47 : 12. ; with *כֵּן* *lest*, e. g. *כֵּן תָּמָתוּךָ* *lest ye die*, Gen. 3 : 3. Deut. 12 : 19, 30. 15 : 9. ; with *בֹּל* *that not*, e. g. *בֹּל יִרְשְׁמוּ וְיִרְשׁוּ אֶרֶץ* *that they may not rise and possess the earth*, Is. 14 : 21., *בֹּל יִוָּסֵף עוֹד לַעֲרֹץ אֲנֹשׁ מִדְּהָאָרֶץ* *that the man of the earth may no longer oppress*, Ps. 10 : 18. 32 : 9. 78 : 44.

§ 994. The future is used optatively, to denote a contingent action, the performance of which is conditioned on the fulfilment of a previously stated hypothesis, e. g. *וְלֹא אֲנֹכִי שָׁקֵל עַל־כִּפְיִי אֶלֶף כֶּסֶף לֹא־* *though I should weigh (i. e. feel the weight of, receive) in my hands a thousand (shekels) of silver, I would not put forth my hand against the king's son*, 2 Sam. 18 : 12., *אִם תִּתְּנֵנִי אֶת־חֲצִיר* *if thou wouldst give me half thy house, I would not go in with thee*, 1 Kings 13 : 8., *יִרְדֶּה אוֹיֵב . . . .* *if I have done evil to my friend, may (my) enemy persecute my soul, &c.* Ps. 7 : 5, 6. Occasionally an exclamation takes the place of

such hypothesis (see § 991. 2. a.), e. g. כִּי . . . . . בִּי לֹה שְׁקוֹל יִשְׁקַל בְּעֵשִׂי *Oh that my grief were thoroughly weighed! for now it would be heavier than the sand of the sea*, Job 6 : 2, 3.

§ 995. 1. The future is used potentially, to denote physical or moral capability, power, e. g. בְּכֹחַ יִגְבֵּר-אִישׁ כִּי לֹא *for by strength can no man prevail*, 1 Sam. 2 : 9., וְנָעַר יִכְתֹּבֵם, *so that a child can write them*, Is. 10 : 19., מִי־יֵצֵא בְּהָר יְהוָה וְיָמִי יָקִים בְּמָקוֹם, *therefore the ungodly cannot stand in the judgment*, Ps. 1 : 5., מִי־יָקִים אֶת־יְהוָה וְיָמִי יָקִים בְּמָקוֹם, *who can ascend into the mount of the Lord, and who can stand in his holy place?* 24 : 3., אֵל וּמִדַּת־יִצְדָק אֲנִישׁ עִם, *but how can a man be just with God?* Job 9 : 2.

2. It also denotes a concession or refusal of power to perform an action on the part of another, thus signifying liberty, permission, or the contrary, e. g. תֹּאכַל מִכָּל־עֵץ הַגָּן וְיָמַעַץ הַדֹּעַת טוֹב וְרָע לֹא תֹאכַל *of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou must not eat*, Gen. 2 : 16, 17. 3 : 2. Deut. 12 : 20. 14 : 4, 9, 20., תִּסְחָרֶיךָ אֶת־הָאָרֶץ תִּסְחָרֶיךָ *ye may traffic in the land*, Gen. 42 : 34, 37., וְלֹא תִקַּף אֶת־יָדְךָ מֵאֲחִיךָ, *thou must neither harden thy heart, nor shut thy hand against thy poor brother*, Deut. 15 : 7, 19. 18 : 10.

§ 996. Hence by an easy transition, the future is used to signify a command, which however differs from that conveyed by the imperative in being less absolute. It is employed chiefly in the third person, for which the imperative has no form (§ 163), and also in the second person when the command is to be expressed with mildness. Prohibitory commands are always made by means of the future with אַל or לֹא. (see § 1006). Thus,

1. a. The future is used to express a command or urgent wish in the third person, e. g. בָּאֵשׁ תִּשְׂרֹף *let her be burnt with fire*, Lev. 21 : 9., וְיָתַד תִּהְיֶה לָּהּ עַל־אֲזָנָה, *thus let him do*, Num. 9 : 14. 15 : 14., וְיָתַד תִּהְיֶה לָּהּ עַל־אֲזָנָה *and thou shalt have (lit. there shall be to thee) a paddle among thy utensils*, Deut. 23 : 14., וְיָתַד תִּהְיֶה לָּהּ עַל־אֲזָנָה *let them bring (it), and declare to us what shall happen*, Is. 41 : 22., כֹּה יַעֲשֶׂה יְהוָה לִי וְכֹה, *the Lord do so to me and more*, (if aught) *but death part me and thee*, Ruth 1 : 17. This is often rendered more emphatic by inserting the precativ particle נָא, e. g. יִזְכֶּר־נָא *let the king, I pray, remember the Lord thy God*, 2 Sam. 14 : 11. 1 Kings 17 : 21., וְיָתַד תִּהְיֶה לָּהּ עַל־אֲזָנָה *let them now tell thee*, Is. 19 : 12. 47 : 13., וְיָתַד תִּהְיֶה לָּהּ עַל־אֲזָנָה *now let Israel say that his mercy is everlasting*, Ps. 118 : 2, 3, 4.; or by adding to it an

infinitive of the same verb (see § 1018. II.), e. g. מוֹת יוֹמָת *let him certainly be put to death*, Ex. 21 : 12, 15, 16, 17., רַפָּא רַחֲמָא *let him thoroughly heal (him)*, v. 19., וְנָקַם יְנַקֵּם *let him certainly be revenged*, v. 20, 22, 28.

b. In negative propositions of this sort, the following distinction is to be observed : that the writer generally employs the particle אַל, when he intends to convey mere advice or the expression of a wish ; but when a positive command, the particle לֹא. Thus with אַל, e. g. אַל־יִרְדָּשׁוּהוּ אֱלֹהֵיךָ *let not your heart faint*, Deut. 20 : 3., וְאֵל־תִּשְׁתַּחֲוֶה מִמֶּעַל *let not God regard it from above*, *neüher* *let the light shine upon it*, Job 3 : 4., וְאִמְתוֹ אֶל־תִּבְעֵתִי *and let not the fear of him terrify me*, 9 : 34. 16 : 18., אֶל־תִּבְהַל עַל־פִּיהַּ וּלְבָבָהּ אֶל־יִמְחַר *be not rash with thy mouth, and let not thy heart be hasty to utter aught before God*, Eccl. 5 : 1. ; with לֹא, e. g. לֹא־יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים *thou shalt have no other gods before me*, Ex. 20 : 3., לֹא־יִטְמָא בְּעַמְּיוֹ *let none defile himself for the dead among his people*, Lev. 21 : 1, 4, 5, 6, 7, 10, 11, 12, 14., לֹא־יִשְׁבְּרוּבּוּ מִמֶּנּוּ עַד־בֹּקֶר וְעַצֹּם *let them leave none of it till morning, and let them not break a bone in it*, Num. 9 : 12. Deut. 15 : 18.

2. a. It sometimes signifies command in the second person : thus singular, e. g. תַּעֲשֶׂה אֹתָהּתִּבְּנָה *make the ark with rooms*, Gen. 6 : 14, 15, 16 19. 7 : 2. 17 : 9., תִּקְּםוּ אֶת־מִשְׁכַּן אֹהֶל מוֹעֵד *set up the tabernacle of the tent of the congregation*, Ex. 40 : 2, 14. Num. 15 : 5, 6, 7, 10. Deut. 10 : 20., תְּכַיֵּן לְבָבְךָ *prepare thou their heart, cause thine ear to hear*, Ps. 10 : 17. 18 : 37, 40, 44, 49. ; plural, e. g. תִּשְׁמְרוּן כָּל־הַמִּצְוֹת *every commandment ye shall observe to do*, Deut. 8 : 1. 13 : 5. 18 : 15., תִּקְדִּישׁוּ אֶת־יְהוָה *sanctify the Lord of hosts himself*, Is. 8 : 13. This is also frequently rendered emphatic by the addition of an infinitive (see § 996. 1. a.), e. g. יָדַע תִּדַּע *know thou for certain*, Gen. 15 : 13., כִּי הָרַג תִּהְרַגְנוּ *but do thou surely kill him*, Deut. 13 : 10, 16. 15 : 8.

b. The same distinction is observable in the second as in the third person between prohibitions made with the particles אַל and לֹא : thus with אַל,\* e. g. אַל־יֵצֵא תַעֲזֹב אֲתָנוּ *pray do not leave us*, Num. 10 : 31., וְאֶל־תִּירָאוּ וְאֶל־תִּחַזְצוּ *fear not, tremble not, and be not terrified on account of them*, Deut. 20 : 3., אֶל־תִּרְפֵּי תִרְבְּרוּ גְבוּהָה גְבוּהָה *talk no more so very proudly*, 1 Sam. 2 : 3. 1 Kings 2 : 16, 20., אֶל־תִּבְשִׁינִי

\* The negative particle בַּל has a like force, e. g. בַּל־תִּתְּנוּחִי לְעַשְׂקִי *leave me not to my oppressors*, Ps. 119 : 121.

*put me not to shame*, Ps. 119:31, 116., *אִם-יִשְׁתַּחֲוֶה חַטָּאִים אֶל-תִּבְאָה* if sinners entice thee, consent thou not, Prov. 1:10, 15. 3:1, 11. 4:14. 20:13., *אֶל-תִּשְׁעַנֵּנִי* do not condemn me, Job 10:2. 16:18.; \* with *לֹא*, e. g. *לֹא תַעֲשֶׂה לָּךְ פֶּסֶל* לא make not to thyself a graven image, Ex. 20:4, 5, 7, 10, 13, 14. &c., *לֹא תֹאכְלוּ רֵעַז וְכֶשֶׂב* לא eat no fat of ox, sheep, or goat, Lev. 7:23, 24, 26. 10:6, 7. &c., *לֹא-תִזְעַדוּן* לא do not so to the Lord your God, Deut. 12:4, 8, 16, 23, 24, 25. 13:9. &c. &c.

§ 997. 1. The future is used like the preterite to express a desire without the expectation of its being fulfilled, e. g. *יָאבֵד יוֹם אֲנֹכִי בּוֹ* would that the day had perished on which I was to be born! Job 3:2, 5, 6, 8., *לִי טָקַל וְשָׁקַל כְּעֶשֶׂי* Oh that my grief were thoroughly weighed! 6:2., *אֲנִי אֶדְרֹשׁ אֱלֹהִים וְאֶל-יְהוָה אֶשְׁאֵל* truly I would seek out the Lord, and to the Lord I would commit my cause, Job 5:8., *אֲנִי אֶדְבֹר אֱלֹהִים וְהוֹדִיתִי אֱלֹהִים* truly I would speak to the Almighty, and I wish that I might reason with God, 13:3.

2. The same idea is conveyed by the idiomatic phrase *מִי־יִתֵּן* who will grant? = Oh that one might! (Lat. *utinam*), employed with a following future, e. g. *מִי־יִתֵּן תִּבְּרָא שְׁאֵלָתִי* lit. who will grant that (what) I ask may come? meaning, Oh that I might obtain my request! Job 6:8. 13:5., so *מִי־יִתֵּן בְּשָׂאוֹל תִּצְפְּנֵנִי* וְגו' Oh that thou wouldst hide me in the grave, &c. 14:13. 19:23.; or with an infinitive, e. g. *מִי־יִתֵּן מוֹתֵנוּ* who would grant us to die? i. e. would that we had died! Ex. 16:3. 2 Sam. 19:1., so *מִי־יִתֵּן אֱלֹהֵי דָבָר* Oh that God would speak! Job 11:5.

### *Future Paragogic and Apocopate.*

§ 998. Besides the use of the simple form of the future in a manner equivalent to the occidental personal modes termed subjunctive, optative, &c., and with its meaning determined by the context or by conditional particles as above described, we meet with certain changes in the form of the verb itself, caused by the speaker's endeavour to indicate by his mode of uttering the verb his desire for the performance of the action which it denotes. Thus, when the speaker is himself

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\* In a few instances *אֵל* is used in the same sense as *לֹא*, e. g. *רִאשֵׁיכֶם אֵל-* ראשיכם uncover not your heads, Lev. 10:6., *בִּרְסָא אֵלֶיךָ אֶל-תְּשַׁלַּח יָדְךָ* but on himself lay not thy hand, Job 1:12.

the agent, and the verb is consequently in the first person, he intimates this desire by a stress upon the close of the word, which results in a prolongation of its form caused by the addition of the long aspiration הַ; this is termed the *future paragogic*. When however the agent and speaker are not the same, the expressed wish of the latter assumes the form of a command, in which the emphatic stress laid upon the first part of the verb gives rise in certain cases to an abbreviated form known by the name of the *future apocopate*.

#### Future Paragogic.

§ 999. As we have said above, when the speaker wishes to express an earnest desire for the performance of an action by himself, he often dwells upon the verb denoting it, and in so doing extends its form by the addition of the aspirated termination הַ, \* which in most languages has a similar force.

§ 1000. I. The future paragogic is employed in the first person singular as follows:

1. To express a desire or determination to perform the action which the verb denotes, e. g. אֶשְׁמְעָה מִדְּבַר יְהוָה לָכֶם *I wish to hear what the Lord will command concerning you*, Num. 9:8., אֶכְלֶה בָּשָׂר *I wish to eat meat*, Deut. 12:20. 17:14., וְאָעִידָה לִּי עֲדִים נְאֻמִּים, *and I will take to me faithful witnesses*, Is. 8:2. (here the Lord speaks, and not the prophet), עַל־זֹאת אֶסְפְּדָה וְאֵילִלָה אֵילָכָה שׁוֹלֵל וְעָרֹם, *therefore I will wail and howl, I will go stripped and naked*, Mic. 1:8. Hab. 2:1., אֶתְּנֶה גִוִּים נַחֲלָתָה *I will make the heathen thine inheritance*, Ps. 2:8. 9:2, 3. 119:18., אֶשְׁכַּחַה שִׁיחִי אֶעְזֹבָה פָּנַי וְאֶבְלִינָה *I will forget my complaint, I will leave off my heaviness, and I will take comfort*, Job 9:27, 35. 10:1. 16:4. When followed by the precative particle נָא, this often becomes converted into an earnest request, e. g. אֶעֱלֶה־נָּא וְאֶקְבְּרָה *let me, I pray, go up and bury my father*, Gen. 50:5., אֶעֱבְרָה־נָּא בְּאַרְצָה *let me, I pray, pass through thy land*, Judg. 11:17., וְאֶעֱבְרָה־נָּא וְאֶסְרֶה אֶת־רֹאשׁוֹ *pray, let me go over and take off his head*, 2 Sam. 16:9. 17:1. 18:19. 24:14.; or resolve e. g. אֲשִׁירֵד־נָא לִי־רֵדִי *now will I sing to my beloved*, Is. 5:1.

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\* This softening termination is appended to a verb only when the latter ends in a mixed syllable; where this is not the case, as in the verbs לָא and לִי, no change of the kind takes place. See Jer. 6:5. Ps. 119:116, 117, 144, 146. &c.

2. To express a voluntary assurance or solemn promise, especially as a consequence of some stipulated condition, e. g. **אִם־הֵשָׁמַל וְאִימָה** *if (thou wilt go) to the left, I will go to the right*; and *if to the right, I will go to the left*, Gen. 13: 9. 30: 29, 31. 42: 34., **וְכִהְיֶה לְךָ כִּהְיֶה וְאֶסְפָּה לְךָ כִּהְיֶה** *if (it had been) too little, I would have given thee such and such things*, 2 Sam. 12: 8. 17: 3., **בִּיהֲנֹחַ לֹא־תִפְרַח . . . . וְאֲנִי בִיהֲנֹחַ אֶעֱלֶזָה אֲגִילָה בְּאֱלֹהֵי יִשְׂרָאֵל** *although the fig-tree shall not blossom, . . . . yet I will rejoice in the Lord, I will exult in the God of my salvation*, Hab. 3: 17, 18., **וְאֶל־תִּצֵּל מִפִּי . . . . וְדִבַּר־אֱמֶת עַד־מָאד** *and take not the word of truth utterly out of my mouth, . . . . so shall I keep thy law continually*, &c. Ps. 119: 43, 44, 45, &c., **מִיִּימִן תְּבוֹא שְׁאֵלָתִי . . . . וְתִהְיֶה־עוֹד נְחֻמָּתִי** *would that I might obtain my request, &c.; then should I yet have comfort, and would harden myself in sorrow*, Job 6: 8-10.

II. 1. The paragogic future of the first person plural is usually employed in exhortations to action, e. g. נִלְכֵה אַחֲרֵי אֱלֹהִים אֲחֵרִים *let us go after other gods*, Deut. 13 : 3, 14., נִתְּקֵה אֲדָמָוּסְרֵיחֵימֶל וְנִשְׁלִיכֵה *let us break their bands asunder, and cast their cords from us*, Ps. 2 : 3.; this is frequently preceded for the sake of greater emphasis by the imperative הִבֵּה or לָכֵה *come! come now!* (Lat. *agite*, Fr. *allons*), e. g. הִבֵּה לְנַפְּתָה לְבָנִים וְנִשְׂרֹפָה לְשֹׂרָפָה *come, let us make bricks, and burn (them) thoroughly*, Gen. 11 : 3, 7., וְנִיבְחָה וְנִכְרָא *come now, and let us reason together*, Is. 1 : 18. Hos. 6 : 1.

2. Sometimes it expresses an emphatic wish or confident assurance, as in the singular, e. g. *אָנִי וְהַנַּעַר נֵלְכָה עִדְכָה וְנִשְׁתַּחֲוֶהָ וְנָשׁוּבָה* *I and the youth wish to go yonder and worship, and we will return*, Gen. 22: 5., *וְנֹאכְלָהּ* *for we desire to eat*, Num. 11: 13., *נַעֲבֹדָהּ וְנַעֲבֹדָהּ בְּאֶרֶצָּהּ* *pray, let us pass through thy land*, Judg. 11: 19., *וְנִשְׁמְרָהּ לְבָבָהּ וְנִדְרָהּ* *for we wish to consider them and know their latter end*, Is. 41: 22, 23, 26.

§ 1001. Although the relative past or *ניקטל* form is usually contracted when possible (§ 215), it still not unfrequently receives the paragogic termination, to express the accessory idea of perfect certainty, e. g. *וַנְּחַלְמָה חֲלוֹם בְּלַיְלָה אֶחָד* *we both dreamed a dream on the same night*, Gen. 41 : 11. (this is emphatically affirmed as a singular circumstance), *וָאֶתַּנֶּה אֶת־הַלֵּוִיִּם כְּתָנִים לְאַהֲרֹן וּלְבָנָיו* *I have given the Levites as a gift to Aaron and his sons*, Num. 8 : 19., *אָנִי שָׁכַבְתִּי וְאִישָׁנָה* *I lay down, and indeed went to sleep*, Ps. 3 : 6. 119 : 55, 59, 106, 131, 147, 158, 163., *רַק־אֲנִי לִבְדִּי וָאֶמְלָטָה* *truly I alone have escaped*, Job 1 : 15, 16, 17, 19., *וָאֶדְבַּרְהָ וָאָמַרְהָ* *and I spoke and said*, Dan. 10 : 16.

§ 1002. It must be observed, however, that the paragogic form is not invariably employed in the cases above described: for its use, besides being restricted to those verbs in which the future would otherwise end in a mixed syllable (§ 999. *note*), depends also in some measure on the style of the individual writer and his mode of viewing the action spoken of; so that we not unfrequently meet with the simple future where from the use and signification of the verb we might expect the paragogic, e. g. אֶלֶךְ *I wish to go*, Gen. 24 : 58. Jer. 6 : 16, 17., עֲלֵסוּס נָרֶכֶב וְעֲלֵסוּס נָנוּס . . . . *let us flee upon horses, and upon the swift let us ride*, Is. 30 : 16., אֶנְרַע *Oh that I had perished!* Job 10 : 18. 13 : 3. 21 : 3.; and this sometimes in connection with the paragogic form, e. g. וְאֶבְרַכָּה מְבַרְכֶיהָ וּמְקַלְלָהָ אָאָר *I will assuredly bless those who bless me, and will curse him who curses thee*, Gen. 12 : 3. 30 : 31., אֶנְחָם מִצָּרֵי מֵאֲוִיבֵי וְאֶנְקָמָה *I will rid me of my adversaries, and avenge me of my enemies*, Is. 1 : 24, 25. Hos. 5 : 15., וְאֶשְׁכַּב וְאֶשָּׁן *I will both lay me down and sleep in peace*, Ps. 4 : 9. 20 : 6.

#### Future Apocopate.

§ 1003. The apocopated form of the future is mostly used to express an emphatic wish or command (§ 998), either affirmatively or negatively; for which latter purpose the Hebrew imperative is never employed. It occurs in the second and third persons singular.\*

§ 1004. 1. It is used in the third person to convey advice, positive assurance, or earnest desire, e. g. וְיִסְקְדוּ עֲלֵהָאָרֶץ *and let him appoint inspectors over the land*, Gen. 41 : 34., וְיִצְוֶה יְהוָה אֶת־הַבְּרָכָה *the Lord shall command the blessing upon thee*, Deut. 28 : 8. 33 : 6., יְחִי הַמֶּלֶךְ (long) *live the king!* Fr. vive le roi! 2 Sam. 16 : 16. 24 : 3., וְיִשָּׁב וְיִשָּׁב *and let him take (it), . . . . and my honour let him lay in the dust*, Ps. 7 : 6. 45 : 12. 72 : 8., וְהָיָה הַיּוֹם חֹשֶׁךְ *let that day be dark*, Job 3 : 3, 9. 11 : 6. 20 : 23.; and occasionally a direct command, e. g. יְהִי אֹר *let there be light*, Gen. 1 : 3, 6, 11, 22, 24., וְתִשְׁמַט יָדְךָ *let thy hand release (it)*, Deut. 15 : 3. With the negative particle אַל it signifies a prohibition or dehortation,† e. g. אַל יָמוּת *let him not die*, Deut. 33 : 6., אַל יִיחַד בְּיָמֵי שָׁנָה *let it not be joined to the days of the year*, Job 3 : 6, 7.

\* And once in the first person. See § 210.

† Very rarely the apocopated form appears with the particle לֹא, e. g. לֹא תִסָּף *let him not be added*, Gen. 4 : 12.

2. It is also sometimes employed in emphatic declarations or threatenings, e. g. *יְהוָה בָּהּ אֲדַהֲבֶהָ* *the Lord shall make the pestilence cleave to thee*, Deut. 28 : 21., *וְיָרִים קֶרֶן . . . וְיָרִים עָלֵיהֶם יָרֵעַם* *he shall thunder upon them from heaven, and he shall exalt the horn of his anointed*, 1 Sam. 2 : 10., *וְיָמָטָר עַל־רָשָׁעִים בָּחִים וְגו'* *upon the wicked he shall rain snares, &c.* Ps. 11 : 6. 25 : 9. 68 : 15., *וְיִתְחַי נַחְמָתִי* *then should I yet have comfort*, Job 6 : 10. 10 : 17. 20 : 28.

§ 1005. The apocopate also appears in the second person singular with the particle *אַל*, to express earnest dissuasion, e. g. *אַל־תֵּלֶךְ הַלֵּילָה* *lodge not to-night in the plains of the wilderness*, 2 Sam. 17 : 16., *וְאַל־תִּרְאֶה בְיוֹם אָחִיךָ וְגו'* *but thou shouldst not have looked on the day of thy brother, &c.* Obad. v. 12., *וְאַל־תִּצָּל מִפִּי דְבַר־אֱמֶת* *and take not the word of truth out of my mouth*, Ps. 119 : 43, 133., *אַל־תְּהִי חָכָם בְּעֵינֶיךָ* *be not wise in thine own eyes*, Prov. 3 : 7. 4 : 13.; and occasionally direct prohibition, e. g. *וְאַל־תִּשָּׂא נֶפֶשׁ עִם־רָשָׁע לִהְיוֹת עִדֵּי חָמָס* *join not with the wicked to be an unrighteous witness*, Ex. 23 : 1., *וְיִין וְשִׁכָּר אַל־תִּשָּׂא* *drink neither wine nor strong drink*, Lev. 10 : 9., *אַל־תִּשְׁכֵּן בְּאַהֲלֵיהֶם עוֹלָה* *let not wickedness dwell in thy tabernacles*, Job 11 : 14.\*

### Imperative Mode.

§ 1006. The future form, as we have seen (§ 996), is employed to make not only a simple *assertion* with regard to the future performance of an action, but also a *command*, by which means it is rendered equivalent to an imperative. The future is in fact the only form by which a command in the third person, a wish in the first, or a prohibition in any person can be expressed; but when a command is directly addressed to a second person, it is usually done by a separate verbal form derived from the future, and called the *imperative* (§ 163). This form differs from the future, in expressing a command more decidedly, and in a manner to exact obedience from the party addressed; while a command made by means of the future form is designed rather as an expression of the speaker's will. Notwithstanding this characteristic difference, the choice between the two modes of expression depends rather on the writer's taste than on any strict rule of construction.

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\* In Arabic, the future conditional (see § 210. note) with the negative particle *لَا* is also used to convey a prohibition, e. g. *لَا تَشْهَدُ وَلَا تَتَّبِعُ* *neither testify nor follow*, Kor. 6 : 151.

§ 1007. The imperative is often placed at the head of a proposition to enounce an emphatic command addressed directly to a second person or persons, e. g. *לָךְ תַּבֵּן עֲצֵי גִּפְרִי* *make thyself an ark of pine wood*, Gen. 6 : 14, 21. 7 : 1. 27 : 3, 4, 8, 9., *בֵּא אֶל־פַּרְעֹה* *go to Pharaoh*, Ex. 10 : 1, 12, 21., *אֶל־בְּנֵי יִשְׂרָאֵל דַּבֵּר* *speak to the children of Israel*, Lev. 11 : 2. 12 : 2. 15 : 2., *הִשְׁתַּלֵּךְ שְׁנֵי־לִיחֹדֹת אֲבָנִים* *hew thyself two tablets of stone*, Deut. 10 : 1. 12 : 19, 28, 30. Sometimes several occur in immediate succession, e. g. *פְּרוּ וּרְבוּ וּמְלֵאוּ אֲדֵי־הַמַּיִם* *be ye fruitful, and multiply, and fill the waters*, Gen. 1 : 22, 28. 22 : 2. 24 : 51., *קוּם לָךְ לְמַסַּע* *arise, take to journeying*, Deut. 10 : 11. 31 : 6, 7., *קוּמוּ וְעֲבְרוּ מִזְרָה אֲדֵי־הַמַּיִם* *arise and pass quickly over the water*, 2 Sam. 17 : 21. 1 Kings 22 : 22., *רְחֹצוּ יְהִזְכּוּ וְהִסִּירוּ רַע מֵעַלְלֵיכֶם* *wash yourselves, cleanse yourselves, put away the evil of your doings*, Is. 1 : 16. 12 : 4. 29 : 9.; and occasionally for the sake of emphasis the same imperative is repeated (see § 824. 3.), e. g. *צֵא צֵא* *go, go!* 2 Sam. 16 : 7. 20 : 16., *הֵב הֵב* *give, give!* Prov. 30 : 15.

§ 1008. An imperative is frequently placed after another to express emphatically the result that will ensue from compliance with the command expressed by the first (see § 970), e. g. *עֲשׂוּ וְחִיּוּ* *do this, and live*, i. e. and ye shall surely live, Gen. 42 : 18. Is. 8 : 9. Amos 5 : 4, 6., *פָּתַח עֵינֶיךָ שִׁבְע־לֶחֶם* *open thine eyes, be satisfied with bread*, i. e. and thou shalt be satisfied, &c. Prov. 20 : 13. And sometimes after a promise made by the future, e. g. *וְהָיִיתָ בְרָכָה וְאֶנְדְּלָה שְׁמִי* *and I will make thy name great, and be thou a blessing*, i. e. and thou shalt surely become a blessing, Gen. 12 : 2., *וְדַע . . . . אֱלֹהֶיךָ דָּבַר* *but Oh that God would speak, &c.*; and *כִּי־יִשְׁכַּח לָךְ אֱלֹהֶיךָ מִצִּיּוֹנָה* *that God has caused to be forgotten (a portion) of thine iniquity*, i. e. then shouldst thou know, &c. Job 11 : 5, 6.

§ 1009. Sometimes the imperative is used, like the future from which it is formed, to convey instead of a command an earnest request; in which case, when ending in a mixed syllable, it is usually softened by receiving the termination *ה*, in like manner with the future paragogic (see §§ 207. 1., 999.), e. g. *הָבִיָּאָה לִי צִיד* *bring me venison*, Gen. 27 : 7., *הִשְׁקִיפָה מִמַּעַן קִדְשָׁהּ* *look down from thy holy habitation*, Deut. 26 : 15., *שׁוּבָה יְהוָה* *return, O Lord*, Ps. 6 : 5. 7 : 7, 8. 9 : 20, 21. 10 : 12. 17 : 13. 22 : 21., &c. Or it is accompanied by the precative particle *נָא*, which has nearly the same force, e. g. *אָמְרִינָא אַחֲתִי אָתָּה* *pray, say thou (art) my sister*, Gen. 12 : 13. 24 : 2, 17, 23, 45., *שָׁבוּ נָא בָּיְתָה* *pray, remain here*, Num. 22 : 19., *קוּדְנָא לְאַחֵיךָ וְגו'* *take, now, to thy brethren, &c.* 1 Sam. 17 : 17. 2 Sam. 20 : 16., *וְרֹאֲרִינָא* *and see now,*

Jer. 5 : 1, 21. Occasionally it receives both the termination and the particle, e. g. הַצְלִיחָהּ נָא . . . . . הַצְלִיחָהּ נָא *save now, . . . . . send now prosperity*, Ps. 118 : 25.

§ 1010. 1. When several successive commands are made in the second person, they are frequently all expressed by the imperative (§ 1007); but when one or more of them are in the first or third person, for which no imperative form exists, the future is necessarily employed instead. Thus we have commands in the second person made by an imperative in connection with others in the first by a future, e. g. שְׁלַחֵנִי וְאֶלְכָהּ לְאֹדְנִי *send me away, and let me go to my master*, Gen. 24 : 56., הֲרֹקֶם מִפְּנֵי וְאַשְׁמִידֵם וְגו' *leave me, and let me destroy them, &c.* Deut. 9 : 14., עֲזַבְתָּהּ וְלֵלֶךְ אִישׁ לְאֶרְצוֹ *forsake her, and let us go every man to his own country*, Jer. 51 : 9.

2. And also commands in the second person made by an imperative with others in the third person by a future, e. g. קָרוּ וּרְבוּ . . . . . וְהִעֲשֶׂה יְרֵב בְּאָרֶץ *be ye fruitful and multiply, &c., and let fowl multiply in the earth*, Gen. 1 : 22., דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיָשֻׁבוּ וְגו' *speak to the children of Israel, and let them return, &c.* Ex. 14 : 2., . . . . . שְׂאֵרֵיכֶם *lift up a banner, &c., and let them enter the doors of the nobles*, Is. 13 : 2. 26 : 2. 41 : 1., קַהֵּה אֶל־יְהוָה חֹזֶק וְנִאֲמָץ לְבָבָהּ *wait on the Lord, take courage, and let him strengthen thy heart*, Ps. 27 : 14. 31 : 25. 69 : 25., שְׁמַעֵנִי שְׁמַעֵנִי *hear attentively my speech, and let this be your consolation*, Job 21 : 2.

§ 1011. 1. Since a command may be conveyed by a future as well as by an imperative (§ 996), and since the use of these two verbal forms depends in a good measure on the writer's taste (§ 1006), they are often employed alternately in the same sentence, one clause having at its commencement the imperative, and the next the simple or apocopated future at its middle or end, e. g. שְׁפַטֵּנִי אֱלֹהִים . . . . . מֵאִישׁ *judge me, O God; deliver me from the deceitful and unjust man*, Ps. 43 : 1. 54 : 3. 59 : 2., שְׁמַעֵ אֱלֹהִים קוֹלִי בְשִׁיחִי *hear my voice, O God, in my prayer; from the fear of the enemy preserve my life*, 64 : 2., מְלֹחֲנִי מִיַּד־צָר וּמִיַּד עֲרִיצִים *deliver me from the hand of the enemy, or from the hand of the mighty redeem me*, Job 6 : 23.

2. This of course always takes place when, as is frequently the case in Hebrew poetry, a command in one clause is followed by a prohibition in the next, to express which the imperative is never used (§ 1006), e. g. זָכֹר לַעֲבָרֶיךָ . . . . . אֶל־תִּפְסֹן אֶל־קִשִּׁי הָעָם הַזֶּה *remember thy servants; regard not the stubbornness of this people*, Deut. 9 : 27., הָרִימִי

אֶל־תִּירָאִי *raise (it), fear not*, Is. 40 : 9., וְאֶל־תִּדְחָטָאִי *tremble, and sin not*, Ps. 4 : 5. 10 : 12. 39 : 9. 70 : 6. 74 : 22, 23., בָּטַח אֶל־יְהוָה בְּכָל־ לִבְּךָ וְאֶל־בִּינְתָּךְ אֶל־תִּשְׁעֶן *trust in the Lord with all thy heart, and on thine own understanding do not rely*, Prov. 3 : 5. 4 : 5. 5 : 8. Occasionally when the same verb would be employed in both clauses, the future is omitted in the second, e. g. קַח־מִסֵּרִי וְאֶל־כֶּסֶף *take my instruction, and not silver*, Prov. 8 : 10.

§ 1012. In consequence of the close analogy between the imperative and the future, both of which denote an action that is yet to take place, the former is not unfrequently followed like the latter by the relative future or קָטַל form, which in such case has likewise the power of an imperative (§ 984. 3.), e. g. גַּם־צֹאֲנֶיךָ גַם־בָּקָרְךָ קַח־וּבְרַכְתָּם גַּם־אֵתִי *take both your flocks and your herds, and bless me also*, Ex. 12 : 32., קַדְלֶךָ לְבִנְתָּה וְנָתַתָּה *come up to me into the mountain, and make thyself an ark of wood*, Deut. 10 : 1., קַדְלֶךָ אֶתָּה לְפָנַי וְהָיָה *take thee a tile, and place it before thee*, Ezek. 4 : 1, 3, 4. Should the verb not begin the second clause, it may be put in the absolute past or קָטַל form, the conjunction וְ being prefixed to the first word of the clause, e. g. הוֹשִׁיעֵנִי מִפִּי אַרְיֵה וּמִקַּרְנֵי רִמִּים עֲנִיתֵנִי *save me from the lion's mouth, and from the buffaloes' horns deliver me*, Ps. 22 : 22.

#### IMPERSONAL MODES.

##### *Infinitive Mode.*

§ 1013. The infinitive denotes the simple idea of the verb abstracted from all consideration of person and time, and hence is very appropriately termed the *name of the action* (*nomen actionis*). In Hebrew, as in most other languages, it shares the peculiarities both of a noun and verb. As a noun, it may constitute the subject or object of a proposition, or stand in construction with another noun; and as a verb, it may be followed by nouns in direct or indirect objective relation, in precisely the same manner as the finite parts of the verb.

§ 1014. When a writer wishes simply to affirm something concerning an action, without any reference to the person by whom or the time in which it is performed, he employs the infinitive, either absolutely or specified by a noun in construction with it or in an objective relation to it, as the subject or object of a proposition. Thus,

I. 1. An infinitive is employed absolutely as the *subject* of a proposition, e. g. אָלוֹהַּ יְכַחֵשׁ וְרָצַח וְגָבַל וְנָאָף (there is) *cursing, and lying, and murder, and theft, and adultery*, Hos. 4 : 2., אָכַל וְשָׂבַר וְהוֹתֵר (there have been) *eating, and satisfying, and leaving much*, 2 Chron. 31 : 10.

2. a. An infinitive in this situation is sometimes specified after the manner of a noun by means of a following noun with which it stands in construction (§ 800. 3. b.), e. g. לֹא טוֹב הָיְיִתָּה הָאָדָם לְבַדּוֹ *the being of man alone is not good*, i. e. it is not good for man to be alone, Gen. 2 : 18., הַמַּעַט מִכֶּם הֵלְאֹת אַנְשִׁים (is) *the wearying of men too little for you?* Is. 7 : 13., הַחֲכָמָה עָרֹם הַבֵּינן הִרְבּוּ (is) *the wisdom of the prudent (is) the understanding of his way*, i. e. it consists in understanding his way, Prov. 14 : 8. 16 : 12. 18 : 5. 21 : 3, 15.

b. Or as a verb it governs a noun in an objective relation,\* either direct, e. g. הָרַג בָּקָר וְשָׁחַט צֹאן וּגְו' (there was) *slaughtering oxen and killing sheep*, &c. Is. 22 : 13. 59 : 4., אָרָן וְיִלְדֵי אָרָן (there is) *conceiving mischief and bringing forth vanity*, i. e. they conceive mischief, &c. Job 15 : 35.; or indirect, e. g. הִנְקִלָהּ בְּעֵינֶיכֶם הַתְחַחֵתן (is it) *a trifle in your view to be son-in-law to a king?* 1 Sam. 18 : 23., תּוֹעֵבַת פְּסִילִים סוּר מִרָע (it is) *an abomination to fools to depart from evil*, Prov. 13 : 9.

II. 1. An infinitive may also be employed absolutely as the direct or indirect *object* of a verb, receiving in the latter case the same prepositions as other nouns (§ 842). Here also the infinitive may appear without any specification, e. g. לֹא יָרַע צֵאת וְבוֹא *I know not (how) to go out and come in*, 1 Kings 3 : 7.

2. a. Or it may be placed in construction with a following noun, e. g. לֹא תִסֵּק תַּת כֹּחָהּ לָךְ *she shall not continue the giving of her strength to thee*, i. e. it shall no longer give thee its strength, Gen. 4 : 12., מַה־יִּהְיֶה דוֹרֵשׁ מִמֶּנּוּ כִּי אִם־עֲשׂוֹת מִשְׁפָּט וּגְו' *what does the Lord require of thee but the doing of justice*, i. e. to act justly, &c. Mic. 6 : 8., עֲשׂוֹד־סִטִּים שִׂנְאָתִי *I hate the commission of sins*, Ps. 101 : 3.; or may receive a pronominal suffix (§ 857. 2.), e. g. לְהוֹשִׁיבִי עִם־קְדִיבִים *to set me with princes*, Ps. 113 : 8. 119 : 6, 7., יַעַן עֲשׂוֹתְכֶם אֲדֹכְלֵה־מַעֲשִׂים *because of your committing all these deeds*, i. e. because you have committed, &c. Jer. 7 : 13.

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\* Occasionally the nominal and verbal constructions are combined, the infinitive being put in the construct, and followed by a noun with the illustrative particle *אֲזַ*, e. g. אֲזַ עָבַר אֲזַ־בְּצָרִים Ex. 14 : 12. Jer. 7 : 10.

b. Or it may govern a noun in an objective relation either direct, e. g. *לֹא תֹכֵל לֶאֱכֹל מִעֵשֶׂר הַיֵּנֶה וְגו'* *thou mayest not eat the tithe of thy corn, &c.* Deut. 12: 17., *וְעַתָּה אֹדִיעֵדְנָא אֲתֹכֶם אֶת אֲשֶׁר־אֲנִי עֹשֶׂה, לְכַרְמִי הִסֵּר מִשְׁוֹכְתּוֹ . . . . פָּרֵץ גְּדֵרֹו about to do to my vineyard, (viz.) to take away its hedge, (and) to break down its wall, Is. 5: 5.; or indirect, e. g. *בְּשׁוֹב בְּרַע וּבַחֹר בָּשׁוּב* *at his knowing to refuse what is evil and to choose what is good, i. e. when he has the knowledge to refuse, &c.* Is. 7: 15., *רְאִיתִי . . . נֶאֱדָרָה* *I see committing adultery and walking in lies, i. e. I see adultery committed, &c.* Jer. 23: 14.*

§ 1015. The infinitive is not exclusively employed as the simple name of the action; for sometimes, when the writer, having set out with a past or future tense, would naturally be expected to employ a finite form in the succeeding clauses also, he appears to neglect all further consideration of the accidents of person and time, and, making use of the infinitive alone, leaves them to be gathered from the preceding finite verb: a result of the preëminent importance of the action itself over the mere circumstances by which it is attended. Thus,

1. The infinitive is employed to continue a narration after a past tense, e. g. *וַיִּתְקְעוּ בַשּׁוֹפָרוֹת וַיִּנְפֹּץ הַכֶּדִים* *and they blew the trumpets, and broke the pitchers, Judg. 7: 19., . . . . וַיִּבְחַר אֲבִיהָ* *did I plainly appear to thy father's house, . . . . and choose him, &c.* 1 Sam. 2: 27, 28., *רְאוֹת רְבוֹת . . . . מִי עֵינַי כִּי אֲסַעֲבֶדְיָ* *who is blind but my servant? . . . . thou (who) seest many things, but observest none; who openest (thy) ears, but hearest naught, Is. 42: 20., וְעָזַב הַלְּדָה בַּשָּׂדֶה וְיָלְדָה* *the hind even calved in the field, and forsook (it, scil. the fawn), Jer. 14: 5. 32: 44. Dan. 9: 5., וְנָתַן אֶת־לִבִּי וְגו'* *all this have I seen, and applied my heart, &c.* Eccl. 8: 9. 9: 11. Esth. 9: 6, 12, 16, 17, 18.

2. And also after a future tense used to signify command (§ 996), e. g. *וְהָיָה כִּי יָבִיאוּ אֶת־הָאִישׁ הַזֶּה וְהָיָה מוֹת וְיָמָת הָאִישׁ כָּל־בְּנֵי קְלָהָעֵדָה* *let the man certainly be put to death: let all the congregation stone him with stones, Num. 15: 35., וְנָתַתָּ לַזָּר אֶת־מַכְרֵי הַתְּנָנִה* *thou shalt give it to the stranger that is within thy gates, or sell it to an alien, Deut. 14: 21.*

§ 1016. 1. a. Sometimes the infinitive is employed instead of the imperative to make an emphatic command.\* In this case the speaker

\* Compare the similar use of the Greek infinitive, e. g. *μὴ ἐμὲ αἰτιῶσθαι τοῦτων*, then do not blame me, Plat. Soph. p. 218.

merely designates the action, without reference to the person or persons by whom it is to be performed. A command of this kind is usually preceded by the verb *צִוָּה* or *אָמַר*, and may be addressed to one person, e. g. *הֵאֱלָהָה אֶת־הַסְּפָרִים הָאֵלֶּה לְקַח* *take* (thou) *these documents*, Jer. 32 : 14. 39 : 16. ; or to several, e. g. *הָיָה זְכוֹר אֶת־הַיּוֹם הַזֶּה* *remember* (ye) *this day*, Ex. 13 : 3. 20 : 8. Deut. 5 : 12., *בְּנִגְע־הַצֹּרֶעַת* *take* (ye) *heed of the plague of leprosy*, Deut. 24 : 8, 9., *וְרִבְרִי הַשֶּׁשֶׁם* *rise* (ye) *early, and speak*, Jer. 7 : 13.

b. A command or series of commands thus expressed is sometimes followed by an imperative proper, e. g. *קוּמוּ הַשָּׂרִים* . . . . *עֲרֹף הַשָּׁלָחַן* *spread* (ye) *the table, &c., arise, ye princes, anoint the shield*, Is. 21 : 5. ; or by the relative future (see § 984. 2.), e. g. *הִלַּךְ וְקָנִיתָ בְּקֶבֶךְ יוֹצֵר חָרֶשׁ* *go, and get a potter's earthen bottle*, Jer. 19 : 1. 32 : 14.

2. The infinitive is used in like manner to express a determination on the part of the speaker himself, e. g. *וְבֹא בְּמִלְחָמָה* (I mean) *to disguise myself and go into the battle*, 1 Kings 22 : 30., *וְהִצֵּלָה עֲלֵיהֶם* *to bring up a company against them, and deliver them up to vexation and spoliation*, Ezek. 23 : 46.

#### With Finite Verbs.

§ 1017. Very different from the above is the emphatic use of the infinitive either before or after a finite form of the same verb ; by which means the principal idea of the verb is expressed twice over, and its signification emphatically modified in various ways, though chiefly as respects the certainty of its taking place or the intensity of the manner in which it is performed.

¶ § 1018. I. 1. The infinitive is placed before a preterite to convey the idea of *certainty* with reference to a past action, e. g. *רָאִינוּ רָאִינוּ כִּי הָיָה יְהוָה עִמָּךְ* *we saw for a certainty that the Lord was with thee*, Gen. 28 : 28. 27 : 30. 43 : 3, 20. Ex. 3 : 7., *פָּקַד פָּקַדְתִּי אֲתָכֶם* *I have surely visited you*, Ex. 3 : 16., *הִרְבָּה רַב עַם־יִשְׂרָאֵל אִם־נִלָּחֶם נִלָּחֶם בָּם* *did he ever strive against Israel, or did he ever fight against them?* Judg. 11 : 25., *אָמַר אֲמַרְתִּי וְגו'* *I did indeed say, &c.* 1 Sam. 2 : 30. 2 Sam. 19 : 43.

2. It likewise denotes *intensity* of different kinds in the mode of performing the the action, e. g. *נִכְסַתָּ נִכְסַתָּ לְבֵית אָבִיךָ* *thou longedst*

ardently after thy father's house, Gen. 31 : 30. 43 : 7., וְגַם דָּלָה דָּלָה לָנוּ he even drew for us, Ex. 2 : 19., הָלַךְ הָלָכוּ הָעֵצִים all the trees went, Judg. 9 : 8., מוֹט הַתְּמוֹטָטָה אֶרֶץ the earth is completely shattered, the earth is thoroughly shaken, Is. 24 : 19., הָיָה הָיָה הָיָה the word of the Lord came expressly to Ezekiel, Ezek. 1 : 3.

II. The infinitive is placed before the future, to add to it emphasis of various kinds. Thus,

1. *a.* It is employed to denote *certainly* when the tense is used simply to predicate the future occurrence of an event, e. g. מוֹת תָּמוּת thou shalt surely die, Gen. 2 : 17. 3 : 16. 37 : 8. 43 : 7. Deut. 8 : 19., נָשָׂא אֶסֶה אֶאֱסֶה רַעְקֵב כָּלָה I will surely take them off, Hos. 1 : 6., קָבֵץ אֶקְבֹּץ שְׁאֲרֵית יִשְׂרָאֵל I will surely assemble, O Jacob, all of thee ; I will surely collect the remnant of Israel, Mic. 2 : 12., נָפַל תִּפְּלוּ לְפָנָיו thou shalt surely fall before him, Esth. 6 : 13.

*b.* And also when the future is used hypothetically, to enounce a condition, e. g. הִנֵּנִי בְיָדוֹ הִנֵּנִי אִם הִמָּצָא תִּמָּצָא בְיָדוֹ הִנֵּנִי if the thing stolen be actually found in his hand, Ex. 22 : 3, 16, 22., אִם תִּשְׁכַּח אֶת־יְהוָה if thou indeed forget the Lord, Deut. 8 : 19. 11 : 13, 22. 15 : 5, 8, 11, 14., אִם יָשׁוּב תִּשׁוּבוּ if ye do indeed go back, Josh. 23 : 12. Judg. 11 : 30. ; or potentially, to indicate permission, necessity, &c., e. g. אָכַל תֹּאכֵל thou mayest certainly eat, Gen. 2 : 16. 24 : 5., שָׁלַם תִּשְׁלַם שׂוֹר תִּתֵּן הַשּׂוֹר he must certainly pay an ox for the ox, Ex. 21 : 36. 22 : 2. 23 : 4, 5, 24., מוֹת יָמוּת he must assuredly be put to death, Lev. 24 : 16, 17. Deut. 13 : 10, 16. 20 : 17., שָׁרוּ תִּשְׁרוּ ye must surely drink, Jer. 25 : 28, 29.

2. The infinitive is likewise placed before the future in its several acceptations, to denote *intensity*, e. g. דִּבֶּר יְדַבֵּר הוּא he speaks eloquently, Ex. 4 : 14. 21 : 9., שָׂנֵאת תִּשְׂנֹאת וְרָעַב תִּתְּעַבְּנוּ thou shalt strongly detest it, and utterly abhor it, Deut. 7 : 26. 14 : 22., יָדַעְתָּ יָדוּעַ know ye well, be well assured, Josh. 23 : 13., וַיִּבְכֶּה תִּבְכֶּה and she wept bitterly, 1 Sam. 1 : 10. 23 : 22., נָדָה תִּנָּד וְאֶרֶץ הָאֲדָמָה the earth shall reel to and fro, Is. 24 : 20., רָשָׁע יִשָּׁע he shall roar terribly, Jer. 25 : 30.

§ 1019. 1. In negative propositions, which, whether expressed by a preterite or future, are modified by the infinitive in like manner, the particle *לֹא* or *אַל* is usually placed between the infinitive and finite verb, e. g. לֹא־הִצַּלְתָּ אֶת־עַמְּךָ thou hast not delivered thy people at all, Ex. 5 : 23., לֹא־יִנָּקֶה נִקָּה he will certainly not clear (the guilty), 34 : 7. Nah. 1 : 3., לֹא־תִמְכְּרִיָּהּ בְּכֶסֶף thou shalt by no means sell her for money, Deut. 21 : 14. ; אַל תִּמְיָתְהָ do not by any means kill it, 1 Kings 3 : 26., אַל תִּבְכִּי weep not at all, Mic. 1 : 10.

2. Occasionally, however, the particle is placed before the infinitive, e. g. *לֹא-מוֹת הַמָּוֶת ye shall not surely die*, Gen. 3 : 4. (the particle thus negatives the entire proposition ; whereas the expression *לֹא מוֹת* — *אֵת לֹא-קָדַח יִפְדֶּה אִישׁ none can by any means redeem a brother*, Ps. 49 : 8.

¶ § 1020. Sometimes the infinitive is placed after the finite verb, e. g. *וַיֵּשֶׁבֶט שֹׁפֵט and he would needs be a judge*, Gen. 19 : 9. This, however, rarely takes place except in the following cases.

1. *a.* When the infinitive is employed to indicate a repetition or continuance of the action denoted by a preterite or future tense or by a participle, e. g. *בָּרַכְתָּ בָּרַכְתָּ בָּרַכְתָּ thou hast repeatedly blessed* (them), Num. 24 : 10. This is often immediately followed by another infinitive denoting an action performed at the same time, e. g. *וַיֵּצֵא וַיָּשָׁב it kept going and returning*, i. e. going to and fro, Gen. 8 : 7., *וַהֲמַאֲסֻהּ וַהֲמַאֲסֻהּ and the rereward came* after the ark of the Lord, (the priests) *going on and blowing with the trumpets*, i. e. blowing as they went along, Josh. 6 : 13. 1 Sam. 6 : 12., *so וָבָהּ וָבָהּ they kept weeping as they went up*, 2 Sam. 15 : 30., *וַיַּכּוּ וַיַּכּוּ and the man kept striking and wounding him*, 1 Kings 20 : 37. ;\* and sometimes by one or more of the tenses, e. g. *וַתֵּלֶךְ וַתֵּלֶךְ and she kept going along and wept*, i. e. she went along weeping, 2 Sam. 13 : 19., *וַיִּשְׁמְעוּ הַלֵּךְ וַיִּשְׁמְעוּ הַלֵּךְ . . . . וַיִּשְׁמְעוּ and Shimei kept going along, and cursed, and threw stones at him, and cast dust*, 16 : 13., *וְבָא וְבָא בֹא וְשָׁטָה וְשָׁטָה and it shall continue to come, and shall overthrow, and shall pass through*, Dan. 11 : 10.

*b.* Continuance is most frequently denoted by using as the first infinitive that of the verb *הָלַךְ to go, proceed*, e. g. *וַיֵּשְׁבוּ הַמַּיִם מֵעַל וַיֵּשְׁבוּ הַמַּיִם and the waters receded from the earth going and receding*, i. e. they kept continually receding, Gen. 8 : 3, 5. ; although occasionally the second verb assumes the participial instead of the infinitive form, e. g. *וַיִּלֶּךְ הַלֵּךְ וַיִּלֶּךְ and he kept on growing*, Gen. 26 : 13.†

\* In the following instance the finite verb is omitted, e. g. *וַיֵּצֵאוּ וַיָּשָׁבוּ and the living creatures (kept) running and returning*, i. e. running to and fro, Ezek. 1 : 14.

† The verb *הָלַךְ* may also assume the participial form, e. g. *וַיִּדְרֶה קוֹל הַשָּׁמַיִם and while the sound of the trumpet kept growing louder and louder*, Ex. 19 : 19. 1 Sam. 2 : 26.

2. And also when additional emphasis is given by employing the particle **גַּם**, which is placed between the finite verb and the infinitive, e. g. **וַיֹּאכַל גַּם אֲכֹל אֶת־כִּסְפֵּנוּ** *and he would even entirely consume our property*, Gen. 31 : 15., **וְאֵלַי אֵעֵלֶה גַּם עִלָּה** *and I myself will also surely bring thee up*, 46 : 4., **כִּי תַשְׁתַּרֵּר עָלַי גַּם הַשְׁתַּרֵּר** *that thou mightest certainly make thyself a prince over us*, Num. 16 : 13.

¶ § 1021. As the object of the above detailed use of the infinitive is to add emphasis to the simple idea of the action contained in the verb, it is not absolutely necessary that it should always be of the same species as the finite verb with which it is connected. Accordingly, although such is most generally the case, as may be seen from the preceding examples, the following exceptions are found to occur.

1. When the finite verb is in one of the derivative species, the infinitive is often put in the simple or Kal form. Thus, with the Niph'hal species, e. g. **סָקֹל יִסְקַל** Ex. 19 : 13. 21 : 20, 22, 28. 22 : 11, 12. Job 6 : 2., **שָׁדֹד נִשְׁדָּד** Mic. 2 : 4. Nah. 3 : 13.; less frequently with Pi'hel or Pu'hal, e. g. **וַיִּבְרָךְ בָּרוּךְ** Josh. 24 : 10., **סָרַף טָרַף** Gen. 37 : 33.; with Hiph'hil, e. g. **עָרַם יַעֲרֵם** 1 Sam. 23 : 22.; with Hithpa'hel, e. g. **פֹּרַח הַחֲמוּטָה מִן הַחֲפֹרֶת** Is. 24 : 19.

2. In this case too the infinitive is occasionally placed in another derivative form which has the same force as that of the finite verb. Thus, we have an infinitive Hoph'hal with a verb in the Niph'hal species, e. g. **הִפְחָה לֹא נִפְחָה** Lev. 19 : 20.; an infinitive Hoph'hal with Pu'hal, e. g. **הִתְחַל לֹא חֲתַל** Ezek. 16 : 4.

§ 1022. In poetry, instead of an infinitive from the same root as the finite verb, one from a cognate verb of synonymous import (§ 115) is occasionally employed, by which means a closer paranomasia is sometimes obtained, e. g. **אָסַף אֶסְפֵּם** *I will assuredly consume them*, Jer. 8 : 13. (**אָסַף** = **סָפַף**), **לֹא לִנְצַח אֲדֹשׁ יִדְשְׁנִי** *he will not keep threshing it for ever*, Is. 28 : 28. (**יִדְשְׁנִי** = **אֲדֹשׁ**), **כִּי נָצַח תֵּצֵא** *that it may flee away*, Jer. 48 : 9. (**תֵּצֵא** = **נָצַח**).

§ 1023. Sometimes the infinitive is employed in like manner to give additional force to an imperative, e. g. **אָרֹר אֲרֹר** *curse ye bitterly*, Judg. 5 : 23., **שְׁמַעוּ וְרֹאוּ שְׁמְעוּ וְרֹאוּ** *hear ye indeed, and see ye indeed*, Is. 6 : 9. Job 13 : 17. 37 : 2., **בְּכֹר בְּכֹר** *weep ye bitterly*, Jer. 22 : 10. The addition of the precativ particle **נָא** converts the expression into an anxious request, e. g. **נָא הָרְגֵנִי** *do, pray, kill me at once*, Num. 11 : 15.

§ 1024. From the mode which has now been described of employing the infinitive to qualify the meaning of finite verbs, may be deduced

the frequent adverbial use of certain infinitives. Such are *הַשֵּׁכֶם* *early*, usually followed by the infinitive of the verb it qualifies, e. g. *וְאָמַרְתָּ* *and I kept speaking to you early*, Jer. 7:13., *וְאָשְׁלַח אֲלֵיכֶם אֲדָמְלֵאכָרִי הַנְּבִיאִים יוֹם הַשֵּׁכֶם וְשִׁלַּחְתִּי* *I have kept sending you all my servants the prophets early every day*, 7:25. 25:3. 44:4. 2 Chron. 36:15.; *הַרְבֵּה* *much*, e. g. *וְאִירָא הַרְבֵּה מְאֹד* *and I was very much afraid*, Neh. 2:2. 3:33.; *הַיָּטֵב* *well*, e. g. *טָחוֹן הַיָּטֵב* *grinding (it) well*, i. e. fine, Deut. 9:21. 27:8.; *וְהָיָה* *beginning and ending*, i. e. from beginning to end, 1 Sam. 3:12.

#### In Indirect Relation to Verbs.

§ 1025. We have seen above (§ 1014) that the infinitive as a noun of action may constitute the subject or object of a proposition; and that as an object it is either direct or indirect. In the latter case, it may bear to the finite verb of the proposition any of the various relations in which verbal nouns appear with verbs. These indirect relations are generally specified by a preposition prefixed to the infinitive in like manner as to other nouns.

§ 1026. When an infinitive is employed as the complement of a finite verb, the relation between them is usually pointed out by the preposition *ל* prefixed to the former, which in such case corresponds in good measure to the English infinitive. Thus,

1. *a.* When the infinitive indicates the aim or purpose of that which is expressed by the finite verb, it takes the preposition *ל* *to, for*, e. g. *וְהָיָה מְאוֹרֹת לְהַבְדִּיל* *let there be lights for dividing*, i. e. to divide, Gen. 1:14, 15, 17, 18. 2:10. 3:23, 24. 4:2, 11., *זָכוֹר אֲדִיּוֹם הַשַּׁבָּת* *remember the sabbath day to keep it holy*, Ex. 20:8. Deut. 5:12., *וְיִרְבֹּקֶשׁ שְׁלֹמֹה לְהַמִּית אֶת־יִרְבֹּעָם* *and Solomon sought to kill Jeroboam*, 1 Kings 11:40. 12:1, 6., *וְאֶמְלֹכָהּ* *and only I have alone escaped to tell thee*, Job 1:16., *וְיָבֵל שְׁלֹמֹה אֵת כָּל־הַבָּא עַל־לֵב שְׁלֹמֹה לַעֲשׂוֹת* *and Solomon finished all that had entered into Solomon's heart to do*, i. e. all that he had intended to execute, 2 Chron. 7:11.

*b. a.* The same preposition is used to point out the relation of the infinitive to a noun or adjective whose meaning it serves to specify, e. g. *וְאָדָם אֵין לַעֲבֹד אֶת־הָאֲדָמָה* *and there was no man to till the ground*, Gen. 2:5., *עַתָּה לָלֶכֶת וְעַתָּה לָמֹד וְעַתָּה* *(there is) a time to be*

*born and a time to die, &c.* Eccl. 3:2.; *העיר הזאת קרובה לנוס שמה* *this city (is) near to flee to*, Gen. 19:20.

β. Infinitives with ל preceded by the verb of existence expressed or understood are occasionally employed with a passive signification; an idiom which occurs sometimes in English, but much more frequently in German, e. g. *ויהי הדשער לסגור* *the door was to be shut*, Germ. *war zu schliessen*, Josh. 2:5., *מה לעשות* *what (is) to be done?* Germ. *was ist zu thun?* 2 Kings 4:13., *לאכל* *they shall be for consuming*, i. e. *shall be consumed*, Deut. 31:17. Mic. 7:1.

2. When the infinitive is used to explain more precisely the idea expressed by the finite verb, it also takes the preposition ל, e. g. *אשר ברא אלהים לעשות* *which God created in making, or by making*, Gen. 2:3., *ולא הליכו בדרךי לעשות הישר בעיני* *and they have not walked in my ways, doing what (is) right in mine eyes*, 1 Kings 11:33, 38. Is. 30:1. 1 Chron. 10:13. Add to this the constant use of the word *לאמר* *in saying*, after the verb *הבר* or *ענה*, to introduce the precise words of the speaker.\* The infinitive with ל is occasionally employed with a similar force after verbal nouns, e. g. *הרעה הגדולה הזאת לשלחני* *this great wrong in sending me away*, 2 Sam. 13:16.

3. And also when, as is sometimes the case, the infinitive is used to specify the time at which the action denoted by the finite verb takes place, e. g. *ויהי השמש לבוא* *and the sun was about setting*, Gen. 15:12., *לפנות בקר* *at the dawning of morn*, Ex. 14:27., *חמאה רדבש* *clotted milk and honey shall he eat at his knowing, &c.*, i. e. *when he knows*, Is. 7:15.

§ 1027. The infinitive is placed after certain verbs either with or without ל, according as it is viewed by the writer as their indirect or direct object (see § 842). Thus we have,

*ידע* with ל, e. g. *לא ידע להזהר עוד* *who no longer knows (how) to be admonished*, Eccl. 4:13. 10:15.; without ל, e. g. *לא ידע צאת וביא* *I know not going and coming*, i. e. *how to go and come*, 1 Kings 3:7. Jer. 1:6.

*יכל* with ל, e. g. *איכה איכל להורישם* *how am I able to dispossess them?* Deut. 7:17. 1 Kings 3:9. 2 Kings 18:23. Is. 7:2.; without ל, e. g. *לא יכלה עוד הצפוני* *she could no longer conceal him*, Ex. 2:8. Deut. 14:24.

\* Instead of this, the cognate languages generally employ the participial form:

thus Arabic *قَائِلٌ* *saying*, Syriac *אֲמִינֵ*, Chaldee *אֲמִר*.

יָסַף with לְ, e. g. וַתֵּשֶׁבֶת לְלֶדֶת *she added to bearing*, i. e. she bore again, Gen. 4 : 2. Deut. 11 : 22, 23. ; without לְ, e. g. לֹא חָסַף *it shall not repeat giving thee its strength*, i. e. it shall no longer give, &c. Gen. 4 : 12. Ex. 8 : 25.

To these may be added verbs signifying *to commence*, as הִחֵל, הִיאִיל, *to cease, to finish*, as חָדַל, כָּלָה, תָּמַם; and also verbs denoting *to desire, wish*, as אָבָה, בָּקֵשׁ, חָסַד; or *to refuse*, as מָאָן; which in prose are construed sometimes with and sometimes without לְ, though the latter is most frequently the case in poetry.

§ 1028. 1. Although infinitives denoting the aim of the action predicated by a preceding finite verb usually take the preposition לְ (§ 1026. 1. a.), we not unfrequently find the compound preposition לְמַעַן *for the purpose of, in order that*, used to point out this relation when the writer wishes to give it greater emphasis, e. g. לְמַעַן הוֹדִיעָה *for the purpose of informing thee*, i. e. in order that he might let thee know, Deut. 8 : 3., so לְמַעַן הָקִים אֲדֹנָיִךְ *so that he might perform his saying*, i. e. accomplish his prediction, 1 Kings 12 : 15., לְמַעַן סַפּוֹר *that they may add sin to sin*, Is. 30 : 1., לְמַעַן הַכְעִיסֵנִי *in order to provoke me*, Jer. 32 : 29. Mic. 6 : 5, 16. Sometimes the two prepositions לְמַעַן and לְ are thus used alternately, e. g. לְמַעַן עֲנוּתָהּ *in order to humble thee, to prove thee, to know what (was) in thy heart*, Deut. 8 : 2. Jer. 32 : 29, 32.

2. Occasionally the compound preposition לְבַעְבוֹר *for the sake of, in order that*, is used for the same purpose, e. g. לְבַעְבוֹר הָבִיא יְהוָה *for the sake of the Lord's bringing upon Absalom evil*, i. e. so that the Lord might bring evil upon Absalom, 2 Sam. 17 : 14.; and sometimes without the prefixed לְ, e. g. בְּעִבּוֹר הַזֵּכֶר *to keep my name in remembrance*, 2 Sam. 18 : 19.

§ 1029. An infinitive which serves as the complement to a finite verb by designating an action the performance of which is to be avoided, is usually preceded by the compound negative particle לֹבֵלְתִי *that not*, e. g. אֲשֶׁר צִוִּיתִיהָ לֹבֵלְתִי *of which I commanded thee not to eat*, Gen. 3 : 11., רַק חֲזַק לֹבֵלְתִי *only be sure not to eat the blood*, Deut. 12 : 23. 17 : 12., לֹבֵלְתִי שְׁמוֹעַ בְּקוֹלָהּ *so as not to obey thy voice*, Dan. 9 : 11.

§ 1030. The use of the infinitive as the complement of a finite verb whose purpose it denotes, is equivalent to that of the subjunctive with a connective particle, thus *he labours to become rich* = *he labours that he may become rich*. Of these two modes of construction that with the infinitive is by far the most common in Hebrew, and is adopted when-

ever the writer's attention is directed rather to the action itself than to the agent by whom or the time in which it is performed.\* Nor is its use restricted to the cases above described; for the infinitive is frequently employed (with a preposition pointing out its relation to the preceding verb, and a pronominal suffix denoting its subject or object) to indicate the *epoch* in which the action predicated by the finite verb takes place. It thus appears,

1. With the preposition בְּ *in, at*, denoting time *when*, e. g. בְּהִבְרָאם *in their being created*, i. e. *when they were created*, Gen. 2 : 4. 4 : 9., so בְּקִצְרָם *when ye reap*, Lev. 23 : 22., אַחֲרֵיהֶם *as they pursued you*, Deut. 11 : 4, 19. 15 : 10, 18. 25 : 17., בְּשׁוֹב דָּוִד מִהַכּוֹת *as they came, when David returned from slaughtering the*

\* Sometimes, when the Hebrew writer desires to lay a greater stress on the person, he employs the future subjunctively (§ 993), either alone, e. g. אֲשׁוּבָה אֶשְׂמְרָה אֶשְׂמְרָה אֶשְׂמְרָה *I will return (that) I feed (and) guard thy flock*, meaning I will again feed and guard it, Gen. 30 : 31. Ps. 71 : 20., אֵל תִּרְבּוּ תִרְבּוּ גְבוּהוּ גְבוּהוּ *do not increase (that) ye talk very proudly*, i. e. *talk no more so very proudly*, 1 Sam. 2 : 3., לֹא אוֹסִיף עוֹד אֲרַחֵם *I will not add further that I compassionate*, i. e. *I will no longer pity*, Hos. 1 : 6. Lam. 1 : 10. 4 : 14. Job 19 : 3. 32 : 22.; with conjunctive, e. g. וְיִי אֱלֹהִים יִרְבֶּה אֱנִי *that it might please God that he would destroy me*, i. e. *to destroy me*, Job 6 : 9.; or with the relative particle אֲשֶׁר, answering to the *ὅτι, ut, that*, &c. of the Indo-European languages, e. g. צִוָּה רַחֲמֵי לֹא תִגִּיד *he commanded her that she should not tell*, or, *not to tell*, Esth. 2 : 10. Rarely is the preterite thus employed, e. g. הִתְחַלֵּץ מֹשֶׁה *Moses began to expound the law*, Deut. 1 : 5. Is. 53 : 10. Neh. 3 : 20. This use of the future instead of the infinitive is the ordinary construction in Arabic, in which language the future indicative or conjunctive is employed for the purpose (see § 201. note), either alone, e. g. אֲסַדְּ מֶרֶעַ אֲרָאֵד יִפְתָּרֵס נוֹרָא *a lion once wished he might tear a bull in pieces*, Loc. fab. 5, 8.,

إِذْ أَيْدَيْتَكَ *when I strengthened thee by the Holy Spirit (that) thou shouldst say*, i. e. *when I gave thee strength to say*, Kor. 5 : 109.; or with the particle لِي, by which in the Arabic version of the Scriptures the Hebrew infinitive with ל is usually rendered, e. g. أَلْتَمَسَ شَيْئًا لِيَأْكُلَهُ *he sought for something that he might eat*, or, *something to eat*, Loc. fab. 3. Kor. 5 : 96, 98. 6 : 19, 98, 146.; or the particle أَنْ *that*, e. g. قَارَأَ أَنْ يَخْتَالَ لِنَفْسِهِ فِي *and he desired that he might by artifice provide himself with food*, Loc. fab. 6. Kor. 5 : 23, 93, 122. 6 : 55, 125, 140.

*Philistines*, 1 Sam. 18 : 6., בְּהִיְיֹוֹתָו הָיָה *while he was living*, 1 Kings 12 : 6., בְּפָרְשְׁכֶם בְּפִיכֶם *when ye spread out your hands*, Is. 1 : 15. 9 : 2.\*

2. *a.* With the preposition עַד *about, at, on*, denoting the time *about or during* which an event occurs, e. g. וּבְשָׁמְעִי אָדָּם . . . . בִּרְאֹת אֲדֹהֵינִם *on seeing the ear-ring, and on his hearing Rebekah's words*, i. e. when he saw, and when he heard, &c. Gen. 24 : 30. 27 : 34. 2 Sam. 15 : 10., בְּחֻצֹת הַלַּיְלָה *about the dividing of the night*, i. e. about midnight,† Ex. 11 : 4., עָלָה עַל כִּסְאוֹ *on his sitting upon the throne of his kingdom*, i. e. when he sits, &c. Deut. 17 : 18. 20 : 2., בְּשֹׁמֵעַ הָיָה אֲדֹהֵיבְרִי *at the rising of the sun*, Judg. 9 : 33., עַל שְׁלֹמֹה *on Hiram's hearing the words of Solomon*, i. e. when he heard, &c. 1 Kings 5 : 21. 12 : 2. 13 : 4.†

*b.* And also when employed by way of illustrative comparison, e. g. אֵשׁ כְּאֵלֶּל קֵשׁ לִשְׂדֵּה אֵשׁ *like the flame of fire's devouring stubble*, i. e. as fire consumes stubble, Is. 5 : 24., אֶל-אִשָּׁה זֹנָה, *like going in to a lewd woman*, i. e. as they lie with a harlot, Ezek. 23 : 44., יָדַעְתֶּם וְיָדַעְתִּי *like your knowing I know also*, i. e. what you know I know likewise, Job 13 : 2.

3. With the preposition עַד *until*, denoting the period *until* which an action is to be performed, e. g. עַד שְׁׁבָה *until thy return*, Gen. 3 : 19., עַד הַשְׁמָדָה אֹתָם *until thy destroying them*, i. e. until thou hast destroyed them, Deut. 7 : 24. 9 : 7., עַד הֵבִיאָם אֹתָם לְפָנַי *until your bringing the offering of your God*, i. e. until ye have brought an offering to your God, Lev. 23 : 14., עַד עָשָׂהוּ וְעַד הִקְיָמוֹ מְזֻמּוֹת לִבּוֹ *until his executing and until his performing the thoughts of his heart*, i. e. until he have executed and performed, &c. Jer. 23 : 20.

4. *a.* With the preposition לְפָנַי *before*, pointing out the period *before* which an event is to take place, e. g. לְפָנַי שָׂחַת יְהוָה אֶת-סֹדֶם *before the Lord's destroying Sodom*, i. e. before he destroyed, &c. Gen. 13 : 10.,

\* Occasionally the preposition is prefixed to an intervening noun denoting time, e. g. בְּיֹמֵי עֲשׂוֹת יְהוָה אֶרֶץ וְשָׁמַיִם *on the day of the Lord's making earth and heaven*, i. e. on the day when he made, &c. Gen. 2 : 4. 5 : 1.

† Differing from הַלַּיְלָה Ex. 12 : 29., which means precisely *at midnight*. In several places, as in Josh. 6 : 15. Judg. 19 : 25. Esth. 3 : 4., the K'ri and C'thibh are found to differ as to whether the preposition עַד or the more definite בְּ should in similar cases be employed.

‡ This preposition may also be prefixed to an intervening denomination of time, e. g. בְּיָמֵי צֵאתְךָ מִמִּצְרַיִם *as in the days of thy coming out of Egypt*, Mic. 7 : 15.

אַחֲרֵי בֹאֲשָׁאוֹל *before Saul's coming*, 1 Sam. 9 : 15. *b.* With אַחֲרֵי *after*, also with reference to time, e. g. אַחֲרֵי הוֹלִידוֹ אֲדִישֶׁת *after his begetting Seth*, Gen. 5 : 4. 50 : 14., אַחֲרֵי הַשְׁמָדָם *after their being destroyed*, Deut. 12 : 30.

5. With the preposition מִן *from*, which denotes *cessation*, e. g. בָּשׁוּב הָיָה מִזְחֹכוֹת אֲדִיהַפְלִשְׁתִּי *on David's return from slaughtering the Philistines*, 1 Sam. 18 : 6., מֵשׁוֹם בָּאָרֶץ וּמִהֲוֹלֶלֶה בָּהּ (I come) *from going to and fro on the earth, and from walking up and down in it*, Job 1 : 7. Hence after a command, it signifies *prohibition*, and is equivalent to לְבַלְהִי (see § 1029), e. g. וְעַל הָעָבִים אֲצִוֶּה מִהַמָּטָר עָלָיו מָטָר *and I will command the clouds from raining upon it*, i. e. I will forbid them to rain upon it, Is. 5 : 6., וַיִּסְרֹנִי מִלֶּכֶת בְּדֶרֶךְ הָעָם הַזֶּה *and he charged me against walking in the way of this people*, 8 : 11. It also indicates the origin or cause *from* which an action proceeds, e. g. נִבְהַלְתִּי מִרְאֹתַי *I was bowed down from hearing (it)*, I became dismayed *from seeing (it)*, Is. 21 : 3.\* For the use of this preposition before infinitives to denote *comparison*, see § 791.

6. *a.* With the preposition עַל *upon, on account of*, denoting *cause*, e. g. עַל אָמְרֶךָ *on account of thy saying*, because thou sayest, Jer. 2 : 35., עַל מֵאֲסָם אֲדֹהוּרֵת יְהוָה *because they have despised the law of the Lord*, Amos 2 : 4., כִּי־לֹא אֲרִשֶׁע *for thou knowest that I am not wicked*, Job 10 : 7. *b.* With יַעַן *on account of, because*, with a force similar to that of the preceding, e. g. יַעַן עֲשׂוּתְכֶם כָּל־הַמַּעֲשִׂים *on account of your doing all these things*, i. e. because ye have done, &c. Jer. 7 : 13., so יַעַן דִּבַּרְתֶּם שָׁוְא *because ye have spoken falsehood*, Ezek. 13 : 8. 22 : 19.

### The Participles.

§ 1031. The Hebrew participle is that mode of the verb which serves to specify a person or thing with respect either to an action proceeding from or exerted upon it, or to its state of being, without reference to person or time. It therefore somewhat resembles the infinitive, though with this difference, that the participle is a concrete noun applied as an attributive to the performer or receiver of an action

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\* Also occasionally prefixed to an intervening noun denoting time, e. g. מִיּוֹם הַבְּרִיאתְכֶם *from the day of your bringing*, &c., i. e. from the day in which ye brought, Lev. 23 : 15. Is. 7 : 17.

(*nomen agentis* v. *patientis*), while the infinitive is an abstract noun, the name of the action itself (§ 1013). As the passive participle differs but little in its construction from other attributives, we shall confine our observations principally to the active form.

§ 1032. 1. The twofold nature of the participles, like that of the infinitive, is exhibited in their construction with following nouns. Thus, when a participle is followed by a noun in objective relation to it, they are frequently placed like any other two nouns in the close connection of the construct state (§ 798. 2.), e. g. *רֹעֵה צֹאן* a keeper of sheep, Gen. 4 : 2. 46 : 34., *יֹדְעֵי טוֹב וְרָע* knowers of good and evil, 3 : 5. 13 : 7., *יֹשְׁבֵי בֵיתָהּ* the dwellers in thy house, Ps. 84 : 5. 95 : 10. 97 : 7. 119 : 2.

2. Or the noun follows the participle in the same manner as it follows a verb, and, when signifying the direct object of the action, appears either with *אֵת* (§ 833. 2.), e. g. *הִפְלֹב אֵת כָּל-אֶרֶץ כּוּשׁ* flowing round the whole land of Cush, Gen. 2 : 13. 2 Kings 15 : 5., *הִרְאוּ אֵת כָּל-מַעֲשָׂהוֹ* that have seen all the great deeds of the Lord, Deut. 11 : 7.; or without it, e. g. *הֹלְכִים קִדְמַת אַשּׁוּר* going towards the east of Assyria, Gen. 2 : 14. 4 : 20., *עֹשִׂים חֶסֶד וְאֱמֻנָה* practising kindness and truth, 24 : 49. : but if regarded as the indirect object of the action, it receives a preposition to point out the relation, e. g. *מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם* brooding on the surface of the water, Gen. 1 : 2, 28, 30. 7 : 14. 1 Kings 1 : 48., *יֹשֵׁב בְּאֶרֶץ* the dweller in the land, Gen. 13 : 7. 14 : 7. 24 : 2, 65. 25 : 26., *יֹצֵאת אֵלַיָּהּ* coming out against thee, Judg. 9 : 33., &c.

§ 1033. Participles like other attributives may be used either as predicates or as qualificatives, agreeing in either case both in gender and number with the noun or pronoun to which they refer. Thus,

1. Participles used predicatively agree in gender and number with the noun or pronoun forming the subject of the proposition (§ 731. 1. a.), e. g. *יְהוָה מְמִית וּמְחַיֶּה וְגו'* the Lord (is) killing and quickening, &c., i. e. he kills and makes alive, 1 Sam. 2 : 6, 7, 8., so *זֶה מְבַשֵּׂר* this one also brings news, 2 Sam. 18 : 26., *וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם* and the Spirit of God brooded on the surface of the waters, Gen. 1 : 2., *שָׂרֵי צוּרִים* thy princes rebel, Is. 1 : 23., *אָנָּה אֲנִיחֵנוּ עָלֵינוּ* whither shall we go up ? Deut. 1 : 28.

2. a. Participles are often attached to nouns as qualificatives, in which case they generally denote an habitual action or a state of being characteristic of the individual or individuals referred to : they agree with their nouns in gender and number (§ 731. 1. b.), and likewise with respect to definiteness or indefiniteness (§ 727. 2.), e. g. *עֹשֶׂב מְזִרְיָע*

פרי עֹשֶׂה-פְּרִי *the herb yielding seed, the fruit-tree bearing fruit*, Gen. 1: 11, 26. 2 Sam. 16: 5., מֵאֶרֶץ מִצְרַיִם *the Lord who brought* (lit. was bringing) *them up from the land of Egypt*, 2 Kings 17: 7., כָּל-נֶפֶשׁ הַחַיָּה הֹמֶשֶׁת *every living creeping thing*, Gen. 1: 21., עֲבָדֶיךָ הַמְּמַלְטִים אֶת-נַפְשְׁךָ *thy servants those saving thy life*, i. e. who have saved thy life, 2 Sam. 19: 6., כָּל-הָהָרִים הַרְמִים *all the high mountains*, Is. 2: 14.

b. Sometimes the noun when it may readily be supplied by the reader is omitted; and the participle, being put in the proper gender and number (§ 737. 1.), is construed as the subject or object of the proposition, e. g. הֹלֵךְ בְּטוֹב יֵלֵךְ בָּטוֹחַ *whoso walks uprightly* (lit. a walker in uprightness) *walks surely*, Prov. 10: 9, 17, 18. 11: 13, 14, 27. 12: 1. 13: 3., הוֹצֵא אֶת-הַמְּקַלִּל *bring forth the curser*, i. e. him who has cursed, Lev. 24: 14., עֹזְבֵי יְהוָה יִכָּלֵו *those who forsake the Lord* (lit. the forsakers of the Lord) *shall perish*, Is. 1: 28. Ps. 34: 17., הוּא הַאֲמִירִים מוֹלִיךְ יוֹעֲצִים שׁוֹלֵל *he leads away counsellors despoiled*, Job 12: 17, 19, 24. Hence have arisen many common appellatives which have assumed the nature and construction of nouns, such as כֹּהֵן *priest*, רֹאֵה *seer*, רֹעֶה *shepherd*, שֹׁפֵט *judge*, מְכַשֶּׁשׁ *witch*, &c. &c.

§ 1034. The Hebrew participles, as we have remarked (§ 1031), contain in themselves no specification of the accident of time, and hence may be used to denote either present, past, or future. We shall exhibit them in each of these tenses.

1. A participle is used as a *present*, to denote a continued action or state of being taking place at the time of narration, e. g. קוֹל הַיָּמִי אָחִידָה *the voice of thy brother's blood* (is) *crying to me*, Gen. 4: 10. 16: 8. 21: 9. 27: 6. 31: 43., מִי יֹדֵעַ *who knows?* lit. who is cognizant, 2 Sam. 12: 22., אֲנִי אֹהֵב אֶת-תָּמָר *I (am) in love with Tamar*, 2 Sam. 13: 4., וְהֵם אֹכְלִים וְשׂוֹתִים לִפְנֵי *behold they (are) eating and drinking before him*, 1 Kings 1: 25, 48. The participle in this sense is sometimes accompanied by the noun הַיּוֹם *to-day, now*, which serves to fix the epoch, e. g. אֲשֶׁר אֲנִי מְצַוָּה הַיּוֹם *which I now command thee*, Deut. 10: 13. 11: 26. 12: 8.

2. a. A participle is used to denote an action which was present at the time of a narrated past event, so that it corresponds in signification to the *relative past* (see § 969), e. g. יֹשֵׁב בְּתוֹרֵהָאֵהָל *and he (was) sitting at the tent-door*, Gen. 18: 1. 19: 1. 24: 21. 41: 1. 2 Sam. 4: 7. 13: 8. 16: 5. Job 1: 16, 17, 18., הָאֲמֹרִי מֶלֶךְ *as thou didst to Sihon king of the Amorites, who*

*dwelt in Heshbon*, Num. 21 : 34. 24 : 2., *בְּנִי וּבָנֹתָיו אֹכְלִים וְשׂוֹתִים יִין*, *his sons and his daughters (were) feasting and drinking wine*, Job 1 : 13.\*

b. In this case the participle is frequently construed with the substantive verb *הָיָה*, a construction which corresponds precisely to the English imperfect tense formed in like manner of the verb *to be* and a participle,† e. g. *מֹשֶׁה הָיָה רֹעֶה אֶת־צֹאֵן יִתְרוֹ* *Moses was keeping Jethro's flock*, Ex. 3 : 1. 1 Sam. 17 : 34., *וְהָיָה אֲרוֹן יְהוָה בָּא עִיר דָּוִד*, *as the ark of the Lord was entering the city of David*, 2 Sam. 6 : 16., *שָׁלַמָּה הָיָה מְשֻׁל בְּכָל־הַמְּמַלְכוֹת* *Solomon reigned (lit. was reigning) over all kingdoms*, 1 Kings 5 : 1, 24. 20 : 39., *וַיִּירָאוּ יִרְאִים אֶת־יְהוָה*, *they feared the Lord*, 2 Kings 17 : 33, 41. 18 : 4. 2 Chron. 24 : 14., *וַחֲבָקֵר הָיָה חֹרְשׁוֹת וְהָאֲחֻזּוֹת רֹעִים עֲלֵי־יְדֵיהֶם*, *the oxen were ploughing, and the asses feeding beside them*, Job 1 : 14.

3. a. Again, a participle is also used to signify a future action, when the speaker transports himself in imagination to the time when such action is to be performed; in such case it corresponds nearly to the Latin future participle in *rus*, e. g. *אֲנֹכִי מֵמַטֵּיר עַל־הָאָרֶץ* *I (am) about to bring rain upon the earth*, Gen. 7 : 4. 18 : 17. 2 Sam. 12 : 23., *אֲשֶׁר־יְהוָה אֵלֶיְהֶם*, *whither the Lord your God (is) about to conduct you*, Deut. 12 : 10. 18 : 9, 12., *וְאֵין מִכְבֵּחַ*, *and none shall quench (them)*, Is. 1 : 31. 3 : 13., *אֲשֶׁר אֲנַחְנוּ הֹלְכִים*, *in which we (are) about to go*, Judg. 18 : 5. This is frequently preceded by the particle *וְהִן* or *הִנֵּה* *behold*, for the purpose of giving additional force to the expression, e. g. *וְהִנֵּי יְהִיגִי מִשְׁחִיתָם*, *behold I (am) about to destroy them*, Gen. 6 : 13, 17. Ex. 10 : 4. Hos. 2 : 8, 16., *וְהִנֵּה אֲרִי מַעֲלָה עֲלֵיהֶם אֶת־מִיַּד־הַנָּהָר*, *behold the Lord (is) about to bring up upon them the waters of the river*, Is. 8 : 7., *וְהִנֵּה יָמִים בָּאִים*, *behold the days (are) about to come*, i. e. shall certainly come, Jer. 23 : 5, 7.

b. The passive participle is also occasionally employed with a future signification, corresponding to that of the Latin future participle in *dus*, e. g. *עֵץ נְחָמֵד*, *a tree to be desired*, i. e. a desirable tree, Gen. 2 : 9., *כִּי־יִרְאָה מְדַבֵּר הַמָּקוֹם הַזֶּה*, *how fearful (timendus) is this place!* 28 : 17., *עַם נֹדֵד*, *a people yet to be born*, Ps. 22 : 32.

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\* The Arabic participle is employed in like manner, e. g. *وَلَمْ يَبَقْ لِي شَيْءٌ* *and there was nothing left me but the house that I (was) living in*, Kos. Chrest. p. 5.

† This is a very common idiom in the Aramaic languages.

§ 1035. 1. The participle, as we have also observed (§ 1031), is impersonal in itself, and consequently may be employed with pronouns either of the first, second, or third person, which are usually placed before it in their separable form: thus first person, e. g. **רָאָה אֲנִי** Gen. 31 : 5., **אָנִי רָאָה** 2 Sam. 18 : 27. 1 Kings 2 : 2., **אֲנִי עָלִים** Deut. 1 : 28. 12 : 8. Judg. 18 : 5.; second person, e. g. **אַתָּה בָּה** Deut. 18 : 9. Is. 7 : 16., **אַתָּה עֹבְרִים** Deut. 11 : 8. 2 Chron. 29 : 8.; third person, e. g. **הוּא הוֹלֵךְ** 2 Sam. 15 : 30., **הֵם שֹׁבְרִים** Gen. 47 : 14. 2 Kings 7 : 40, 41.

2. Or the pronoun takes the form of a suffix, added either to the participle **הֵן**, e. g. **הֵנִי מְבִיא** Gen. 6 : 17., **הִנֵּה מָח** Gen. 20 : 3. Deut. 31 : 16., **הֵנָּה הַיָּבֵשׁ הַלְכִים** Jer. 16 : 12., **הֵנִי נֹאֵב** Num. 23 : 17., **הֵנָּה אֲכָלִים** 1 Kings 1 : 25.; to the substantive verb **יָשׁ**, e. g. **יֹשֶׁבֶת מִצְרַיִם** Gen. 24 : 42., **יֹשֶׁבֶת עִיר** 24 : 49., **יֹשֶׁבֶת עִיר** Deut. 29 : 14.; or to its negative **אֵין**, e. g. **אֵיןִי נָתַן** Ex. 5 : 10. Is. 1 : 15., **אֵיןִי מְשִׁיב** Gen. 20 : 7. 43 : 5. 2 Sam. 19 : 8., **אֵיןִיכֶם מְאַמִּינִים** Deut. 1 : 32. 4 : 12., **אֵיןִיכֶם יֹדְעִים** Eccl. 4 : 17. 9 : 5, 16.

§ 1036. From the preceding exposition of the various uses of the Hebrew participle, it will be perceived that it frequently coincides in force with one or other of the finite forms of the verb. This affords to writers an excellent opportunity of varying their style, by the alternate employment of these several forms; and accordingly we find sentences,

1. Commencing with a preterite or future, and continuing with a participle, e. g. **וְנָרַח עִמָּכֶם וְנָמַר עִם־נָרִי וְנִבֵּץ . . . וְנִצֵּר קֶטֶן** *the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and a little child shall lead them*, Is. 11 : 6., **וְיָמִיד כְּזָבִים בֵּין אֲחֵים** *a false witness (that) speaks lies, and one that spreads discord among brethren*, Prov. 6 : 19. 16 : 28.

2. a. Commencing with a participle, and continuing with a preterite, e. g. **וְהַזְנִיחַת אֱלֹהֶיהָ נְעִירֶיהָ וְאַת־בְּרִיתָהּ שָׁכַחָה** *who forsakes the guide of her youth, and forgets the covenant of her God*, Prov. 2 : 17. 13 : 7, 24., **וְהוֹדִיעַ עַל־נְדִיבִים וְהִזְקִיחַ אֶפְסִיקִים** *he pours contempt upon princes, and loosens the girdle of the mighty*, Job 12 : 21.

b. Commencing with a participle, and continuing with a future, e. g. **וְהוֹרֵם מִקֵּץ הַדָּם מִן־הַדֹּחַל וְהוֹרֵם מִן־הַדֹּחַל** *he raises the poor out of the dust, he lifts the needy from the dunghill*, 1 Sam. 2 : 8., **וְהוֹרֵם מִן־הַדָּם מִן־הַדֹּחַל** *that abhor judgment, and pervert all equity*, Mic. 3 : 9., **וְהוֹרֵם מִן־הַדָּם מִן־הַדֹּחַל** *he rules by his power for ever; his eyes behold the nations*, Ps. 66 : 7., **וְהוֹרֵם מִן־הַדָּם מִן־הַדֹּחַל**

וְיִגְלוּ בְּתַהֲסֻכּוֹת רָעַ *who rejoice to do evil, (who) delight in the perverseness of the wicked*, Prov. 2 : 14., וַיִּבְעַד לְכָבִיד יְהוָה... *who commands the sun, and seals up the stars*, Job 9 : 7. 12 : 17, 19, 20.

c. Commencing with a participle, and continuing with a relative past or future (§§ 974. 1., 984. 1.), e. g. מוֹרֵד שָׂאֵל יֵרֵעַל *he brings down to the grave, and brings up*, 1 Sam. 2 : 6., קוֹל יְהוָה שֹׁכֵר אֲרָזִים *the voice of the Lord breaks the cedars, the Lord shatters the cedars of Lebanon*, Ps. 29 : 5. Prov. 12 : 13., מִנְּלֹה וַיֵּצֵא לְאוֹר צִלְמָוֶת *he discovers deep things out of darkness, and brings forth to light the shadow of death*, Job 12 : 22, 23, 24.; 'וְגַ' אֶת־דֶּרֶכְךָ הִנְנִי־שֹׁן *behold I (am) about to hedge up thy way with thorns, and will make a wall, &c.* Hos. 2 : 8.

## CHAPTER XIV.

### VERBS WITH PREPOSITIONS.

§ 1037. We have seen that in Hebrew as in other languages the object of a verb may be considered as in direct or indirect relation to such verb, and only in the latter case receives a preposition to point out the precise nature of the relation intended to be conveyed (§ 842). But it also frequently happens, that relations which in other languages would be regarded as indirect are viewed by the Hebrew writer as direct, and *vice versâ* ; so that a verb is often construed without a preposition which in an Indo-European language would receive one, while on the other hand many take a preposition in cases where it would be considered in an occidental language as unnecessary. The prepositions are thus extensively employed in Hebrew to express different modifications of the verbal meaning, that is, to fill the same office which is performed in the Indo-European languages by prepositions

either singly or in composition. We will here exhibit in a classified arrangement the principal Hebrew verbs which are construed with a variety of prepositions, and at the same time point out the influence exerted by these prepositions on the meaning of the verbs themselves.

I. The first class will comprise verbs denoting an action of the body, either,

1. Motion or rest in a place, as עָמַד *to stand*, יָצַב (Hithp.) *to set one's self, stand*, קָם *to rise, stand*, יָשַׁב *to sit, dwell*.

עָמַד *to stand, stay* :

with בְּ *to stand to, persist in*, 2 Kings 23 : 3. Is. 47 : 12. Eccl. 8 : 3. ; *to stay, remain in*, Jer. 23 : 22. Ezek. 13 : 5.

לְ *to stand by, assist*, Ps. 109 : 31., *to stay for*, 1 Kings 20 : 38., *to stand as*, Is. 11 : 10.

עַל *to stand by, near*, Gen. 41 : 1. 2 Sam. 20 : 11. 2 Kings 23 : 3., *to be employed about*, Ezra 10 : 15. ; *to withstand, oppose, attack*, Judg. 6 : 31. 2 Sam. 1 : 9, 10. Dan. 8 : 25.

מִן *to desist from*, Gen. 29 : 35.

לְפָנַי *to stand before, attend upon*, as a servant, Gen. 41 : 46. 1 Sam. 16 : 21. 1 Kings 1 : 2. 17 : 1. ; *to withstand, resist*, 2 Kings 10 : 4. Nah. 1 : 6. Ps. 76 : 8. Prov. 27 : 4., and thus too בְּפָנַי Josh. 21 : 44. 23 : 9. Esth. 9 : 2.

מֵאַחֲרַי *to stand behind*, Ex. 14 : 19.

יָצַב *to set, stand* :

Hithp. with לְ *to stand by, assist*, Ps. 94 : 16.

עַל *to stand by, present one's self to*, Job 1 : 6. 2 : 1. 2 Chron. 11 : 13.

עִם *to stand with, near*, Ex. 34 : 5. Num. 11 : 16.

לְפָנַי *to stand before, present one's self to*, 1 Sam. 10 : 19. ; *to withstand, resist*, Deut. 9 : 2. Josh. 1 : 5. Prov. 22 : 29., oftener in this sense with בְּפָנַי Deut. 7 : 24. 11 : 25.

קָם *to stand up, rise* :

with בְּ *to rise up against, oppose*, as a witness, Deut. 19 : 16. Ps. 27 : 12. Job 16 : 8.

לְ *to stand up for, assist*, Jer. 49 : 14. Ps. 94 : 16. ; *to remain to one*, Lev. 25 : 30. 27 : 19.

אֶל *to rise against, attack*, Gen. 4 : 8. 1 Sam. 22 : 13. 24 : 8.

עַל *to stand up at or in a place*, Neh. 9 : 3. ; *to rise against, attack*, Deut. 19 : 11. Judg. 9 : 18. Is. 14 : 22. Ps. 3 : 2. ; *to stand by, adhere to*, Is. 32 : 8.

לְפָנַי *to withstand, resist*, Josh. 7 : 12, 13.

**יָשַׁב** *to sit, dwell :*

with **בְּ** *to sit in*, 2 Sam. 7 : 1. Ps. 1 : 1. ; *to dwell in, inhabit*, Gen. 45 : 10. Deut. 17 : 14. 19 : 1. 26 : 1.

**לְ** *to sit at or by*, Prov. 9 : 14., *to abide by, remain with*, Judg. 16 : 9. ; *to wait for*, Ex. 24 : 14. Hos. 3 : 3., *to lurk or lie in wait for* (alicui insidiari). Jer. 3 : 2.

**עַל** *to sit down on or by*, Ex. 2 : 15. 1 Kings 2 : 19., *to sit at, preside over*, Judg. 5 : 10. ; *to dwell on or in*, Lev. 25 : 18.

**עִם** *to abide, dwell with*, 1 Sam. 27 : 3. Ps. 26 : 4, 5.

2. *a. Progressive motion through a place, as* **הָלַךְ** *to walk*, **עָבַר** *to pass over*.

**הָלַךְ** *to walk, to go, proceed in any manner or direction :*

with **בְּ** *to go into, to enter*, 1 Kings 19 : 4. Jer. 48 : 11. ; *to go with, to take*, Ex. 10 : 9., *to bring*, Hos. 5 : 6. ; **בְּדֶרֶךְ** *to go in a direction, on a journey*, 1 Kings 18 : 6. Prov. 7 : 19., *to walk in the way of*, i. e. *to live according to the precepts of*, Deut. 19 : 9. 2 Kings 21 : 22. Ezek. 18 : 17.

**לְ** *to go to*, Deut. 16 : 7. 19 : 9. 1 Chron. 4 : 42., **לְדֶרֶכְךָ** *to go on one's way*, Gen. 32 : 2., **לְרַגְלֵי** *to go in one's footsteps, to follow*, 1 Sam. 25 : 42.

**אֵל** *to go to*, Gen. 26 : 26. 2 Sam. 12 : 23. Jer. 50 : 6. ; *to proceed against, oppose*, Job 34 : 23.

**עַל** *to go to or towards*, 2 Sam. 15 : 20., **עַל־דֶּרֶךְ** *to walk by or in a way*, Judg. 5 : 10. 18 : 5. 1 Sam. 9 : 6.

**עִם** *to go with, accompany*, Gen. 18 : 16. 1 Sam. 30 : 22. 2 Sam. 19 : 26. Job 31 : 5.

**אִתּוֹ** id. Gen. 14 : 24. 1 Sam. 23 : 23. 2 Sam. 15 : 19. 16 : 17. ; Hithp. *to walk with, associate with*, Gen. 5 : 24.

**אַחֲרָי** *to go after, follow*, 1 Sam. 17 : 13. Ruth 2 : 9., *to pursue*, Jer. 48 : 2., *to be a follower of, to worship*, Deut. 4 : 3. 8 : 19. 1 Kings 14 : 8. Jer. 11 : 10.

**עָבַר** *to pass on, by, to pass over :*

with **בְּ** *to pass through*, Gen. 12 : 6. Is. 8 : 21. Zech. 10 : 11., *to pass over, cross*, Josh. 3 : 11. 2 Sam. 15 : 23. ; **בְּבְרִיתוֹ** *to enter into a covenant*, Deut. 29 : 11.

**לְ** *to go over for one*, Deut. 30 : 14. ; *to pass current with one*, Gen. 23 : 16.

**אֵל** *to pass over into*, Num. 32 : 7. 1 Sam. 14 : 1, 6.

עַל *to pass by* one, 1 Kings 9 : 8. 2 Kings 4 : 9., so too עַל־פָּנָי Ex. 34 : 6., *to pass by, overlook*, Mic. 7 : 18.; *to pass over, overwhelm*, Ps. 42 : 8. 124 : 4, 5.; *to pass along, upon*, 2 Kings 6 : 26, 30.

מִן *to pass from, to leave, desert*, 1 Kings 22 : 24. Is. 40 : 27. Ruth 2 : 8., *to transgress*, Deut. 26 : 13.

אַחֲרַי *to proceed after, follow*, 2 Sam. 20 : 13.

לִפְנֵי *to pass before* one, Gen. 33 : 3. 2 Kings 4 : 31.

אֵת *to pass on with* one, 2 Sam. 15 : 33. 19 : 34.

b. *From a place, as עָזַב to leave, נָס to flee, בָּרַח to break out, escape, נָזַר to separate from.*

עָזַב *to leave* :

with לְ *to leave to* one, Lev. 19 : 10. 23 : 22. Job 39 : 14.

אֵל *to leave with (apud)* one, Job 39 : 11.

עַל *to leave, commit one's self to* one, Ps. 10 : 14. The disputed passage עָזַב הָעֵזֹב עִמּוֹ Ex. 23 : 5. may perhaps be thus rendered : *if thou wouldst refuse to leave (the place where thou art) for him, thou must by all means leave (it to be) with him*, i. e. to assist him; or else, considering וְהִדְלֵת as a relative future employed imperatively, *refrain from leaving (it) to him, but quit (thy place) at once (to be) with him*.

נָס *to flee, to escape* :

with לְ *to flee to* a place, 2 Sam. 19 : 9. Jer. 50 : 16.

אֵל id. Num. 35 : 32. Deut. 19 : 11. 1 Kings 2 : 28, 29. Is. 13 : 14.; אֶל־נַפְשׁוֹ *to flee for one's life*, 2 Kings 7 : 7.

עַל *to flee to* one, Is. 10 : 3.; עַל סוּסִים *to flee on horseback*, Is. 30 : 16., but בְּרַגְלָיו *to flee with one's feet*, i. e. on foot, Judg. 4 : 15, 17.

מִן *to flee from, on account of*, Is. 24 : 18. Ps. 104 : 7.

לִפְנֵי *to flee before, to run away from*, Deut. 28 : 25. Josh. 7 : 4. 8 : 5, 6., so too מִפְּנֵי 2 Sam. 23 : 11. Is. 31 : 8.

בָּרַח *to break through, escape, flee* :

with לְ *to flee to* a place, Neh. 13 : 10.

אֵל id. Gen. 27 : 43. Num. 24 : 11. Amos 7 : 12.

מִן *to flee from* a place, 1 Sam. 20 : 1., or person, Is. 48 : 20., so too in the latter sense מִפְּנֵי Gen. 35 : 7., and מִלִּפְנֵי Jon. 1 : 3., also מִיַּד *from the power of*, Job 27 : 22., מֵאֵת *from (being) with, from the presence of*, 1 Kings 11 : 23.

אַחֲרַי *to flee after* one, 1 Sam. 22 : 20.

**נָזַר** to separate one's self :

with לְ to set apart, consecrate one's self to one, Num. 6 : 2, 5, 6.

מִן to separate one's self from, abstain from something, Num.

6 : 3. Ezek. 14 : 5. ; מִן־אֲחֵרֵי to refrain from (going)

after, to desert, Ezek. 14 : 7.

c. To a place or person, as בָּיָא to come, דָּרַשׁ to seek, שָׁבַע to return, גִּיר to sojourn, סָר to turn aside.

בָּיָא to come, to come into, enter :

with בְּ to come into, to enter. Gen. 19 : 8. Is. 19 : 23. Ezek. 2 : 2. ;

בְּפִשְׁטָם to enter into judgment, to go to law, Is. 3 : 14.

Ps. 143 : 2. ; בְּבְרִית to enter into a compact, Jer. 34 : 10.

Ezek. 16 : 8. ; to go with, associate with, Josh. 23 : 7,

12., to come with, bring (= הָבִיא), 1 Kings 13 : 1. Ps.

66 : 13.\*

לְ to come into, enter, Esth. 6 : 4. 2 Chron. 29 : 16. 30 : 11.

אֶל id. Gen. 6 : 18. 7 : 1. 1 Kings 13 : 22. ; to come to one,

Gen. 6 : 20. 15 : 15., אֶל־אִשָּׁה to go in to a woman, Gen.

16 : 2. 30 : 3. 38 : 7, 8. ; to come to, happen to one, Is.

47 : 9., to come up to, to equal, 2 Sam. 23 : 23.

עַד to come to a person, Ex. 22 : 8., or place, 2 Sam. 16 : 5. ;

to come up to, to equal, 2 Sam. 23 : 19.

עַל to come upon, attack, Gen. 34 : 27. 1 Sam. 12 : 12. ; to come

to, reach, Ex. 18 : 23. Josh. 23 : 15. ; אֶל־אִשָּׁה = עַל־אִשָּׁה

Gen. 19 : 31.

עִם to go with, associate with, Ps. 26 : 4. 2 Chron. 8 : 18.,

also אִתּוֹ Prov. 22 : 24.

דָּרַשׁ to frequent, visit, to seek, inquire, demand :

with בְּ to inquire of (apud) one, 1 Sam. 28 : 7. 2 Kings 1 : 2. ;

to ask, interrogate one, Ezek. 14 : 7.

לְ to inquire after, 2 Sam. 11 : 3. Ps. 142 : 5. ; to ask through,

by means of one, Ezek. 14 : 7., to apply to, for help,

2 Chron. 15 : 13. 17 : 3.

אֶל to visit, frequent, Deut. 12 : 5., to apply to, for help, Job

5 : 8., to inquire of, consult, Is. 8 : 19. 19 : 3.

\* So too in Arabic, e. g. **ثُمَّ جَاءُوا بِالْخَلْوَى الزَّكِيَّةِ الرَّاحِيَةِ** then they brought (lit. came with) nice, fragrant sweetmeats, Kos. Chrest. p. 3., **جِئْتَهُمْ**

**بِالْبَيِّنَاتِ** thou bringest them proofs, Kor. 5 : 120.

על *to inquire about*, 2 Kings 22 : 13. Eccl. 1 : 13.

מן *to require, demand of one*, Mic. 6 : 8., so too מעם Deut. 23 : 22. 1 Kings 14 : 5., and מיד Ezek. 34 : 10.; *to inquire of one*, 2 Kings 3 : 11. 2 Chron. 18 : 6, 7.

אחר *to search after*, Job 39 : 8.

שוב *to turn back, return :*

with ב *to turn to*, Hos. 12 : 7.

ל *to return to a place*, Gen. 18 : 33. Num. 24 : 25., *to return, revert to the owner*, Lev. 27 : 24. 1 Sam. 7 : 14., *to return into the possession of, to resume*, Is. 23 : 17.

אל *to return to one*, Gen. 22 : 19. 1 Kings 8 : 33.; *to resume*, Lev. 25 : 10., *to return, be reconverted into*, Gen. 3 : 19.

על *to return, be converted to*, 2 Chron. 30 : 9.

עד id. Is. 19 : 22. Joel 2 : 12. Amos 4 : 6.

מן *to return from a place*, Ruth 1 : 22. ; *to desist from*, Ex. 32 : 12. 1 Kings 13 : 33. ; מֵאַחֲרַי *to return from after*, i. e. *from following one*, Josh. 22 : 16, 23. 2 Sam. 2 : 26, 30., *from the worship of*, Josh. 22 : 16., so too מעל Ezek. 14 : 6.

גיר *to turn aside to, to meet, assemble, to sojourn with ; also to turn aside from, to fear :*

with ב *to sojourn in a place*, Gen. 21 : 23. Ps. 15 : 1., *to sojourn with, among*, Lev. 20 : 2. Is. 16 : 4.

ל *to turn aside at, to be afraid of*, Hos. 10 : 5.

על *to assemble against*, Ps. 59 : 4.

מן *to turn from, be afraid of*, Job. 41 : 17., so too מפני Deut. 1 : 17. 1 Sam. 18 : 15.

עם *to sojourn with*, Gen. 32 : 5., also את Lev. 19 : 33.

סדר *to turn aside :*

with אל *to turn aside to (scil. from the highway), to go to the house of one*, Gen. 19 : 3. Judg. 4 : 18.

על *to turn against*, 1 Kings 22 : 32.

מן *to turn aside from a place*, Ex. 32 : 8. 1 Kings 22 : 43., so too מעל Num. 12 : 10.; *to turn from, desert one*, Jer. 17 : 5., *to recede from, no longer observe*, as the law, Deut. 17 : 20. Josh. 23 : 6. ; מֵאַחֲרַי *to turn from (following) after, to recede from the worship of*, 2 Kings 10 : 29. ; מעל *to depart from over a place*, Num. 12 : 10., or *from a person*, Num. 14 : 9. 1 Sam. 28 : 15., *from sin*, 2 Kings 10 : 31. ; מעם *to depart from (lit. from being with) one*, 1 Sam. 16 : 14. 18 : 12. 1 Chron. 17 : 13.

3. Verbs signifying motion in a vertical direction, as *עָלָה* to rise, *נָפַל* to fall.

*עָלָה* to arise, ascend :

with *בְּ* to ascend into, Ps. 24 : 3. Cant. 7 : 9.

*לְ* to ascend to, Is. 22 : 1. Ps. 68 : 19.

*אֶל* id. Ex. 19 : 3. 24 : 13. 34 : 4. Judg. 21 : 5.

*עַל* to rise above, Is. 14 : 14. ; to surpass, Prov. 31 : 29. ;

*עַל־לֵב* to come to mind, occur to one's recollection, Jer. 3 : 16. 7 : 31. 32 : 35.

*נָפַל* to fall :

with *בְּ* to fall into, 2 Sam. 21 : 22. 24 : 14. 1 Chron. 20 : 8., to fall upon, attack, Josh. 11 : 7. ; to fall by, as *בְּחֶרֶב* by the sword, Num. 14 : 43. Is. 31 : 8. Hos. 7 : 16., *בְּנִחְלָה* to fall by inheritance, descend to one, Num. 34 : 2. Ezek. 47 : 22.

*לְ* to fall, descend to one, by inheritance, Num. 34 : 2. Judg. 18 : 1. ; *לְמִשְׁכָּב* to fall to bed, take to one's bed, Ex. 21 : 18. ; *לְפִי־חֶרֶב* to fall by the edge of the sword, Josh. 8 : 24.

*אָל* to fall away, desert to, Jer. 38 : 19. 52 : 15. 1 Chron. 12 : 19. ; to fall down upon, Jer. 46 : 16., *אֶל־פָּנִים* to fall on the face, fall prostrate, 2 Sam. 14 : 22. Ezek. 43 : 3. 44 : 4.

*עַל* to fall upon, befall one, as fear, misfortune, Ex. 15 : 16. Ps. 55 : 5. 105 : 38. Eccl. 9 : 12. ; to fall away, desert to, 2 Kings 25 : 11. Jer. 21 : 9. 37 : 14. 1 Chron. 12 : 19., *עַל־פָּנִים* = *אֶל־פָּנִים* Gen. 17 : 3, 17. Ezek. 1 : 28. 3 : 23. 11 : 13., *עַל־רַגְלֵי* to fall at the feet of one, 1 Sam. 25 : 24. 2 Kings 4 : 37.

*מִן* to fall from a place, Job 1 : 16., to fall from, by means of, Ps. 5 : 11., to fall away from, to yield to, Job 12 : 3. ; *מֵעַל* to descend from (being) upon, to alight from, Gen. 24 : 64. 2 Kings 5 : 21.

*לְפָנֵי* to fall down before one, Gen. 44 : 14. 2 Sam. 3 : 34. Esth. 6 : 13., *עַל־רַגְלֵי* = *לְפָנֵי רַגְלֵי* Esth. 8 : 3.

4. Signifying motion in a rotary direction, as *סָבַב* to turn or go around.

*סָבַב* to turn round, to go around, to surround :

with *בְּ* to return to a place, Eccl. 12 : 5., to go about in, perambulate, Cant. 3 : 3. 5 : 7.

**אַל** to turn, return to a place, 2 Sam. 14 : 24. Eccl. 1 : 6., preceded by **מִן** to go about from place to place, Num. 36 : 7., **אַל-אַחֲרַי** to go round behind one, 2 Sam. 5 : 23. 2 Kings 9 : 18, 19.

**עַל** to turn towards one, Hab. 2 : 16., against one, Gen. 19 : 4. Josh. 7 : 9. Judg. 20 : 5. Job 16 : 13.

**מִן** to turn from one, 1 Sam. 17 : 30., so too **מֵעַל** Gen. 42 : 24., and **מִפְּנֵי** 1 Sam. 18 : 11.

Hiph. with **ל** to turn or deliver over to one, 1 Chron. 10 : 14.

**אַל** to turn round towards, 2 Kings 20 : 2., to bring, convey round to one, 1 Sam. 5 : 10., 1 Chron. 10 : 14., to bring round to one, convert to one's interest, 2 Sam. 3 : 12. {;

II. The second class comprises verbs denoting a transitive action, viz.

1. Action on a stationary object, consisting of, a. Such as convey the idea of adherence to, dependence on, as **דָּבַק** to cling, cleave to, **נָטָה** to extend to, to lean upon, **שָׁעַן** to lean, depend on, **אַמַּן** (Hiph.) to support one's self on, confide in, **בָּטַח** to trust in.

**דָּבַק** to cling, cleave :

with **בְּ** to cleave, stick to, Job 19 : 20., to cling to one, as a disease, Deut. 28 : 60. ; to adhere, remain constant to one, e. g. Gen. 2 : 24. 34 : 3. Deut. 10 : 20. 2 Sam. 20 : 2.

**ל** to stick to, Ps. 44 : 26. 102 : 6. Job 29 : 10.

**אַל** to cleave, stick to, 2 Sam. 23 : 10. Lam. 4 : 4.

**עִם** to remain with, Ruth 2 : 8, 21.

**אַחֲרַי** to stick to, pursue closely, Judg. 20 : 45. Jer. 42 : 16. Ps. 63 : 9.

**נָטָה** to lean, incline towards, to extend towards :

with **אַל** to incline, turn towards one, Gen. 38 : 16. ; to stretch out, as the hand, against one, Job 15 : 25.

**עַל** to stretch out against one, Is. 23 : 11. Ezek. 16 : 27. 25 : 7.

**מִן** to decline, turn away from, Job 31 : 7. Ps. 119 : 51, 157., so too **מֵעַם** 1 Kings 11 : 9.

**אַחֲרַי** to go after, pursue, 1 Sam. 8 : 3. 2 Sam. 2 : 28. ; to go over to, join the party of one, Ex. 23 : 2. Judg. 9 : 3.

**שָׁעַן** to lean, rely upon :

Niph. with **בְּ** to trust in, Is. 50 : 10.

**ל** to lean against, border upon, Num. 21 : 15.

**אַל** to rely upon, trust to, Prov. 3 : 5.

על *to lean upon*, Judg. 16 : 26. 2 Sam. 1 : 6., *to rely upon*, Is. 10 : 20. 2 Chron. 16 : 7.

אמן *to support*, Hiph. *to support one's self on, rely upon, confide in* :

Hiph. with ב *to confide, believe in*, Gen. 15 : 6. Job 4 : 18. 15 : 15.

ל *to give credence to, believe a person*, Gen. 45 : 26. Ex. 4 : 1, 8, 9., or thing, Ps. 106 : 24. Prov. 14 : 15.

בטח *to trust, confide in* :

with ב *to trust, put confidence in*, Ps. 13 : 6. 22 : 5, 6. Prov. 11 : 28.

אל *to trust to*, Judg. 20 : 36. Ps. 4 : 6. 31 : 7. Prov. 3 : 5.

על *to rely upon*, 2 Kings 18 : 20, 21. Is. 36 : 5, 6.

b. Such as for the most part convey the idea of a forcible physical action, as נגע *to touch*, פגע *to strike*, כרת *to cut*, לחם (Niph.) *to fight*, ריב *to contend*, עבד *to labour*.

נגע *to touch, to strike* :

with ב *to lay hands on, touch*, Gen. 3 : 3. 32 : 33. Num. 31 : 19. Dan. 8 : 5., *to reach, come at*, 2 Sam. 5 : 9. ; *to inflict on one, as a disease*, 1 Sam. 6 : 9., *to afflict*, Job 19 : 21.

אל *to touch* (attingere), Num. 4 : 15. Hag. 2 : 12. Dan. 9 : 21., *to reach to*, Jer. 51 : 9. ; *to afflict*, Job 2 : 5.

עד *to reach, come to*, Is. 16 : 8. Mic. 1 : 9.

על *to touch*, Is. 6 : 7. Dan. 10 : 16., *to come upon, happen to one*, Judg. 20 : 34, 41.

פגע *to strike, to meet* :

with ב *to rush on, attack one*, Judg. 8 : 21. 2 Sam. 1 : 15. 1 Kings 2 : 29, 32. ; *to reach, arrive at*, Gen. 28 : 11. Josh. 19 : 22, 26, 34., *to meet*, Josh. 2 : 16. ; *to apply to, intreat one*, Jer. 7 : 16. Job 21 : 15. Ruth 1 : 16.

ל *to intreat for one*, Gen. 23 : 8.

אל *to extend to*, Josh. 19 : 11.

כרת *to cut, cut off, to strike a league* (Lat. *icere foedus*) :

with ל *to impose a compact on one*, Ex. 23 : 32. 2 Kings 11 : 4. Is. 55 : 3. ; *to make a promise to one*, Ezra 10 : 3.

עם *to strike or make a covenant with one*, Ex. 24 : 8. Deut. 5 : 2. 9 : 9.

את *to cut off* id. Ex. 34 : 27. Deut. 28 : 69.

Niph. with ל *to be cut off, taken away from* (lit. *with respect to*), 1 Kings 2 : 4. 8 : 25. 9 : 5.

מן *to be cut off from, to fail, be lacking among*, Josh. 9 : 23. 2 Sam. 3 : 29.

לָחַם *to devour, destroy*; Niph. *to fight* (Fr. se battre):

Niph. with בָּ *to fight with, against*, Ex. 1:10. Num. 21:26. Judg. 9:45. 11:9, 12, 25. Is. 19:2. Zech. 14:3.

לָ *to fight for one*, Ex. 14:25. Deut. 20:4.

אָל *to fight against*, Jer. 1:19. 15:20.

עַל id. Jer. 32:29. 34:22. Neh. 4:8.

עִם *to fight with, against*, Deut. 20:4. Judg. 5:20. 1 Sam. 17:32. 2 Kings 13:12. 2 Chron. 17:10., so too אֶת 1 Sam. 17:9. Jer. 21:5.

רִיב *to strive, to quarrel*:

with בָּ *to quarrel with, to scold one*, Gen. 31:36.

לָ *to strive, to plead for one*, Judg. 6:31. Job 13:8.

אָל *to complain to, expostulate with one*, Judg. 21:22. Jer. 12:1. Job 33:13.

עַל *to quarrel about a thing*, Gen. 26:21, 22.

עִם *to contend, quarrel with*, Gen. 26:20. Prov. 3:30. Job 40:2., so too אֶת Judg. 8:1. Is. 50:8.; *to fight with*, Judg. 11:25. 1 Sam. 17:32.

עָבַד *to labour, to serve, to worship*:

with בָּ *to work with, by means of one, compel one to serve* (= הָעֶבֶד, see בָּ בּוֹא), Lev. 25:39. Jer. 30:8.; *to serve for a reward*, Gen. 29:25.

לָ *to work for, be a servant to*, 1 Sam. 4:9. 2 Sam. 16:19.; *to serve, worship*, Judg. 2:13.

עִם *to serve with one, to live with one as a servant*, Gen. 29:25, 30. Lev. 25:40.

לְפָנַי *to serve or wait in the presence of one, as a king*, 2 Sam. 16:19.

2. Actions causing the removal of the object, as שָׂם *to place*, שִׁיתָ *to set*, נָתַן *to give*, to put.

שָׂם or שִׁים *to put, place, bestow*:

with בָּ *to put, place in*, Gen. 31:34. Deut. 10:2. Job 13:27., בִּלְבָב *to lay or treasure up in the mind*, 1 Sam. 21:13.; *to attribute, impute to*, 1 Sam. 22:15., Job 4:18.; *to inflict upon, as a disease*, Deut. 7:15.

לָ *to give to one*, Ex. 4:11. Deut. 22:14., *to put to, as לְשֹׁמֵרָה to put to desolation, make desolate*, Jer. 4:7.; *to appoint as, constitute one something*, Gen. 21:13, 18. Ex. 2:14.; לָב לָ *to set the heart upon, care for something*, 1 Sam. 9:20.

אָל *to lay upon*, 1 Sam. 19 : 13., אָל לֵב = לֵב לֵב Job 2 : 3. ; אָל־לֵב *to lay to heart, be grieved at*, 2 Sam. 13 : 33., i. q. בָּלֵב 2 Sam. 19 : 20. ; *to give, commit to*, Job 5 : 8. ; *to appoint to*, Num. 4 : 19.

עַל *to put, place upon*, Gen. 9 : 23. 22 : 6. 30 : 40., עֵינַי עַל *to set eyes upon, look at*, Jer. 24 : 6. Amos 9 : 4., עַל לֵב = לֵב לֵב Job 1 : 8., עַל לֵב = אָל־לֵב Is. 57 : 1, 11. Jer. 12 : 11. ; *to impose, enjoin upon one*, Ex. 5 : 8, 14. 22 : 24. ; *to place over, as ruler*, Ex. 18 : 21., *to appoint to*, Num. 4 : 19.

שִׁירָא *to set, place, give :*

with בְּ *to place in*, Ps. 73 : 9, 18. 88 : 7. Job 38 : 36., *among*, 2 Sam. 19 : 29.

לְ *to set, place upon*, Ps. 21 : 4. 132 : 11., לְ לֵב *to set the heart upon*, Ex. 7 : 23. 2 Sam. 13 : 20. Prov. 27 : 23. ; *to bring upon*, as a calamity, Is. 15 : 9. ; *to give to one*, Gen. 4 : 25. ; *to constitute, convert into*, Jer. 2 : 15. Ps. 45 : 17.

אָל *to set the face towards, turn in the direction of*, Num. 24 : 1., אָל לֵב *to apply the mind to*, Job 7 : 17.

עַל *to put on*, as dress, ornaments, Ex. 33 : 4. ; *to inflict upon*, Is. 15 : 9. ; *to put, appoint over*, Gen. 41 : 33., *to put by, with*, Gen. 30 : 40., *to set upon, attack*, Ps. 3 : 7.

עִם *to set with, by, compare to*, Ex. 23 : 1. Job 30 : 1.

נָתַן *to give, to place :*

with בְּ *to give for*, lit. *instead of*, Lev. 25 : 37. Deut. 2 : 28. Joel 4 : 3. ; *to set against*, as the face, Lev. 20 : 3.

לְ *to give, grant to one*, Gen. 3 : 12. Deut. 22 : 16. Ruth 4 : 13., *to permit to one*, Gen. 31 : 7. Judg. 1 : 34. Ps. 16 : 10., לְ לֵב *to give or apply the mind to*, Dan. 10 : 12. ; *to constitute one something*, Gen. 17 : 20.

אָל *to give to one*, Is. 29 : 11. Jer. 29 : 26. ; *to put, add to something*, Ezek. 21 : 34., אָל־לֵב *to lay to heart*, Eccl. 7 : 2., *to put into the mind of, suggest to one*, Neh. 2 : 12. 7 : 5.

עַל *to lay, impose on*, as a tax, 2 Kings 23 : 33. 2 Chron. 10 : 9. ; *to put, set over one, as ruler*, Gen. 41 : 41, 43. Neh. 9 : 37. ; *to put by, with*, Ex. 29 : 17.

אִתּוֹ *to put, associate with*, Ex. 31 : 6.

לְפָנַי *to set before, propose to one*, 1 Kings 9 : 6.

III. In the third class will be included verbs denoting actions of the organs of speech, sight, and hearing.

1. Verbs denoting actions of the organs of *speech*, as קרא *to call*, דיבר (Pi'el) *to speak*, צוה (Pi'el) *to command*, ענה *to answer*, נבא *to prophesy*.

קרא *to call, to read :*

with בּ to call on the name of, to invoke, Gen. 4 : 26. 12 : 8., to call by name, Is. 43 : 1. ; to call out, proclaim, Ex. 33 : 19. 34 : 5. ; to read in, as a book, Deut. 17 : 19. Jer. 36 : 6., באזני to read in the ears of, i. e. to one, Ex. 24 : 7.

ל to call upon, invoke, Job 12 : 4. ; to proclaim to one, Is. 61 : 1. ; to call, summon, Lev. 9 : 1. Judg. 12 : 1. Hos. 11 : 1., to invite, 1 Kings 1 : 19, 26. ; to call, name, Gen. 1 : 5, 10. 2 : 19., also with שם Gen. 26 : 18. Job 1 : 4. Ruth 4 : 17.

אל to call out to, 1 Sam. 26 : 14. Is. 6 : 3. Prov. 8 : 4., to call, summon, Gen. 3 : 9. 1 Sam. 3 : 4., to call on, invoke, Deut. 15 : 9. Judg. 15 : 18. 2 Kings 20 : 11. Ps. 99 : 6.

על to call upon, call out to, Is. 34 : 14. Jer. 49 : 29., to cry out against, 1 Kings 13 : 2, 4., to invoke assistance against, Deut. 15 : 9.

אחרי to call after one, 1 Sam. 20 : 37.

דיבר (Pi'el) *to speak, talk :*

with בּ to speak, talk with, to one, Num. 12 : 6, 8. 1 Sam. 25 : 39. Jer. 31 : 20. Zech. 1 : 9., to talk about, Deut. 6 : 7. 1 Sam. 19 : 3., to talk against, Num. 12 : 1, 8. 21 : 7. Ps. 50 : 20. ; to speak by, through one, 2 Sam. 23 : 2.

ל to speak to, talk with, Gen. 24 : 7. Judg. 14 : 7., to say to, to tell one (generally a promise), Gen. 28 : 15. Deut. 1 : 21.

אל to say to one (generally a command), Gen. 23 : 3. Ex. 1 : 17. 32 : 7, 13. Lev. 16 : 2. Deut. 1 : 6., אל-לבו to speak to one's self, Gen. 24 : 45.

על to speak about, Gen. 18 : 19. 1 Sam. 25 : 30. 1 Kings 2 : 4. 14 : 2. ; to speak against, Deut. 13 : 6. Jer. 29 : 32. ; to speak to, Jer. 6 : 10., על לב = אל-לבו 1 Sam. 1 : 13.

עם to speak, talk with, Gen. 31 : 29. Deut. 5 : 4. Josh. 24 : 27., עם-לבו = אל-לבו Eccl. 1 : 16., so too את Gen. 23 : 8. 35 : 13, 14.

צִוָּה (Pi'hel) *to command* :

with בְּ *thus* בְּיָד *to command by means of, through* one, Num. 15 : 23.

לְ *to address a command to, to command* one, Ex. 1 : 22. Deut. 33 : 4. Neh. 9 : 14. Esth. 3 : 2. ; *to command, give directions to* do something, Gen. 50 : 2. Jer. 35 : 8., *to command, give orders concerning* one, Ps. 91 : 11.

אֶל *to command* one, Ex. 16 : 34. Num. 15 : 23.

עַל *to lay a command upon* one, Gen. 2 : 16. 28 : 6. Esth. 2 : 10, 20. ; *to give commands concerning* one, Gen. 12 : 20. 1 Chron. 22 : 13.

מִן *to give orders against, to prohibit*, Is. 5 : 6.

עָנָה *to sing, shout, to answer* :

with בְּ *to answer, bear witness concerning* one, either *for*, Gen. 30 : 33., or *against* him, Deut. 5 : 17. 19 : 18. 2 Sam. 1 : 16. Prov. 25 : 18.

לְ *to sing of, to praise in song*, 1 Sam. 21 : 12. Ps. 147 : 7.

עַל *to shout against*, Jer. 51 : 14. ; *to answer, bear witness concerning*, Ex. 23 : 2.

נָבֵא *to prophesy* :

with בְּ *to prophesy by*, as בְּשֵׁם יְהוָה *by the name of Jehovah*, Jer. 11 : 21. 14 : 15. 26 : 9.

לְ *to prophesy to* one, Jer. 20 : 6. 29 : 31.

אֶל *to prophesy to*, Ezek. 36 : 1. 37 : 9., *of, concerning*, Ezek. 13 : 16., *against*, Jer. 26 : 11, 12. 28 : 8. Ezek. 6 : 2.

עַל *to prophesy against*, Jer. 25 : 13. Ezek. 4 : 7. 11 : 4., *about*, Ezek. 37 : 4.

2. Verbs denoting actions of the organs of *sight*, as רָאָה *to see*, רָחַץ *to behold*, נָבַט *to look at*, רָגַע *to regard*, שָׁעַר *to look*.

רָאָה *to see, to look* :

with בְּ *to look upon, attentively consider*, Gen. 34 : 1. Ex. 2 : 11. Eccl. 11 : 4. ; *to look upon* with sorrow, pity, &c. Gen. 21 : 16. 44 : 34. Num. 11 : 15. 1 Sam. 1 : 11. 2 Sam. 16 : 12. ; *to gaze upon, look at with delight*, Ps. 22 : 18. 106 : 5. 118 : 7. Job 3 : 9. Eccl. 2 : 1.

לְ *to look at*, 1 Sam. 16 : 7. Ps. 64 : 6. ; *to look out for, provide for* one something, Gen. 22 : 8. 1 Sam. 16 : 1, 17. ; *to see with*, Ezek. 12 : 12.

אֶל *to look to* one, for assistance, Is. 17 : 7.

עַל *to look upon*, Ex. 1 : 16. 5 : 21.

**הִזָּהַר** to behold :

with **ב** to look upon, behold attentively, Is. 47 : 13., to gaze upon, Mic. 4 : 11. Ps. 27 : 4. Job 36 : 25.

**ל** to behold for, concerning one, in prophetic vision, and hence to prophesy to one, Is. 30 : 10. Lam. 2 : 14.

**עַל** id. Is. 1 : 1. Amos 1 : 1. Mic. 1 : 1.

**מִן** to look out from, select from, Ex. 18 : 21.

**נָבַט** (Hiph.) to look at, regard :

with **ב** to gaze upon, Ps. 92 : 12.

**ל** to look at, towards, Is. 5 : 30. Ps. 104 : 32. ; to regard, pay attention to, 1 Sam. 16 : 7. Ps. 74 : 20.

**אֶל** to look at, towards, Ex. 3 : 6. Num. 21 : 9. Ps. 102 : 20. ; to look to one, Ps. 34 : 6. ; to regard, heed, 1 Sam. 16 : 7., to consider, Is. 51 : 1, 2.

**עַל** to gaze upon, Hab. 2 : 15.

**מִן** to look from a place, Ps. 102 : 20.

**אַחֲרָיו** to look after one departing, Ex. 33 : 8., **אַחֲרָיו** to look behind one, look back, Gen. 19 : 17. 1 Sam. 24 : 9.

**שָׁעַר** to look at, regard :

with **ב** to look upon, heed, regard, Ex. 5 : 9. Ps. 119 : 117.

**אֶל** to look at, notice, Gen. 4 : 4, 5. Is. 17 : 8.

**עַל** to look towards for assistance, Is. 17 : 7. 31 : 1.

**מִן** to look away from, Is. 22 : 4., so too **מֵעַל** Job 14 : 6.

3. Verbs denoting actions of the organs of hearing, as **שָׁמַע** to hear,

**אָזַן** (Hiph.) to listen.

**שָׁמַע** to hear, to listen :

with **ב** to listen to, Job 37 : 2. ; to attend to, obey, Gen. 27 : 13.

**ל** to listen to, Num. 14 : 27. Job 31 : 35.

**אֶל** to listen, hearken to, Deut. 4 : 1. 1 Kings 12 : 15. Is. 46 : 3, 12. ; to obey, Gen. 39 : 10.

**אָזַן** (Hiph.) to listen :

with **ל** to listen, attend to, Ex. 15 : 26. Job 34 : 2, 16.

**אֶל** id. Deut. 1 : 45. Ps. 77 : 2. 143 : 1.

**עַל** to eagerly listen to, Prov. 17 : 4.

**עַד** to listen to, attend to, Num. 23 : 18.

IV. In the fourth class will be included certain verbs denoting operations of the feelings and intellect.

1. Verbs denoting operations of the passions, as **יָרָא** to fear, **חָרָה** to be angry, **קָנָא** (Pi'el) to be zealous, **עָצַב** (Niph.) to be grieved, **נָקַם** to take revenge, **זָנָה** to lust.

**יָרָא** *to fear :*

with **לְ** *to fear for*, Josh. 9 : 24. Prov. 31 : 21.

**מִן** *to be afraid of*, Lev. 19 : 14, 32. Prov. 31 : 21., so too

**מִפְנֵי** 1 Kings 1 : 50. 2 Kings 25 : 26. Jer. 41 : 18., and

**מִלִּפְנֵי** Eccl. 8 : 12, 13.

**חָרָה** *to burn, to be angry :*

with **בְּ** *to burn against one*, said of anger, Gen. 30 : 2. Num.

11 : 33. Deut. 31 : 17. 2 Sam. 6 : 7. Job 32 : 2.; *to be angry with one*, Hab. 3 : 8.

**לְ** *to burn to one* (scil. anger), *to feel angry, be wroth*, 2 Sam. 13 : 21. 19 : 43. 22 : 5. Ps. 18 : 6.

**אֶל** *to burn against one*, said of anger, Num. 24 : 10.

**עַל** id. Zech. 10 : 3.; *to burn on account of*, 2 Sam. 19 : 43. Job 32 : 2, 3.

**קָנָא** (Pi'hel) *to be zealous, to be envious :*

with **בְּ** *to be envious of one*, Gen. 30 : 1. 37 : 11. Prov. 23 : 17., *to emulate one*, Prov. 3 : 31.; *to excite jealousy with something*, Deut. 32 : 21. 1 Kings 14 : 22.

**לְ** *to be zealous for, in defence of one*, Num. 25 : 13. 2 Sam. 21 : 2. 1 Kings 19 : 10.

**עָצַב** (Niph.) *to be hurt, grieved :*

with **בְּ** *to be hurt, injured by*, Eccl. 10 : 9.

**אֶל** *to be grieved for, for the sake of*, 1 Sam. 20 : 34., **אֶל־לֵב** *to be grieved at heart*, Gen. 6 : 6.

**עַל** *to be grieved about something*, 2 Sam. 19 : 3.

**נָקַם** *to take revenge, revenge one's self :*

with **לְ** *to be revenged on*, Nah. 1 : 2.

**עַל** *to execute vengeance upon*, Ps. 99 : 8.

**מִן** *to take vengeance on*, lit. to obtain revenge from, 1 Sam. 14 : 24. Is. 1 : 24. Jer. 46 : 10. Esth. 8 : 13., so too **מֵאִתּוֹ** Num. 31 : 2., **מִיָּד** 2 Kings 9 : 7.

**זָנָה** *to lust after, to practise idolatry :*

with **בְּ** *to lust for, to idolize*, Ezek. 16 : 17.

**אֶל** *to commit fornication with one*, said of men, Num. 25 : 1., also of women, Ezek. 16 : 26, 28.

**אַחֲרַי** *to lust after*, Lev. 17 : 7. Deut. 31 : 16.

**עַל** *to commit adultery against*, as a husband, Judg. 19 : 2.

**מִן** id. Ps. 73 : 27., so too **מֵעַל** Hos. 9 : 1., **מֵאַחֲרַי** Hos. 1 : 2., **מִתַּחַת** Hos. 4 : 12.

**תַּחַת** id. Ezek. 23 : 5.

2. Verbs denoting operations of the intellectual faculties, as, **בִּין** to understand, **חָשַׁב** to think, **רָעָץ** to counsel, **מָשַׁל** to rule.

**בִּין** to mark, discern, understand :

with **בְּ** to attend to, to understand, Dan. 9 : 23. Neh. 13 : 7., to understand by, by means of, Dan. 9 : 2.

**לְ** to attend to, to understand, Ps. 73 : 17. 139 : 2.

**אֵל** id. Ps. 28 : 5.

**חָשַׁב** to think, contrive :

with **לְ** to think of one, Ps. 40 : 18. ; to impute to one, Gen. 15 : 6. 2 Sam. 19 : 20. Ps. 32 : 2. ; to intend for, consider as, Gen. 50 : 20. Job 35 : 2.

**אֵל** to meditate, plan against one, Jer. 49 : 20.

**עַל** id. Gen. 50 : 20. Jer. 49 : 30. Esth. 8 : 3. 9 : 24.

**רָעָץ** to counsel, advise :

with **אֵל** to counsel against one, Jer. 49 : 20.

**עַל** id. 2 Sam. 17 : 21. Is. 7 : 5. Jer. 49 : 30.

Niph. with **אֵל** to give directions to, to command, 2 Kings 6 : 8.

**עִם** to consult with one, 1 Chron. 13 : 1. 2 Chron. 32 : 3.

**אֶחָד** id. 1 Kings 12 : 8. Is. 40 : 14.

**מָשַׁל** to rule, govern :

with **בְּ** to rule over, govern, Gen. 4 : 7. Deut. 15 : 6. Judg. 14 : 4.

**עַל** to domineer, tyrannize over, Prov. 28 : 15. Neh. 9 : 37.

V. We will conclude with the construction of the substantive verb

**הָיָה** to be, to exist :

with **בְּ** to be against, to be opposed to, Deut. 2 : 15. 31 : 26. ;

**בְּעֵינָיו** to be in the eyes of, to appear to one, Prov. 3 : 7.

**לְ** a. to be any thing for, with respect to one, Ex. 12 : 6. ;

to happen to one, Ex. 32 : 1. 1 Sam. 10 : 11. ; to be,

belong to one (esse alicui), Ex. 20 : 3., **לְאִישׁ** to belong

to a man, to have a husband, Ruth 1 : 13. ; to be addressed

to one, as a message, Is. 28 : 13.

b. to be for, serve as any thing, Ex. 13 : 9, 16. Deut.

31 : 26., to become any thing, Gen. 2 : 14, 15. 18 : 18.

Ex. 4 : 4.

c. to be at, about a certain time, Josh. 2 : 5., to be about

to do something, Gen. 15 : 12.

**אֵל** to be addressed to one, as a message, Gen. 15 : 1. Jer. 1 : 2.

**עַל** id. Zeph. 2 : 5. 1 Chron. 22 : 8.

**עִם** to be at, near, 2 Sam. 24 : 16. ; to be with, accompany,

1 Kings 1 : 8., **אִשָּׁה עִם** to lie with a woman, Gen. 39 : 10.

## CHAPTER XV.

## THE PREPOSITIONS.

§ 1038. We have seen that when a Hebrew noun is viewed by the writer as in direct relation to a verb, it retains its form unchanged, and the relation is left to be ascertained from the relative position of the words and from the context (§ 836). But when on the contrary the relation is both indirect and is so considered by the writer, it is pointed out with great precision by means of a preposition, consisting either of a single letter prefixed to the noun in question or of a separate word (§ 842). Our object then in this chapter will be to exhibit the inherent force of these particles, and to point out the several relations they are employed to indicate.

§ 1039. The majority of the indirect relations which nouns may bear to verbs are reducible to the two fundamental ideas of *place* and *time*. And in accordance with this fact, we find on investigation that the primary use of the Hebrew prepositions is to signify relations of this nature, from which those of cause, instrument, manner, &c. are readily derived. We have therefore first to ascertain the primary signification of each preposition, and from this to develope all its secondary ones in the order which the language itself may be presumed to have followed. In the course of this investigation a secondary meaning of one preposition will sometimes be found closely approaching a primary or secondary meaning of another, in such a manner as to assume the appearance of complete coincidence, although their original significations may even be diametrically opposite. The essential difference between them, however, will become apparent on a consideration of the radical import of each preposition, as will also the reasons which have influenced the writer to employ one in preference to another.

א in, into, with.

§ 1040. The primary force of the preposition א is that of *in*, *into*, referring either to place or time; from this is derived its second principal meaning of *on*, *at*, *near*; and from this latter that of *with*, *by*,

denoting either companionship or instrumentality. From each of these principal significations several others branch out, as will appear in the following detailed account of the uses of this preposition.

I. 1. The primary meaning of the preposition **בְּ** is that of rest *in* or motion *into* a place, whence it is also applied to time. Thus it is employed,

a. Referring to the place *in* or *within* which something is affirmed to be or move, e. g. **כִּרְם יְהִיָּה בְּאֶרֶץ** *before it was in the earth*, Gen. 2:5. 4:12, 16., **כָּל אֲשֶׁר נְשְׁמָדְדִּיתָ חַיִּים בְּאַפִּיר** *all in whose nostrils (was) the breath of life*, 7:22. 23:2. 28:16., **אֲשֶׁר בְּשַׁעְרֶיהָ** *thy stranger that (is) within thy gates*, Ex. 20:10. Is. 56:5.; **מִתְהַלֵּךְ בְּגֶן** *walking in the garden*, 3:8., **הַשֹּׁמְרִים הַסֹּבְבִים בְּעִיר** *the watchmen that go about in the city*, Cant. 5:7.; or *into* which a motion is made from without, e. g. **וַיִּתֵּן אֹתָם בְּרָקִיעַ הַשָּׁמַיִם** *and God placed them in the firmament of heaven*, Gen. 1:17. 50:26., **בָּאוּ בְּצֵל קִרְתִּי** *they have come into the shadow of my roof*, 19:8. 31:33., **וַיִּנְשֵׁם בְּאַפִּירוֹ נְשָׁמָה** *and he breathed into his nostrils the breath of life*, 2:7, 15.

b. With reference to the time *in* or *at* which an event takes place, e. g. **בְּיּוֹם הַשְּׁבִיעִי** *in the beginning*, Gen. 1:1. 6:9. 13:3, 4., **בַּיּוֹם הַשְּׁבִיעִי** *on the seventh day*, 2:2, 3, 4., **בַּלַּיְלָה** *in the night*, 19:33., **בַּעֲרֵב** *in the evening*, 19:1. Ex. 16:8., **בַּבֹּקֶר** *in the morning*, Gen. 21:14. 22:6., **בְּעֵת הַהוּא** *at that time*, Deut. 4:14. Esth. 4:14., **בְּהִבָּרְאָם** *in their being created*, i. e. when they were created, Gen. 2:4. 12:4., **בְּשִׁיבָה טוֹבָה** *in a good old age*, 15:15., **בְּמָרְם יָדַע** *in (the time) before he knew*, Is. 7:16.

2. a. Hence it is employed with the signification *among* when several individuals are spoken of, and usually with the accessory idea of *belonging to*, in which case it is equivalent in force, although not in radical meaning, to the preposition **מִן** (see § 1046. III. 1. a.), e. g. **כָּל־בָּשָׂר בְּעוֹף וּבְבִהֵמָה** *all flesh among the fowl and among the cattle*, Gen. 7:21., **כָּל־שׁוֹדְדֵי חַיִּים בְּנֶשְׁבִּים** *all the brown ones among the sheep*, 30:32., **כָּל־בְּכוֹר בְּבִנֵי יִשְׂרָאֵל** *all the first-born among the children of Israel*, Num. 8:17., **כָּל־יֹדְעֶיךָ בְּעַמִּים** *all that know thee among the nations*, Ezek. 28:19. In this sense **בְּ** is used after an adjective to denote the superlative (§ 787).

b. This form of expression is also made use of instead of employing a simple appellative, for the purpose of predicating of an individual object the qualities appertaining to the class *among* which it accounted, e. g. **הֲיֵשׁ סָאִיל בְּנְבִיאִים** *is Saul too among the prophets?* i. e. is he one of the prophets? is he a prophet? 1 Sam. 19:24., so **הֲיֵהוָה לִי בְּעֹזְרִי**

*the Lord (is) for me among my helpers*, i. e. he is my helper, Ps. 118:7.\*

c. From this is derived the use of a single appellative with **בְּ**, to attribute to an object the qualities residing in such appellation, e. g. **וַיֵּרָא אֶל־אַבְרָהָם בְּאֵל שַׁדַּי** and *I appeared to Abraham in* (the character of) *God Almighty*, i. e. as God Almighty, Ex. 6:3. Is. 40:10., **וְהָיָה כִּי בִרְעָה הוּא** *it is as an evil one*, i. e. its character is that of an evil one, it is bad, wicked, Ex. 32:22., **וְהָיָה כִּי בִרְעָה הוּא** *on a day of rejoicing be as a joyful one*, i. e. be joyful, rejoice, Eccl. 7:14., **וְהָיָה כִּי בִרְעָה הוּא** *he is as one*, i. e. he is always the same, Job 23:13.†

II. 1. a. The second principal meaning of this preposition is that of immediate contiguity *on, by, at, near to*; and this with respect either to place, e. g. **וַיַּעַל עֹלֹת בְּמִזְבֵּחַ** and *he offered burnt offerings on the altar*, Gen. 8:20., **וַיִּשְׁרְאוּ הָעָם בְּעֵינִי** and *the Israelites encamped by a fountain*, 1 Sam. 29:1., **וְהָיָה כִּי בִרְעָה הוּא** *woe to those who join house to house*, Is. 5:8.; or time, e. g. **שָׁנָה בְּשָׁנָה** *year by year*, i. e. one year after another, yearly, 1 Sam. 1:7. 7:16., so **יּוֹם בְּיוֹם** *daily*, 1 Chron. 12:22., **בְּמַעַם בְּמַעַם** *time after time*, several times, 1 Sam. 3:10.

b. And thus also it signifies the direction of an action *upon* or *to* a place or person, whether such action be of a physical nature, such as is denoted by the verbs, **נָגַע**, **נָכַח**, **אָחַז**, &c., **קָרָא**, **דָּבַר**, **עִיד**, &c., **רָאָה**, **חָזָה**, **נָבֵט**, &c., **שָׁמַע**, **קָשַׁב**, &c.; or whether it be an act of the mind expressed by such verbs as **בִּין**, **בָּקַר**, **אָמַן**, &c., **אָחַב**, **דָּבַק**, **חָפַץ**, &c. See Chap. XIV.

2. a. From this is derived the figurative signification *as to, with respect to, in*, e. g. **אֲבְרָהָם כְּבֵד מְאֹד בְּמִקְנָה וּגְרָ'.** *Abraham was very rich in cattle*, Gen. 13:2., **אֲנִי אֶעֱשֶׂה אֶת־כָּל־חֲפֻצָּה בְּעֵצֵי אֲרָזִים וּבְעֵצֵי בְרוֹשִׁים** *I will perform all thy wish respecting timber of cedar and respecting timber of cypress*, 1 Kings 5:22., **דָּמַשְׁקַּי סִחְרִתָּהּ בְּרַב מַעֲשֵׂיהָ** *Damascus*

\* The Arabic **بِ** (= **בְּ**) is frequently employed with participles in like manner, e. g. **وَمَا تَحْنُ بِعَالِمِينَ** *we are not among the knowers*, i. e. we do not know, Kor. 12:44.; as is also the preposition **مِنْ** (= **מִן**), e. g. **وَمَا لَهُمْ** *they have no helpers*, lit. none of helpers, Kor. 2:21. 3:49, 85.

† This construction also occurs in Arabic, e. g. **وَمَا اللَّهُ بِغَافِلٍ** and *God is not as an ignorant one*, i. e. he is not ignorant, Kor. 2:134. 3:94, 178. 5:31. 12:17. Compare the similar use of the French preposition *en*, thus *vivre en garçon*, to live as a bachelor.

(is) *thy merchant in the multitude of thy productions*, Ezek. 27 : 18. ; and hence that of *as, like as*, e. g. *בְּצַלְמֵנוּ כְּמִדְתֵּנוּ let us make man in our image, according to our likeness*, Gen. 1 : 26. (comp. Gen. 5 : 3.).\*

b. Hence too it is used with the signification *instead of, for*, viz. as an equivalent for, e. g. *שִׁבְעַ שָׁנִים פְּרָחַל אֶעֱבֹדָה I will serve thee seven years for Rachel*, Gen. 29 : 18, 20., *וְנָתַתָּה וְהָסַסָּה בְּכָל אֲשֶׁר-תִּחְאֶזְיָה נַפְשָׁהּ and thou shalt give that money for whatever thy soul may desire*, Deut. 14 : 26. ; or on account of, e. g. *לֵאמֹר הָעִיר פְּדִיָּהּ לְפָנֶיךָ לְפָנֶיךָ לְפָנֶיךָ lest thou be consumed for the iniquity of the city*, Gen. 19 : 15, 16. 29 : 20., *זָבָה לִבָּהּ בְּיֹפֶיהָ thy heart was proud on account of thy beauty*, Ezek. 28 : 17.

III. A third principal meaning, derived from the notion of contiguity, is that of *company, companionship* in the performance of an action, and thence of *instrumentality*.

1. Thus the preposition *בְּ* is used to indicate the company *with* which an action is performed, e. g. *וְנִשְׁאַרְתָּהּ בְּמִחֵי מְעַט ye shall be left with very few men*, i. e. there shall remain very few of you, Deut. 28 : 62., *וְנִשְׁחִיתָהָ עִץ בְּלַחְמָהּ let us destroy the tree together with its fruit*, Jer. 11 : 19., *לֹא תֵצֵא בְּצַבְאוֹתֵינוּ thou goest not forth with our armies*, Ps. 44 : 10. 60 : 14. Hence the use of this preposition with certain intransitive verbs renders them equivalent to transitives when prefixed to the name of something in the possession or power of the performer of the action : see, for instance, the verbs *בִּיאַת, הִלָּךְ* Chap. XIV.

2. And thence by an easy gradation it is employed to point out the means *with* or *by* which the action is performed, e. g. *וְקָסַמְתָּ אֹתָהּ בַּחֶפֶז and thou shalt smear it with pitch*, Gen. 6 : 14., *לֵאמֹר יִסְמְעֵנוּ בְּחֶרֶב אוֹ בַּחֶרֶב lest he smite us with pestilence or with the sword*, Ex. 5 : 3. 7 : 17. 16 : 3. Is. 11 : 4. Jer. 14 : 15., *וְתִשְׁכַּרְתָּ בְּכֶסֶף אֶכֶל תִּשְׁכַּרְתָּ ye shall buy meal with money*, Deut. 2 : 6. 13 : 11. 2 Sam. 14 : 30, 31., *וְכָתַב בְּחֶרֶט אָנוּשׁ write with a man's pen*, Is. 8 : 1., *וְהָיָה עִשְׂיָתָהּ לְךָ חֵיל and with thy understanding thou hast procured thyself riches*, Ezek. 28 : 4, 5. 47 : 22.

*בֵּין* between.

§ 1041. The preposition *בֵּין* in its primary acceptation is used to indicate a position between two objects, and thus corresponds precisely to the English preposition *between* (*be-twain, be-twixt*, Germ. *zwi-schen*).

\* In such cases also the K'ri and C'thibh not unfrequently differ as to whether *בְּ* or *בֵּין* should be employed.

1. *a.* When thus employed it is usually placed before each of the two nouns, e. g. *בין האור ובין החושך* *between the light and the darkness*, Gen. 1:4, 14., *בין אלהים ובין כל־נפש חיה* *between God and every living creature*, 9:16., *בין עדר ובין עדר* *between drove and drove*, i. e. between one drove and another, 32:17., *בין טוב ובין רע* *between good and evil*, Lev. 27:12. Personal pronouns which take the place of the nouns assume the form of suffixes, (§680), e. g. *ביןך והאשה* *between thee and the woman*, Gen. 3:15., *בניני וביניכם* *between me and you*, 9:12.

*b.* Sometimes however, especially when both nouns are alike, the preposition *ל* is prefixed to the second, e. g. *בין מים למים* *between water with respect to water*, i. e. between one collection of water and another, Gen. 1:6., so *לנגע לנגע ובין לדון ובין לדון* *between blood and blood, between plea and plea, and between blow and blow*, Deut. 17:8.; and occasionally when the two nouns are the opposites of each other, e. g. *בין טוב לרע* *between good and evil*, 2Sam. 19:36., *בין צדיק לרשע* *between the righteous and the wicked*, Mal. 3:18.\*

2. *a.* Occasionally *בין* is prefixed to a single noun in the plural, and usually with the secondary signification *within, among*, e. g. *בין חנצרים* *between those pieces*, Gen. 15:17., *בין כוכבים* *among the stars*, Obad. v. 4., *בין אחים* *among brethren*, Prov. 6:19., *בין שירותם* *within their walls*, Job 24:11.; or to a plural pronoun, e. g. *ביןנו* *between us*, Gen. 26:28.

*b.* To this construction may also be referred the uses of this preposition when compounded with others, as *אֶל־בין* *in among*, Ezek. 10:2. 31:10., *עַל־בין* *up among*, Ezek. 19:11., *מִבֵּין* *from between*, Gen. 49:10. Num. 17:2. Ps. 104:12.

*ל* to, for.

§ 1042. The primary signification of the preposition *ל* is that of *to* or *at*, referring either to place or time: and from this is derived the notion of *belonging to, with respect to*.

I. 1. Thus it denotes primarily either motion *to, unto* a place or person, e. g. *שְׁלַחֲנִי לְאֹדְנִי* *send me to my master*, Gen. 24:54. 27:14, 25. Ex. 5:4., *כְּשֶׁהוּא לְשִׁבְחָהּ יוֹבֵל* *he is brought like a lamb to the slaughter*, Is. 53:7. Jer. 12:15. Job 10:19., *וַיָּבֹא שְׁלֹמֹה לְבָמֹה* *and Solomon came*

\* Very rarely the two constructions are combined, the second noun taking the compound preposition *לְבֵין*, e. g. *בֵּיןכֶּם לְבֵין אֱלֹהֵיכֶם* *between you and your God*, Is. 59:2.

to the high place, 2 Chron. 1 : 13. : or rest at, near, by, a place or person, e. g. לַפֶּתַח הַשַּׁעַר רִבֵּץ *sin* (is) *crouching at the door*, Gen. 4 : 7. Num. 11 : 10. Prov. 9 : 14., הַמִּינָה שָׁגַל לְיְמִינָה *the queen stands at thy right hand*, Ps. 45 : 10. ; so too the compound לְפָנַי *at the face of, before*, Gen. 41 : 46., לְעֵינַי *at the eyes of, in the sight of*, 2 Sam. 13 : 5.

2. It is thus also prefixed to nouns denoting the time at or in which the event narrated occurs, e. g. וַתָּבֹא אֵלָיו הַיּוֹנָה לְעֵת עָרֶב *and the dove came to him at even tide*, Gen.<sup>8</sup> 8 : 11. 17 : 21. 21 : 2, 7., וַיְהִי לְעֵת בּוֹא הַשָּׁמֶשׁ *and it happened at the time of the sun's setting*, Josh. 10 : 27. 1 Kings 15 : 23., לְבֹקֶר רֶגֶז (there is) *joy in the morning*, Ps. 30 : 6. ; and also to nouns denoting a period of time at the end of, after which an event takes place, e. g. עוֹד שִׁבְעָה יָמִים *after seven days more*, Gen. 7 : 4, 10., וַיְהִי לְשָׁנָיִם *and it came to pass after two full years*, 2 Sam. 13 : 23., הַחֹזֶן לְיָמִים רַבִּים וְגו' *the vision (will be) after many days, &c.* Ezek. 12 : 27.

3. And likewise to numerals denoting the amount to which any thing extends, e. g. וְסָרְנִי פְלִשְׁתִּים עֲבָרִים לְמֵאוֹת וּלְאַלְפִים *and the lords of the Philistines passed by to (the number of) hundreds and thousands*, i. e. by hundreds and thousands, 1 Sam. 29 : 2., וַעֲמָהֶם פְּהָנִים וְעִשְׂרִים לְמֵאָה *and with them (were) priests to (the number of) a hundred and twenty*, 2 Chron. 5 : 12.

II. 1. From the idea of motion to a place is derived the second principal use of the preposition ל, which is to point out the object to or against which is directed either a physical action, denoted by the verbs אָמַר, קָרָא, צִוָּה, &c., רָאָה, חָזָה, נָבֵט, &c., שָׁמַע, קָשַׁב, נָשַׁק, &c. ; or an emotion of the mind, expressed by אָהַב, אָבָה, חָסַץ, אָהַב, יָרָא, גָּסַם, &c. See Chap. XIV.

2. It is also prefixed to the name of that into which any thing is converted, or for which it serves or is used, e. g. וַיִּבֶן אֶת־הַצֵּלַע לְאִשָּׁה *and he formed the rib into a woman*, Gen. 2 : 22. 12 : 2., וַתִּכְתְּרוּ חֶרֶב־תִּיָּהֶם, וְלָאֵתִים *and they shall beat their swords into ploughshares*, Mic. 4 : 3., לִי הִפַּכְתָּ מִסִּפְדִּי מְחֹל לִי *thou hast turned for me my mourning into dancing*, Ps. 30 : 12. Lam. 5 : 15. ; וַיַּעַשׂ אֱלֹהִים . . . אֶת־הַמֶּאֱוִר הַגָּדוֹל *and God made the greater light for the rule of the day, &c.*, i. e. to rule the day, Gen. 1 : 16. 12 : 19. 22 : 2., וַיְהִי הַדָּם לָאֵת לָכֶם *and the blood shall be to you for a token*, Ex. 12 : 13., וַיִּשְׂאֵהוּ אֶת־הַכֹּהֵן אֶת־לֶחְמֵאֵת וְאֶת־לֶעֱלָה *and the priest shall offer one for a sin-offering, and one for a burnt offering*, Num. 6 : 11. Here belongs the use of הָיָה with ל signifying to become, e. g. וַהֲיָיָה לְאַרְבָּעָה רָאשִׁים *and it became four heads*, Gen. 2 : 10. (see § 1037. V. b.).

III. From the idea of contiguity to a place or person is derived the secondary signification of *belonging to, with respect to, on account of, &c.*

1. Thus from the idea of *nearness to*, naturally arises that of *belonging to*, which is denoted in Hebrew by the preposition ל prefixed to the name of the possessor together with the verb הָיָה expressed or understood (§ 811), e. g. לָלוֹט הָיָה צֹאֲדֵיבָקָר *Lot had flocks and herds*, Gen. 13 : 5., לִי שְׁתֵּי בָנוֹת *I have two daughters*, 19 : 8. And this also when the possessor is moreover the originator or producer of the thing possessed (§ 812), e. g. שִׁמְעַע שְׁלֹמֹה לְשֵׁם יְהוָה *the fame of Solomon (belonging) to the name of the Lord*, i. e. which proceeds from the Lord, 1 Kings 10 : 1. Ps. 3 : 9., מִזְמוֹר לְדָוִד *a psalm of David*, i. e. produced, composed by David, Ps. 3 : 1. &c.

2. From the same origin proceed the significations *with respect to, according to, on account of*. Thus,

a. *With respect to*, either in a physical sense, e. g. מִתַּחַת לְרִקְעַע וּגו' *below as to the firmament*, i. e. beneath the firmament, &c. Gen. 1 : 7., מִקְדָּם לְבֵית־אֵל *on the east with respect to Bethel*, i. e. to the east of Bethel, 12 : 8. 14 : 15., מִחוּץ לַמַּחֲנֶה *on the outside as to the camp*, i. e. outside of the camp, Ex. 33 : 7., לִירֵדָךְ *across as to Jordan*, i. e. on the other side of Jordan, 1 Chron. 6 : 63.; or in a figurative sense, e. g. לְמַאֲכָל וְטוֹב לְמַרְאֶה *pleasant as to seeing and good as to eating*, i. e. pleasant to the sight and good to eat, Gen. 2 : 9. 3 : 6. 1 Sam. 18 : 14. 2 Sam. 18 : 5., אֲמַרְלִי אֲחִי הוּא *say of me (i. e. concerning me), He is my brother*, Gen. 20 : 13., זֹאת הַתּוֹרָה לְכָל־נֶגֶעַ *this (is) the law with respect to every plague*, Lev. 14 : 54., וַיִּגְדֵּל הַמֶּלֶךְ *and king Solomon excelled all the kings of the earth with respect to riches and wisdom*, 1 Kings 10 : 23., וְהָיָה כְּדִבְשׁ לְמַחֹק *and it was like honey in sweetness*, Ezek. 3 : 3. Prov. 25 : 3.

b. *According to, after*, e. g. עֵשֶׂב מִזְרִיעַ זֶרַע לְמִינֵהוּ *the herb producing seed according to (or after) its kind*, Gen. 1 : 12, 21, 23. 10 : 5, 20, 31., אַתָּם תִּסְפְּדוּ אֹתָם לְבֵית אֲבֹתָם *thou shalt number them according to their families, according to the house of their fathers*, Num. 4 : 29., לֹא לְמַרְאֶה עֵינָיו יִשְׁפֹּט וְלֹא לְמִשְׁמַע אָזְנוֹ יֹכִיחַ *he shall neither judge after the sight of his eyes, nor decide after the hearing of his ears*, i. e. according to what he sees or hears, Is. 11 : 3., וַיִּסְתַּחֲפֵהוּ *I will correct thee after a manner*, i. e. in a measure, Jer. 30 : 11.

c. *On account of, for the sake of*, e. g. עַשְׂהוּ שְׂרָטִים לְנֶפֶשׁ לֹא תִחַתּוּ בְּבָשָׂרְכֶם *ye shall make no cuttings in your flesh on account of the dead*, Lev. 19 : 28. Num. 6 : 7., אִם־לֹא בְּכִיתִי לְקַשְׁדֵּיכֶם *did I not weep for the unhappy?*

Job 30:25., *לָלֶכֶת אֶפְרָיִם לְהָבָה* *to go to Ophir for gold*, 1 Kings 22:49., *לְעֶזְרָה תִּגְוֹסִי הַנָּסִי* *to whom will ye flee for help?* Is. 10:3.

3. For the various powers of this preposition when employed with the infinitive, see § 1026.; and for its emphatic use with the various parts of the verb, see § 868.

אֶל towards, to, into.

§ 1043. The prefix לְ denoting direction *to* is formed by the addition of a prosthetic א into the separable preposition אֶל, whose several meanings, like those of לְ, may all be referred to the primary idea of motion *to, towards*, or rest *at, near*, a place, person, or thing.\*

I. 1. *a.* The preposition אֶל is used after all verbs of motion, to indicate direction *to, towards* a place or person, e. g. וַיָּבֵא אֶל־הָאָדָם *and he brought (them) to the man*, Gen. 2:19, 22. 3:9. 4:5., הִנֵּה אֲנִי בָא אֶל־בְּנֵי יִשְׂרָאֵל *behold I (am) coming to the children of Israel*, Ex. 3:13. 1 Kings 1:15. Is. 37:5., וְהָלַכְתָּ אֶל־הַמָּקוֹם *and thou shalt go to the place*, Deut. 14:25. 1 Kings 9:24. Esth. 1:22., וַיִּסַּב הַזְּקִיָּהוּ פָנָיו אֶל־הַקִּיר *then Hezekiah turned his face towards the wall*, Is. 38:2., וַיִּחַר הָרוּחַ אֶל־צָפוֹן *the wind goes towards the south, and turns about towards the north*, Eccl. 1:6. And occasionally with the analogous meaning *against, in opposition to*, e. g. וַיָּקָם קַיִן אֶל־הָבֶל *and Cain rose against Abel*, Gen. 4:8. Ex. 14:5., וַיִּקְבְּצוּ אֵלֵינוּ *they are assembled against us*, Josh. 10:6. Is. 2:4.

*b.* It is also placed before the name of an object *to or towards* which an action is directed, whether such action be one of the physical organs, expressed by קָרָא, אָמַר, דָּבַר, שָׁמַע; or of the mental faculties, as בִּינָה, חָשַׁב, עָצַב, &c. See Chap. XIV.

2. *a.* Hence it is used like its cognate לְ to signify *with respect to, concerning*, e. g. וַיֹּאמֶר אַבְרָהָם אֶל־שָׂרָה *and Abraham said concerning Sarah*, Gen. 20:2. 2 Kings 19:32., הַנְּבִיאִים אֶל־יְרוּשָׁלַיִם *those who prophesy respecting Jerusalem*, Ezek. 13:16.; *according to*, e. g. אֶל־פִּי

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\* The distinctive difference between the two prepositions לְ and אֶל consists in this, that the primary meaning of the latter is that of direction *towards* a place or person, and its secondary one that of *to, into*; while the former primarily denotes the closer relation *to*, and secondarily the remoter one *towards*. The preposition לְ is also more frequently used in figurative senses, and אֶל in simply physical ones: thus, compare their respective forces as employed with the verbs נָגַע, נָפַל, קָיָם, עָמַד, דָּבַר, &c.

according to the Lord's command to Joshua, Josh. 15:13.  
 17: 4. ; on account of, for, e. g. וַיִּנְחֲמוּ אֶל־בְּנֵימִין and they repented on  
 Benjamin's account, Judg. 21: 6. הָיָה הַתַּפִּלָּה לְחַיִּי for this child  
 I prayed, 1 Sam. 1: 27. 16: 1.

b. And likewise to denote addition to, e. g. אָסָה אֶל־אֲחֻיָּתָהּ לֹא תִקַּח thou shalt not take a wife (in addition) to her sister, Lev. 18 : 18., הוֹסַפְתָּ הַחֵמָה וְהַשְׁמַרְתָּ thou hast added wisdom and prosperity to the report, i. e. thou exceedest it in wisdom and prosperity, 1 Kings 10 : 7.

II. This preposition is also used to point out the place *at, near, by* which rest or action is predicated, e. g. וַיִּכְרְזוּ הַגְּמָלִים אֶל־בְּאֵר וַיִּשְׁכְּבוּ and *he made the camels kneel down by a well of water*, Gen. 24: 11. 30: 39., וַיָּהִי הֵם יֹשְׁבִים אֶל־הַשֻּׁלְחָן and *it came to pass as they (were) sitting at the table*, 1 Kings 13: 20., וַיִּמְצְאוּ אֹתוֹ אֶל־מַיִם רַבִּים and *they found him by the great waters*, Jer. 41: 12.; and also to indicate the person *with, by* (Lat. *apud*) whom a transaction is performed, e. g. לִשְׂכַר אֶל־יוֹסֵף to *buy corn of Joseph*, Gen. 41: 57., יִזְכֹּר עֵינָן אֶת־בְּרִיתוֹ let *the iniquity of his fathers be remembered by the Lord*, Ps. 109: 14.

III. 1. It likewise signifies that the motion or action extends *into* the interior of the object specified, e. g. וּבָאתָ אֶל־הַתְּבָה and *thou shalt come into the ark*, Gen. 6 : 18. 19 : 3. 23 : 19. 37 : 22., וַיִּתֵּן אֶת־הַבְּרִית אֶל־הָאֹרֶן, and *he put the covenant into the ark*, Ex. 40 : 20., כִּי יָבֹאֶה יְהוָה אֵלֶיךָ, *when the Lord shall bring you into the land*, Deut. 11 : 29., וַיִּסְלֵךְ, *and they cast the goods into the sea*, Jon. 1 : 5. Also *among*, when prefixed to a noun denoting a plurality of objects, e. g. הוּא נִתְבָּא אֶל־הַפְּלִים *he has hid himself among the baggage*, 1 Sam. 10 : 22.

2. And hence by a slight transition it indicates the place in which aught is performed, e. g. אֱלֹהֶיךָ יִבְחַר יְהוָה אֱלֹהֶיךָ לְשֹׁכֵן in the place where the Lord thy God shall choose to establish his name, thou shalt sacrifice the passover, Deut. 16 : 6., וְרָאִיתָ תִּשְׁמַע אֱלֹהֶיךָ שְׁבִתָּהּ אֱלֹהֶיךָ in thy dwelling-place in heaven, 1 Kings 8 : 30.

**עד** to, unto.

§ 1044. The primary idea expressed by the preceding prepositions לְ and לָ is that of direction *to, towards*; while עַד has respect chiefly to the position reached *at* an object or point of time.

I. 1. The preposition **עַד** is principally used to denote motion *to, unto, as far as* (Lat. usque ad) either a place, e. g. **עַד הַנָּהָר הַגָּדוֹל** (*gn*) *as far as the great river*, Deut. 1:7. Judg. 9:52., **וַיָּבֹא הַנַּעַר עַד־מְקוֹם הַחֶצֵי**, *and the boy came to the place of the arrow*, i. e. to where the arrow was, 1 Sam. 20:37., **עַד־הַגְּבֹל שְׁלַחָהּ**, *they have sent thee as far as the border*, Obad. v. 7.; or a person, e. g. **עַד הָאֱלֹהִים יָבֹא** *he shall come to God*, meaning, before the magistrates, Ex. 22:8., **נֵלְכֶה עַד־הִרְאָה**, *let us go to the seer*, 1 Sam. 9:9., **נָשׁוּבָה עַד־יְהוָה**, *let us return to the Lord*, Lam. 3:40. (stronger than **אֶל** *towards*).

2. a. It is employed after the preposition **מִן** to denote extension *to, unto* a place or thing, e. g. **עַד־הַנָּהָר הַגָּדוֹל** *from the river of Egypt to the great river*, Gen. 15:18., **וְעַד־יְרֵכִים**, *from the loins to the thighs*, Ex. 28:42., **וְעַד־רִגְלָיו מֵרֹאשׁוֹ** *from his head to his feet*, Lev. 13:12. Is. 1:6., **וְעַד־קְצוֹת כַּנְּפָיו מִקְצוֹת כַּנְּפָיו** *from the tips of one of his wings to the tips of the other*, 1 Kings 6:24.

b. The same construction is employed *inclusively*, that is to say, in making enumerations including all the objects or classes of objects mentioned,\* e. g. **עַד־פְּהִימָה וְגו'** *from man to beast*, meaning, both man and beast, &c. Gen. 7:23., so **וְעַד־זָקֵן**, *both old and young*, 19:4, 11., **מִשּׁוֹר עַד־חֲמוֹר עַד־שֶׂה** *whether ox, or ass, or sheep*, Ex. 22:3.

II. The preposition **עַד** is also used with respect to time as well as place, both *exclusively* and *inclusively*.

1. a. When employed *exclusively* with reference to time, it signifies continuance *until* a certain period, which is often indicated by a noun signifying time, e. g. **עַד הַחֹדֶשׁ הָעֲשִׂירִי** *and the waters kept decreasing till the tenth month*, Gen. 8:5., **עַד יוֹם הָאָחֵר**, *till the one and twentieth day of the month*, Ex. 12:18. Deut. 34:6., **עַד־בֹּקֶר** *until morning*, Ex. 12:10, 22., **מִהַבֹּקֶר וְעַד הָאֶחָרִים**, *from morning till noon*, 1 Kings 18:26., **עַד עוֹלָם**, *to eternity*, i. e. for ever, 1 Sam. 20:42.

b. α. The period to which the preposition relates is sometimes that of the occurrence of a certain event, which is frequently denoted by an infinitive, e. g. **וַיִּגְאֹבֶק אִישׁ עַד עֲלוֹת הַשָּׁחַר** *and a man wrestled with him till the rising of the dawn*, Gen. 32:25., **וַיִּסְרֹר אֶת־הַמִּסְכָּה עַד־**, *he removed the vail until his coming out*, Ex. 34:34., **וַיִּסְתִּירֵנִי עַד־**

\* Hence this particle is termed by Hebrew grammarians, according to the manner in which it is used, either *בכלל עַד* *exclusive*, or *בכלל עַד וְ* *inclusive*.

אָפּה *that thou wouldst conceal me until the departure of thy anger*, Job 14: 13.; and occasionally by a finite verb, e. g. שְׁבִי אֶלְמִנָה בֵּית אָבִיךָ עַד יִגְדֵּל שְׁלָה בְנִי *remain a widow at thy father's house until Shelah my son grows up*, Gen. 38: 11. 1 Sam. 1: 22., עַד יַסְלִיחַ הָחַץ כְּבָדוֹ *until a dart strike through his liver*, Prov. 7: 23., עַד־שׁוּבֵי הָרִדְפִים *until the pursuers had returned*, Josh. 2: 22. Ezek. 39: 15.

β. Sometimes the infinitive accompanied by this preposition denotes a period *until* or *before* which a certain occurrence is or is not to take place, e. g. לֹא אוּכַל לַעֲשׂוֹת דָּבָר עַד־בֹּאָה שָׁמָּה *I cannot do anything until thy arrival there*, Gen. 19: 22., עַד־בֹּא הַשָּׁמֶשׁ תִּשְׁׁבְּנִי לוֹ *before the setting of the sun, thou shalt restore it to him*, Ex. 22: 25., וְאִם לֹא־יִגְאָל עַד *if it be not redeemed before the completion of a full year*, Lev. 25: 30., וְלֹא אָשׁוּב עַד־כְּלוֹחָם *and I returned not until their destruction*, i. e. before they were destroyed, Ps. 18: 39.

2. This preposition is also used before a verb *inclusively*, i. e. to signify that an event is to take place not *until* or *before*, but *while*, *during* the performance of the action denoted by such verb, whether it be an infinitive, e. g. וַאֲהוּד נִמְלֹט עַד הַחֲמִידָהֶם *and Ehud escaped during their loitering*, i. e. while they were loitering, Judg. 3: 26.; a finite verb, e. g. שִׁנְאַהּ יִלְבֹּשׁ־בִּשְׁתָּ *while he fills thy mouth with laughing, &c., those that hate thee shall be clothed with shame*, Job 8: 21, 22., עַד־עֲקָרָה הָלָדָה שִׁבְעָה *while the barren has borne seven*, 1 Sam. 2: 5. 14: 19.; or a participle, e. g. עַד זֶה מְדַבֵּר *while one (was) speaking, another came*, Job 1: 18.

§ 1045. The preposition עַד is employed in connection with various other particles denoting place, time, &c. Thus it is frequently placed before,

1. Adverbs of place, e. g. נָלַכָה עַד־כֹּה *we will go yonder*, Fr. jusque là, Gen. 22: 5.; and hence of extent, degree, e. g. וַיְהִי יְהוֹשָׁפָט הָלָף *and Jehoshaphat grew exceedingly great*, 2 Chron. 17: 12. 26: 8., וַיַּחֲרֵד יִצְחָק הָרָדָה גְּדֻלָּה עַד־מְאֹד *and Isaac trembled excessively* (see § 837. 1.), Gen. 27: 33. 1 Kings 1: 4. 2 Chron. 16: 14.

2. Adverbs of time, e. g. וְהָיָה לֹא־שָׁמַעַתָּ עַד־כֹּה *and behold thou wouldst not hear hitherto*, Ex. 7: 16., וְאָחֵר עַד־עַתָּה *and I have remained until now*, Gen. 32: 5. Deut. 12: 9., עַד־אַנָּה מֵאַנָּתָם לִשְׁמֹר מִצְוֹתַי *how long (Lat. quousque) wilt thou refuse to observe my commandments?* Ex. 16: 28. Jer. 47: 6., עַד־מָהְרָה יִרְדֹּף *how long wilt thou mourn for Saul?* 1 Sam. 16: 1. Jer. 47: 5. Hab. 2: 6., עַד־מְהֵרָה יִרְדֹּף *his word runs very quickly*, lit. to quickness, Ps. 144: 15. Job 20: 5.

3. Negative particles, e. g. *עַד־אֵין מִסְפָּר* *until there is no number*, numberless, Ps. 40 : 13., *עַד־לֹאֵין מְרַפָּא* *until there was no remedy*, 2 Chron. 36 : 16., *עַד־בְּלִי יָרֵחַ* *till (there is) no moon*, Ps. 72 : 7., *עַד־בְּלֹתִי שָׁמַיִם* *till the heavens (be) no more*, Job 14 : 12., *עַד־לֹא עָשָׂה אָרֶץ* *while as yet he had not made the earth*, Prov. 8 : 26.

מן from, out of.

§ 1046. The primary signification of the preposition *מִן* is that of motion or distance *from* a place or person, whence various secondary uses are naturally derived.

I. 1. It is primarily used to signify motion *from* or *out of* a place, &c., e. g. *וַיֵּאָר וְיָעֹלָה מִדְּהָאָרֶץ* *and a mist arose from the earth*, Gen. 2 : 6., *וַיֵּצֵא וַיֵּקֶב מִבְּעָר שֶׁבַע* *go out of the ark*, 8 : 16., *וַיֵּצֵא וַיֵּקֶב מִבְּעָר שֶׁבַע* *and Jacob departed from Beersheba*, 28 : 1. 1 Sam. 20 : 1. Ruth 1 : 22., *וַיִּגְרֹשׁם מֵאֶרְצוֹ* *he shall drive them out of his land*, Ex. 6 : 1. Judg. 2 : 12., *מִיֵּשֶׁב מִיִּתְמָן טָהוֹר מִיִּתְמָן טָהוֹר* *who can bring a clean thing out of an unclean one?* Job 14 : 4.; or simply rest at a distance *from*, e. g. *וְהָיָה הַחֲצִיצִים מִפֶּה* *behold the arrows (are at a distance) from thee hitherward*, 1 Sam. 20 : 21, 22, 37., *וְשָׁבַת מֵרִיב* *to remain far from strife*, Prov. 20 : 3.

2. It likewise denotes extension of time *from* a given period, e. g. *וְיָצַר לֵב הָאָדָם רָע מִנְעֻרָיו* *the imagination of man's heart (is) evil from his youth*, Gen. 8 : 21. 1 Kings 18 : 12., *וּמוֹצָאוֹתָיו מִקֶּדֶם מִיָּמֵי עוֹלָם* *whose goings forth (have been) of old from everlasting*, Mic. 5 : 1. Prov. 8 : 23.

II. From these primary senses several figurative ones are derived. Thus from conveying the idea of departure *from*, this preposition comes to be employed,

1. After certain verbs, to denote fear, shame, aversion, as *וַיִּרָא*, *וַיִּתְּחַל*, *וַיִּתְּחַל*, *וַיִּתְּחַל*; concealment, as *וַיִּתְּחַל*, *וַיִּתְּחַל*; separation, cessation, as *וַיִּתְּחַל*, *וַיִּתְּחַל*.

2. And also in connection with the preposition *עַד*, to make an enumeration including two or more objects or sets of objects (see § 1044. I. 2. b.), e. g. *וְעַד גָּדוֹל מִקָּטָן* *from small to great*, i. e. both small and great, Gen. 19 : 11., so *וְעַד שֶׁאֵב מִיַּמֶּיהָ* *both the hewer of thy wood and the drawer of thy water*, Deut. 29 : 10., *וְעַד־אִשָּׁה וְעַד־חֹמֶר* *both man and woman, infant and suckling, ox and sheep, camel and ass*, 1 Sam. 15 : 3.; also with relation to time, e. g. *וְעַד־לַיְלָה* *both day and night*, Is. 38 : 12, 13.

III. 1. From the signification of coming *out of* is derived the use of מִן to point out that of which something constitutes a part, whether relating to number or quantity, e. g. אֶחָד מִצְלָעָיו *one of his ribs*, Gen. 2 : 21., עֶצֶם מִעַצְמִי וּבָשָׂר מִבָּשָׂרִי *bone of my bones, and flesh of my flesh*, 2 : 23. Cant. 3 : 7., מִזְקְנֵי הָעִיר *ten men of the elders of the city*, Ruth 4 : 2. Occasionally the part is not named, e. g. וְקַח אִתָּךְ מִזְקְנֵי יִשְׂרָאֵל *and take with thee (some) of the elders of Israel*, Ex. 17 : 5. 2Sam. 11 : 17.; and hence arises the use of this preposition with the numeral אֶחָד *one*, to give it emphasis,\* e. g. מֵאַחַד אֶחָדָה *any one of thy brethren*, Deut. 15 : 7., וְעָשָׂה מֵאַחַת מֵהֵנָּה *if he commit any one of them*, Lev. 4 : 2. Ezek. 18 : 10.

2. Hence too it is used to indicate the material *out of* which any thing is made, or *of* which it consists, e. g. וַיֵּצֵר יְהוָה אֱלֹהִים מִן הָאָדָמָה וּבְשָׂרָהּ וּבְגָן הָאֲדָמָה *and the Lord God formed out of the ground all the beasts of the field, &c.* Gen. 2 : 19., וַיַּעֲשׂוּ לָהֶם מִסָּכָה מִכֶּסֶּפֶם *and they have made themselves molten images out of their silver*, Hos. 13 : 2. Cant. 3 : 9., כָּלִי תַפְאֲרָתִי מִזְהָבִי וּמִכֶּסֶּפִּי *thy fair jewels (made) of my gold and of my silver*, Ezek. 16 : 17.

3. a. Its use is also further extended to point out one *from* whom, as author or producer, any thing proceeds, e. g. וּבְנֵי מִמֶּנּוּ הָרַבּוֹת *those (who proceed) from thee shall build up waste places*, Is. 58 : 12., וְשִׂמְחָה וְנִיעוּרָהּ *and enjoy (the enjoyment proceeding) from the wife of thy youth*, Prov. 5 : 18., מַדּוּיֹכִיחַ הַיָּבֵחַ מֵכֶם *what does the arguing (coming) from you reprove ?* Job 6 : 25., כִּי הִיא קִנְאָה אִישׁ מִרֵּעֵהוּ *that it is envy of a man (proceeding) from his neighbour*, i. e. that a man is envied by his neighbour, Eccl. 4 : 4.

b. And hence it is used to point out any cause whatever *from* which an effect proceeds, or *by, with* which it is produced, thus corresponding in force to the preposition בְּ, although the primitive meanings of the two are entirely opposite (see § 1040. III. 2.), e. g. חֲכָלִי עֵינַיִם מִיין *his eyes shall be red with (lit. from, by reason of) wine, and his teeth white with milk*, Gen. 49 : 12. In the following instances it appears alternately with בְּ, e. g. מִרַב עֲוֹנוֹתָיָהּ בָּעָלָהּ רָבֵלְתָהּ חֲלָלָהּ *with the multitude of thy iniquities (and) by the unrighteousness of thy traffic thou hast defiled thy sanctuaries*, Ezek. 28 : 18. Ps. 5 : 11.,

\* The like construction appears in Arabic, e. g. مَا مِنْ أَحَدٍ *not a single*

one, Kor. 7 : 78.; and also in Syriac, e. g. לָא מְלֵא *nothing at all*.

וּמַחְזִינֹת תִּבְעַתְנִי *thou frightenest me by dreams, and with visions thou terrifiest me*, Job 7:14.

c. Furthermore, it indicates the reason *on account of*, for which any thing takes place, e. g. וְלֹא יִסְפָּר מִרְבּוֹ *so that it shall not be numbered for multitude*, Gen. 16:10. 1 Kings 8:5. Is. 7:22., וְלֹא שָׁמְעוּ אֶל־מֹשֶׁה *but they would not hearken to Moses, by reason of anguish of spirit and of hard servitude*, Ex. 6:9., וּבָאוּ בַּמַּעֲרוֹת *and they shall go into the holes of the rocks, for fear of the Lord and for the glory of his majesty* (see § 1046. II.), Is. 2:19, 21. 22:3. 53:5, 8. Joel 4:19., תִּרְשִׁישׁ כְּתוּרְתָּךְ *Tarshish (was) thy merchant for (i. e. on account of, in) the multitude of all (kinds of) wealth*, Ezek. 27:12, 16, 18. (in these instances מִן is used alternately with בְּ).

IV. 1. From the use of מִן to signify position at a distance *from*, is derived that of *opposite to*, *over against* (comp. Lat. *a fronte, e regione, &c.*), and hence that of *by*, *at* a place, e. g. וַתַּעֲשֶׂה כְּרוּב אֶחָד מִקְצֵה מִזְּחָה וּכְרוּב אֶחָד מִקְצֵה מַזְחָה *and make a cherub at one end and a cherub at the other end*, Ex. 25:19., וַיַּעֲמֵדוּ מִנְּקֵד מִרְחוֹק *and they stood opposite at a distance*, 2 Kings 2:7., וַיִּירָאוּ מִמַּעֲרֹב אֲדָמָה וּמִמְזוּרַח־שָׁמֶשׁ *and they shall fear at the west the name of the Lord, and his glory at the rising of the sun*, Is. 59:19. It is chiefly employed in this sense in composition with a number of words, to signify position in every direction, e. g. מִיְּמִין *on the right*, מִשְׁמָאל *on the left*, מִפְּנֵי *before*, מֵאַחֲרֵי *behind*, מִמַּעַל *above*, מִתַּחַת *beneath*, מִסָּבִיב *around*, מִבֵּית *inside*, מִחוּץ *outside, &c. &c.*

2. It is likewise used to point out the time *at* or *in* which an event takes place, e. g. וַיְהִי מִקֵּץ יָמָיו *and it came to pass at the end of days*, i. e. in process of time, Gen. 4:3. 2 Kings 18:10., וַיְהִי מִמָּחָרָת *and it came to pass on the morrow*, Gen. 19:34. Ex. 9:6.

§ 1047. For the use of מִן with nouns and adjectives to indicate comparison, see § 777, *et seqq.* For its use with infinitives, see § 1030. 5.

עַל upon, above.

§ 1048. The preposition עַל is employed primarily to indicate motion or rest immediately *upon* or simply *above* an object whence various subordinate senses are derived.

I. 1. a. The preposition עַל denotes motion directed *upon* something, e. g. וְלֹא הִמְטִיר יְהוָה אֱלֹהִים עַל־הָאָרֶץ *for the Lord God had not caused it to rain upon the earth*, Gen. 2:5., וְיָרִיב עַל־

וְהָאֵשׁ הַזֶּהוּ *and Aaron shall lay both his hands on the head of the goat,* Lev. 16: 21.. וְהִזָּקוּ אֶת־הַיָּדָיו וְהִזָּקוּ אֶת־הַיָּדָיו וְהִזָּקוּ אֶת־הַיָּדָיו *and he shall sprinkle upon the tent, and upon all the vessels, and upon the persons that were there, &c.* Num. 19: 18., וְהִשָּׁכַב עַל הַיֶּלֶד וְהִשָּׁכַב עַל הַיֶּלֶד *and he lay down upon the child, &c.* 2 Kings 4: 34., וְהִשָּׁכַב עַל הַיֶּלֶד וְהִשָּׁכַב עַל הַיֶּלֶד *upon Edom will I cast my shoe,* Ps. 60: 10.

b. Also in a figurative sense, e. g. וְהִשָּׁכַב עַל הַיֶּלֶד *and the Lord God cast a deep sleep upon the man,* Gen. 2: 21., וְהִשָּׁכַב עַל הַיֶּלֶד *for I will pour their wickedness upon them,* Jer. 14: 16., וְהִשָּׁכַב עַל הַיֶּלֶד *hast thou considered (lit. set thy mind upon) my servant Job?* Job 1: 8.

2. a. It likewise simply indicates position *upon* a thing, e. g. וְהִשָּׁכַב עַל הַיֶּלֶד *on seeing the bracelets upon his sister's hands,* Gen. 24: 30., וְהִשָּׁכַב עַל הַיֶּלֶד *there was upon the tabernacle (something) like the appearance of fire,* Num. 9: 15., וְהִשָּׁכַב עַל הַיֶּלֶד *thou shalt not desire the silver or gold (that is) on them,* Deut. 7: 25., וְהִשָּׁכַב עַל הַיֶּלֶד *he (was) lying on his bed,* 2 Sam. 4: 7.; and hence it is used to point out that part of the body *on* which it is supported, e. g. וְהִשָּׁכַב עַל הַיֶּלֶד *upon thy belly shalt thou go,* Gen. 3: 14., וְהִשָּׁכַב עַל הַיֶּלֶד *that goes on all fours,* Lev. 11: 20., וְהִשָּׁכַב עַל הַיֶּלֶד *and Jonathan climbed up on his hands and feet,* 1 Sam. 14: 13.

b. Also in a figurative sense, e. g. וְהִשָּׁכַב עַל הַיֶּלֶד *my wrong (is) upon thee,* Gen. 16: 5., וְהִשָּׁכַב עַל הַיֶּלֶד *by (lit. on) thy sword shalt thou live,* 27: 40. Deut. 8: 3., וְהִשָּׁכַב עַל הַיֶּלֶד *and the spirit of the Lord was upon him,* Judg. 3: 10. 11: 29., וְהִשָּׁכַב עַל הַיֶּלֶד *thou reliest on the staff of this bruised reed,* 2 Kings 18: 21.

3. a. This preposition is employed moreover in predicating motion or rest, not directly *upon*, but *over*, *above* something, e. g. וְהִשָּׁכַב עַל הַיֶּלֶד *and let fowl fly above the earth,* Gen. 1: 20., וְהִשָּׁכַב עַל הַיֶּלֶד *it shall go over (overflow) all its banks,* Is. 8: 7., וְהִשָּׁכַב עַל הַיֶּלֶד *when his candle shone above my head,* Job 29: 3.

b. And hence figuratively to indicate rule, superiority *over*, e. g. וְהִשָּׁכַב עַל הַיֶּלֶד *and let him set him over the land of Egypt,* Gen. 41: 33. Neh. 13: 13., וְהִשָּׁכַב עַל הַיֶּלֶד *the Lord will set thee on high above all the nations of the earth,* Deut. 28: 1. Ps. 95: 3., וְהִשָּׁכַב עַל הַיֶּלֶד *and his hand prevailed over Chushan-rishathaim,* Judg. 3: 10. Job 23: 2., וְהִשָּׁכַב עַל הַיֶּלֶד *and the Lord anointed thee king over Israel,* 1 Sam. 15: 17. Prov. 28: 15.

c. And also to denote addition, accession *over and above* a stated number or quantity, e. g. וְאִם-תִּקַּח נָשִׁים עַל-בָּנָי and *if thou take wives in addition to* (lit. *over and above*) *my daughters*, Gen. 31 : 50., וְאֵנִי נֹתֵנִי לָהּ שָׂכָם אֶחָד עַל-אֲחֵיהָ and *I will give thee one portion above thy brethren*, 48 : 22., וְהָיָה מִשְׁנֵה עַל-אֲשֶׁר יִלְקְטוּ יוֹם יוֹם, and *it shall be as much again over* (i. e. *twice as much as*) *what they gather daily*, Ex. 16 : 5.; and hence *besides, together with*, e. g. מִן יְבוּא וְהִבְנִי אִם lest *he come and smile me* (and) *the mother together with the children*, Gen. 32 : 12., וּמִרְרִים וּמִרְצָחַת עִלְמִיצוֹת וּמִרְרִים וּמִרְצָחַת with *unleavened bread and bitter herbs they shall eat it*, Num. 9 : 11.

II. 1. a. In addition to its primary meanings of *upon, over, &c.*, the preposition *עַל* is employed to indicate motion *to* a place or person, usually combined with the idea of direction upwards, e. g. וְהָיָה עֲלֵיהֶם and *she came up to them*, Josh. 2 : 8. 2 Sam. 15 : 4., וַיֵּלֶךְ אֶלְקָנָה עַל-בֵּיתוֹ and *Elkanah went up to his house*, 1 Sam. 2 : 11. 2 Kings 15 : 20., וְנָהָרוּ עָלָיו עַמִּים and *people shall flow to it*, Mic. 4 : 1.; also *towards, in the direction of*, e. g. בַּיּוֹם הַהוּא יִשְׁעָה הָאָדָם עַל-עֲשׂוֹהוֹ in *that day a man shall look up to his Maker*, Is. 17 : 7., וְאֶפְסָה עַל-יְמִינִי, and *I may turn to the right or to the left*, Gen. 24 : 49., וְשָׁנָה עַל-כָּל-אֲשֶׁר יַחְפֹּץ יִשְׁנָה he *turns it whithersoever he will*, Prov. 21 : 1.

b. Hence too, like *ל* and *אֶל*, it is used to point out those *to* whom a speech, request, &c. is directed, e. g. וַתִּפְלַל עַל-יְהוָה and *she prayed to the Lord*, 1 Sam. 1 : 10., וַיֹּאמֶר חִלְקִיָּהוּ עַל-שָׁפָן, and *Hilkiah said to Shaphan*, 2 Kings 22 : 8., דִּבַּרְתִּי עַל-הַנְּבִיאִים, *I have spoken to the prophets*, Hos. 12 : 11.; frequently *אֶל* and *עַל* are thus employed alternately, e. g. וְדַבַּרְתֶּם אֶל-אִישׁ יְהוּדָה וְעַל-יֹשְׁבֵי יְרוּשָׁלַיִם and *speak to the men of Judah and to the inhabitants of Jerusalem*, Jer. 11 : 2., וְכֹה תֹאמְרוּ אִישׁ עַל-רֵעֵהוּ וְאִישׁ אֶל-אֲחֵיו thus *shall ye say each to his neighbour and each to his brother*, 23 : 35.

c. It is frequently used to denote hostile action *against* a place or person, e. g. וְנִאָּסְפוּ עָלַי and *they shall gather together against me*, Gen. 34 : 30. Mic. 4 : 11., וְכִי תֵבֹאוּ מִלְחָמָה עַל-הָעָר, and *if ye go to war against the enemy*, Num. 10 : 9., וְגֹג עַל-אֲדֹמַת יִשְׂרָאֵל, when *Gog shall come against the land of Israel*, Ezek. 38 : 18., וְקָמַחִי עַל-בֵּית, and *I will rise against the house of Jeroboam*, Amos 7 : 9. Ps. 3 : 2.; and hence figuratively to signify consulting, plotting *against* one, e. g. וְאַתֶּם חֲשַׁבְתֶּם עָלַי רָעָה, ye *indeed thought evil against me*, Gen. 50 : 20. Is. 7 : 5., וְחָשְׁבוּ מַחְשְׁבוֹת עָלַי they *planned devices against me*, Jer. 11 : 19., וְנוֹסְדֵי-יְהוָה עַל-יְהוָה וְעַל-מְשִׁיחוֹ they *consult together against the Lord and against his Anointed*, Ps. 2 : 2. 15 : 3, 5.

2. Again, the preposition *על* is employed to denote position *over against, opposite to, by*, generally including also the idea of superior elevation, e. g. *וַהֲנִיחַ שְׁלֹשָׁה אָנָשִׁים נֹצְבִים עָלָיו* and *behold three men (were) standing before him*, he being seated, Gen. 18 : 2., *וַהֲנִיחַ שָׁם* and *behold there (were) three flocks of sheep lying by it* (scil. the well), 29 : 2., *וַיַּחֲנוּ עַל־הַיָּם*, *ye shall encamp by the sea*, Ex. 14 : 2., *כַּעֲץ שְׂתוּל עַל־פְּלִגְרֵי־מַיִם* like a tree planted by channels of water, Ps. 1 : 3.

III. From the primary physical meaning *on, upon* of the preposition *על* are derived several figurative ones besides those of which examples have already been given.

1. It is used in speaking of moral obligations which rest or which are enjoined *upon* one, e. g. *רַק כִּלְי־מַחְסוּרָה עָלַי* only (be) all thy wants upon me, i. e. the duty of supplying all thy wants, Judg. 19 : 20. 2 Sam. 18 : 11., *אֶעֱשֶׂה לָּךְ כְּל־אֲשֶׁר תִּבְחַר* all that thou choosest (to enjoin) upon me I will perform for thee, 19 : 39. Esth. 9 : 31. Ezra 10 : 12., *וַיִּהְיוּ עָלֵינוּ מִצְוֹת לִתְּחַל עָלֵינוּ שְׁלִישִׁית הַשֶּׁקֶל בַּשָּׁנָה* and we imposed ordinances upon ourselves, and charged upon ourselves the third of a shekel yearly, Neh. 10 : 33.

2. *a.* It is also placed before a noun, pronoun, or particle, to indicate the cause *on* which an event depends, or *on account of, for* which it takes place; in which as in several other of its acceptations it becomes equivalent to *מִן* (see § 1046. III. 3. *c.*), although its radical meaning is entirely different, e. g. *עַל־הָאִשָּׁה אֲשֶׁר־לָקַחְתָּ* on account of the woman whom thou hast taken, Gen. 20 : 3. 21 : 12. 26 : 9. 27 : 41. 37 : 8., *עַל־זֶה הָיָה דְרָהָ* על־כֵּן עַל־קִלְבִּי־דָבָר, Lam. 5 : 17., *הַאֲנָרָה הַזֹּאת* therefore, for all the words of this letter, Esth. 9 : 26.

*b.* And sometimes before a verb for the like purpose, whether such verb assume the form of the infinitive (see § 1030. 6. *a.*), e. g. *עַל־אֲמַרְךָ* on account of thy saying, Jer. 2 : 35.; or of one of the tenses, e. g. *עַל־לֹא שָׁמְרוּ תוֹרָתָה* because they keep not thy law, Ps. 119 : 136., *עַל־לֹא חָמַס עָשָׂה* although he committed no violence, lit. since he did not commit, &c. Is. 53 : 9. Job 16 : 17. : though for this purpose are more frequently employed the formulæ *עַל־אֲשֶׁר* Deut. 29 : 24. 2 Sam. 3 : 30., *עַל־דִּבְרָה* Gen. 12 : 17. Ex. 8 : 8., *עַל־מָה* Num. 22 : 32., *עַל־אֲדוֹרֹת* Gen. 21 : 25. Ex. 18 : 8. Num. 12 : 1.

*c.* Another variety of this causal meaning is that of *in consequence of, according to*, e. g. *עַל־פִּי יְהוָה* according to the command of the Lord, Josh. 22 : 9. 2 Kings 24 : 3., *עַל־דִּבְרֹתַי מֶלְכִּי־צֶדֶק* after (or according to) the order of Melchizedek, Ps. 110 : 4.

תַּחַת under.

§ 1049. The primary meaning of the preposition תַּחַת is that of motion or rest *under, beneath*; and from this is derived its chief secondary acceptance *instead of*.

I. 1. This preposition then is used primarily to indicate motion or rest *under* something, e. g. וַתַּשְׁלֵךְ אֶת־הַיֶּלֶד תַּחַת אֶחָד הַשִּׁרְיָהִם *and she cast the child under one of the shrubs*, Gen. 21 : 15., וַיִּסְמְךָ יָדְךָ תַּחַת יָרֵכִי *put now thy hand under my thigh*, 24 : 2, 9., וַיִּפְּלוּ תַּחַת רַגְלִי *and they have fallen under my feet*, 2 Sam. 22 : 39, 40, 48. ; כָּל־הַהָרִים תַּחַת כְּלֵה־שָׁמַיִם *all the high hills that (were) under the whole heaven*, Gen. 7 : 19. Ezek. 6 : 13., וַהֲשָׁעֲנוּ תַּחַת הָעֵץ *and rest yourselves under the tree*, Gen. 18 : 4. Judg. 4 : 5. 1 Kings 19 : 4.

2. Also figuratively to denote subjection, dependence, &c., e. g. וַהֲתַעֲנִי תַּחַת יָדֶיהָ *and submit thyself under her hands*, Gen. 16 : 9. Is. 3 : 6., וְהָיָה שִׁבְעַת יָמִים תַּחַת אֲמִי *it shall be seven days under its dam*, Lev. 22 : 27., אֲשֶׁר תִּשָּׁטֵה אִשָּׁהּ תַּחַת אִישָׁהּ *when a wife declines under (the authority of) her husband*, i. e. when she quits her allegiance to him, Num. 5 : 29. Ezek. 23 : 5., וְעָזַר רָהַב, תַּחֲתָיו שֹׁחֲתֵי עֲזָרָה *under him shall stoop the supporters of pride*, Job 9 : 13.

II. 1. From the local signification of *under* is readily derived the secondary meaning *in the place of*, and hence *in lieu of, instead of*, e. g. וַיִּסְגֹּר בָּשָׂר תַּחֲתָנָהּ *and he closed up the flesh in place of it*, Gen. 2 : 21., וְרָע אֲחֵר תַּחַת הָאֵלִים זָרַע *for God has given me another offspring instead of Abel*, 4 : 25. 22 : 13., וַיֵּשְׁבוּ תַּחֲתָם *and they dwelt in their stead*, Deut. 2 : 12, 21, 22., אֲמִלֵּא שָׂר־צָבָא תַּחֲתָהּ לִסְנִי *if thou be not captain of the host before me in place of Joab*, 2 Sam. 19 : 14. Esth. 2 : 17., מִקַּח יְהוָה וְנִיחָה *instead of perfume there shall be stench*, &c. Is. 3 : 24. 60 : 17. 61 : 3., תַּחַת אֲבוֹתֶיהָ *instead of thy fathers shall be thy children*, Ps. 45 : 17.

2. a. Hence arises the figurative meaning *in lieu of, in exchange for*, e. g. וַיִּשְׁכַּב עִמָּךְ הַלַּיְלָה תַּחַת הַדְּרָאִי בְנֶךָ *he shall lie with thee to-night in exchange for thy son's mandrakes*, Gen. 30 : 15., לָמָּה תִּלְמַחֲתָם רָעָה *why have ye given evil in payment for good?* 44 : 4. 1 Sam. 25 : 21., וְאֶתָּנָה לָּהּ תַּחֲתָיו כָּרֶם טוֹב מִמֶּנּוּ *and I will give thee for it a better vineyard than it*, 1 Kings 21 : 2.

b. And from this latter, the meaning *on account of, because*, e. g. תַּחַת זֶה יָמוּת שְׁמִיעִי *shall not Shimei be put to death on account of this?* 2 Sam. 19 : 22., אֶל־הַיָּדָיו לָנוּ אֶת־כָּל־אֵלֶּה *on account of these things have we lost all these things*, 1 Kings 11 : 33.

wherefore does the Lord our God do all these (things) to us? Jer. 5:19., *זאת להם תחת גאונם this (shall happen) to them on account of their pride*, Zeph. 2:10., 'רָגְזָה אֶרֶץ וּג' *the earth is disturbed on account of three things*, &c. Prov. 30:21, 22, 23. In this sense it appears more frequently in connection with the particle *אֲשֶׁר*, e. g. *תחת אשר ענייתה because thou hast humbled her*, Deut. 21:14. 1 Sam. 26:21. 2 Kings 22:17. Is. 53:12.; or with *כִּי*, e. g. *תחת כי אהב אדאבתיה because he loved your fathers*, Deut. 4:37. Prov. 1:29.

לפני before.

§ 1050. The primary meaning of this compound preposition, as it may be termed, is evident from its etymology, which is *at the face of, before*, with reference first to place, and then to time.

I. 1. Thus לפני denotes motion *to the face of, before* an object, e. g. *וַיִּשְׁלֶךְ אַהֲרֹן אֶת־מִשְׁבֹּהוּ לִפְנֵי פַרְעֹה and Aaron threw down his rod before Pharaoh*, Ex. 7:10., *וְהוֹקֵרְבָה אֶת־הַקֹּדֶשׁ לִפְנֵי אֹהֶל מוֹעֵד and thou shalt cause an ox to be brought before the tabernacle of the congregation*, 29:10., *כִּי מִה אֶתֶּן זֶה לִפְנֵי מֵאוֹת אִישׁ how shall I set this before a hundred men?* 2 Kings 4:43.; also *in front of, before*, e. g. *וַיַּעֲבֹדוּ מִלִּפְנֵי יְהוָה ye shall pass over before your brethren*, Deut. 3:18. Josh. 4:5., *וַיֵּלֶךְ מֶרְדֳּכָי מִתְּהִלָּה לִפְנֵי הַיְּצִר בֵּית־הַנְּשִׁים Mordecai walked before the court of the women's house*, Esth. 2:11. It likewise signifies rest *at the face of, before* an object, e. g. *וְהָאֶרֶץ תִּהְיֶה לִפְנֵיכֶם the land is before you*, Gen. 34:10., *וַיַּעֲמֵדוּ לִפְנֵי הַמֶּלֶךְ so they stood before the king*, Dan. 1:19.

2. a. It is also employed, like its English equivalent *before*, with reference to time, both with infinitives (§ 1030. 4. a.), e. g. *לִפְנֵי שָׂחַת יְהוָה before the Lord destroyed Sodom*, Gen. 13:10.; and with other nouns, e. g. *שְׁנַתַּיִם לִפְנֵי הָרָעַשׁ two years before the earthquake*, Amos 1:1., *לִפְנֵי הַיָּמִים הָהֵם before those days*, Zech. 8:10.

b. It is oftener used absolutely in this respect, signifying *formerly, aforetime, of old*, e. g. *וַיֵּשְׁבוּ הַחֹרִית לִפְנֵי הַיָּם the Horites also dwell aforetime in Seir*, Deut. 2:12., *וְשֵׁם חֶבְרוֹן לִפְנֵי קִרְיַת אַרְבַּע and the name of Hebron aforetime (was) Kirjath-arba*, Josh. 14:15., *לִפְנֵי יִסְדָּתָהּ thou foundedst the earth of old*, Ps. 102:26., *וְזֹאת לִפְנֵי בְּיִשְׂרָאֵל and thus (it was) aforetime in Israel*, Ruth 4:7.

II. Among other derivative significations, it is used to point out the person or personified object *before*, and hence *by means of, through* the power of which something takes place; the reason being, that what

a man does is done *before*, in front of him, e. g. וַיִּגְדַּף שָׁם עִם יִשְׂרָאֵל and there the people of Israel were slain by (lit. before) the servants of David, 2 Sam. 18 : 7., וְיִשָּׂא אֶת־חֵיִל דָּמָשְׁקִי לְפָנֵי מֶלֶךְ אַשּׁוּר the riches of Damascus shall be carried off by (lit. shall be borne away before) the king of Assyria, Is. 8 : 4. Lam. 1 : 5., כָּטֵב הוּא לְפָנֵי־שֶׁמֶשׁ he is green through the power of the sun, Job 8 : 16.

אַחֲרֵי, אַחֲרֵי after.

§ 1051. The primary signification is that of *after*, with respect both to place and time ; forming precisely the opposite of the preceding.

I. 1. It signifies motion *after*, generally in pursuit of an object, e. g. וַיֵּלֶךְ יוֹסֵף אַחֲרֵי אָחָיו and Joseph went after his brethren, Gen. 37 : 17. 1 Sam. 14 : 37., וַיָּבֹא שָׁאוּל בָּא אַחֲרֵי הַבָּקָר Saul came after the herd, 1 Sam. 11 : 5., וַתִּלְקֹט בַּשָּׂדֶה אַחֲרֵי הַקְּצָרִים and she gleaned in the fields after the reapers, Ruth 2 : 3. ; and hence towards, to a place, e. g. וַיֵּהָג אֹדֶד וַיִּדְרֹב אֶת־הַצֹּאן אַחֲרֵי הַמִּדְבָּר and he drove the flock to the wilderness, Ex. 3 : 1. It likewise signifies rest *behind* an object, e. g. הַשִּׁמְעָה אֲשֶׁר אַחֲרֵי הַרְחִיִּים the maid that (is) behind the mill, Ex. 11 : 5. ; also without a following noun, e. g. וַהֲרִיָּה אֵיל אַחֲרֵי and behold (there was) a ram behind (him), Gen. 22 : 13.

2. a. It is also applied like the English *after* to a period of time, whether denoted by a noun, e. g. וַיֵּחֲרֹנֶה אַחֲרֵי הַמַּבּוּל וְנֹחַ and Noah lived after the flood, Gen. 9 : 28., וְשׁוּבוּ הָעָנָנִים אַחֲרֵי הַגֶּשֶׁם and the clouds return after the rain, Eccl. 12 : 2. ; by an infinitive (§ 1030. 4. b.), e. g. אַחֲרֵי קְבֹרֹת אָבִיו after his burying his father, i. e. after he had buried him, Gen. 50 : 14. Deut. 1 : 4. ; or by a finite verb, e. g. אַחֲרֵי נִמְכַּר after he is sold, Lev. 25 : 48. Job 42 : 7., more frequently in this last case in connection with the relative particle *אֲשֶׁר*, Deut. 24 : 4. Josh. 9 : 16. Ezek. 40 : 1.

b. And sometimes it is used absolutely to denote future time, *afterwards*, e. g. וַאֲחֵרָא בָּאוּ מֹשֶׁה וְאַהֲרֹן and afterwards came Moses and Aaron, Ex. 5 : 1., וַאֲחֵרָא יָבוֹא אֶל־הַמַּחֲנֶה and afterwards he shall come into the camp, Lev. 14 : 8. In this sense is employed more frequently the compound *אַחֲרֵי־כֵן*, Gen. 6 : 4. Ex. 3 : 20. Josh. 8 : 34.

II. From the local meaning of *after* arises the figurative acceptance according to, agreeably to, e. g. לֹא תִדְרֹב אַחֲרֵי לְבָבְךָ wander not after your own heart, meaning, act not in conformity with its evil suggestions, Num. 15 : 39. Jer. 3 : 17., הֹלְכִים הָרָדָף לֹא טוֹב אַחֲרֵי מַחְשְׁבוֹתֵיהֶם who walk in an evil way according to their own thoughts, Is. 65 : 2.

בְּעַד, בְּעַד around, behind.

§ 1052. I. 1. The primary use of the preposition בְּעַד is to denote enclosure *around, about* an object, e. g. הַמִּצְבֵּי הָאֶרֶץ בְּעַדִּי לְעוֹלָם *the bars of the earth (are) about me for ever*, Jon. 2 : 7., וְלֵילָה אִוֵּר בְּעַדִּי *yet the night (shall be) light about me*, Ps. 139 : 11., הֲלֹא אֵת שְׂכָתְךָ בְּעַדִּי וּבְעַד בֵּיתוֹ וּבְעַד כָּל־אֲשֶׁר־לוֹ מִסָּבִיב *hast thou not made a hedge around about him, and about his house, and about all that he has?* Job 1 : 10., הֲגָדַר בְּעַדִּי וְלֹא אֵצֶא *he has hedged me around, that I cannot get out*, Lam. 3 : 7. Hence many other verbs signifying *to enclose* are construed with this preposition, as סָגַר 1 Sam. 1 : 6., עָצַר Gen. 20 : 18., הָחֵם Job 9 : 7., גָּנַן (Hiph.) Zech. 12 : 8.

2. From this is derived the figurative signification *about, on account of, for*, e. g. וַיִּזְעַק שְׁמוּאֵל בְּעַד יִשְׂרָאֵל *and Samuel cried to the Lord for Israel*, 1 Sam. 7 : 9. 2 Kings 19 : 4., חֲזַק וְנִתְחַזַּק בְּעַד *take courage, and let us show ourselves brave, for our people and for the cities of our God*, 2 Sam. 10 : 12. Ezek. 22 : 30., בְּעַדִּי מִכְּחֹמֶם שְׁחָדוּ *give a ransom for me out of your property*, Job 6 : 22.; and thus occasionally without a verb, e. g. בְּעַד אִשָּׁה זֹנֶה *for the sake of a whorish woman (one comes) to a loaf of bread*, Prov. 6 : 26., בְּעַד־עוֹר עוֹר *skin for skin*, Job 2 : 4.

II. 1. As that which surrounds an object may be considered as being at the back of it in every direction, this preposition has acquired the signification of *behind*,\* e. g. וַיִּסְגֵּר הַחֶלֶב בְּעַד הַחֶבֶר *and the fat closed behind the blade*, Judg. 3 : 22., וַיִּסְגֵּר הַדְּלֹת הַחֲלִיָּה בְּעַדִּי *and he closed the doors of the chamber behind him*, 3 : 23. Is. 26 : 20., לֹא תִגֵּשׁ *evil shall not approach (us) or attack us behind*, lit. on any side, from any part, Amos 9 : 10., הֲבַעַד עֶרְפֶּל יִשְׁמוֹט *does he judge behind a dark cloud?* Job 22 : 13.; also with מִן prefixed (see § 1046. IV. 1.), e. g. לְעֵינֶיךָ יוֹנִים מִבְּעַד לְצִמְחָה *thou hast doves' eyes (lit. thine eyes are those of doves) behind thy veil*, Cant. 4 : 1.

2. Hence it is used also to indicate motion to the rear or further side of any thing, which renders it equivalent to the English *through, over, &c.*, according to the nature of the object spoken of, e. g. וַתּוֹרִידֵם *and she let them down by a rope through the window*, בְּעַד הַחַלּוֹן

\* This is the most common application of the preposition بَعْدَ in Arabic; which, however, is used for the most part with respect to time, and hence is equivalent to the Hebrew אַחֲרֵי signifying *after*, (§ 1051. I. 2. a.).

lit. behind, i. e. to the outside of the window, Josh. 2:15. 2 Kings 1:2., *they shall get in through the windows like a thief*, lit. to the inside of the windows, Joel 2:9., *he shall throw his head to thee over* (lit. behind, outside of) the wall, 2 Sam. 20:21.; also in speaking of looking to the further side, or through, an object, e. g. *Abimelech looked through the window*, Gen. 26:8. Judg. 5:28.

עִם with.

§ 1053. The preposition עִם is primarily employed to denote the association or connection of one person or thing with another.

I. 1. a. It is used in predicating rest, action, or passion, in company with one, e. g. *Abram went up out of Egypt, and Lot with him*, Gen. 13:1. 18:16., *wilt thou indeed destroy the righteous together with the wicked?* 18:23, 25., *and stay with him a few days*, 27:44. Ex. 22:24. Lev. 25:36. Josh. 1:5. 2 Chron. 17:14, 15, 16, 18., *if thou wilt go with me, I will go, &c.* Judg. 4:8, 9. 1 Sam. 30:22., *and Saul ate with Samuel*, 1 Sam. 9:24.

b. With a plural noun it is sometimes equivalent to among, e. g. *Baal-hazor, which (is) among the Ephraimites*, 2 Sam. 13:23., *I shall see no man more among the inhabitants of the tomb*, Is. 38:11., *and let them not be written with the just*, Ps. 69:29., *I dwell among the tents of Kedar*, 120:5.

2. a. Hence it is used in describing the mutual performance of an action between two parties, or one with another, e. g. *whoso divides with a thief*, Prov. 29:24., *the covenant of the Lord which he made with the children of Israel*, 2 Chron. 6:11. Accordingly when the action is one of a hostile nature, the preposition may be rendered against, e. g. *and he fought with (or against) Israel*, Ex. 17:8., *and the people railed against (lit. quarrelled with) Moses*, Num. 20:3. Deut. 9:7. 20:4. Judg. 5:20. 11:25., *the Lord will go into judgment with (or against) the elders of his people*, Is. 3:14. Hos. 4:1., *who will rise up for me against evil-doers?* &c. Ps. 94:16. (see לָחֵם, רִיב, קִיָּם, &c. Chap. XIV.).

b. Occasionally the idea of reciprocity is not intended to be conveyed, e. g. *וְאֵיטִיבָה עִמָּךְ* and *I will deal well with thee*, i. e. will act well towards thee, Gen. 32 : 10., *עָשִׂיתִי עִמָּכֶם חֶסֶד וְרֵם* *I have shown you kindness*, &c. Josh. 2 : 12. 2 Sam. 3 : 8., *רְאוּ אֲדֹנֵי שְׂעֵת יְהוָה עִמָּכֶם* *see the salvation of the Lord (granted) to you*, 2 Chron. 20 : 17.

II. 1. A figurative signification proceeding from the above is that of *before, in the sight of*, e. g. *תְּהִיָּה עֲבֹדָהּ אֱלֹהֶיהָ* *thou shalt be perfect before the Lord thy God*, Deut. 18 : 13. 1 Kings 15 : 14., *וַיִּגְדֵּל שְׁמוּאֵל עֲבֹדָהּ* *and the child Samuel grew before the Lord*, 1 Sam. 2 : 21., *וְלִבָּם לֹא נָכוֹן עִמּוֹ* *for their heart was not right before him*, Ps. 78 : 37. Job 9 : 2., *הֲיִגְבֹּשׁ אֲדֹנָיִם לִפְנֵי* *will he even force the queen before me?* Esth. 7 : 8.

2. The preposition *עִם* also denotes a more intimate relationship than that of mere association, it being used in predicating the existence of thoughts, feelings, purposes, &c. *with* or in the mental possession of one, e. g. *עָקַב הָיְתָה רוּחַ אֲחֵרָת עִמּוֹ* *because there was another spirit in (lit. with) him*, Num. 14 : 24., *אֲשֶׁר עֲבֹדָי לֹא אֶכְחֹר* *that which is with the Almighty (meaning, the purposes of the Almighty) I will not conceal*, Job 27 : 11.; frequently with *לֵב*, e. g. *וַיִּדְעָתָ עִם לִבָּךְ וְרֵם* *and thou shalt consider within thy mind*, lit. heart, &c. Deut. 8 : 5. 15 : 9., *כַּאֲשֶׁר עִם לִבִּי* *as (it was) within my mind*, i. e. according to my opinion, Josh. 14 : 7., *דִּבַּרְתִּי אֲנִי עִם לִבִּי* *I said in my mind*, i. e. within myself, Eccl. 1 : 16.

3. From the idea of association *with* is readily deduced that of comparison or similarity *to*, which this preposition also expresses, e. g. *אֲשֶׁר מֵאֲסָתִי אֲבוֹתָם לָשִׂית עִם כְּלָבֵי צֹאֲנִי* *whose fathers I would have disdained to put (i. e. to compare) with the dogs of my flock*, Job 30 : 1., *נִחְשַׁבְתִּי עִם יֹרְדֵי בֹר* *I am considered like those who go down into the pit*, Ps. 88 : 5. 143 : 7., *הַחֲצִי שְׁנוֹנִים עִם צִחְלֵי רִתְמִים* *the arrows of the mighty (are) sharp, like coals of juniper*, 120 : 4., *וְאֵיךְ יָמוּת הַחֲכָם* *and how dies the wise (man)? as the fool*, Eccl. 2 : 16.

4. It is also used with respect to time, to express duration *with, as long as*, e. g. *וְיִרְאוּךָ עִם שֶׁמֶשׁ* *they shall fear thee with the sun*, i. e. as long as the sun endures, Ps. 72 : 5.

5. From the idea of association *with* is derived that of nearness to an object or place, e. g. *וַיֵּשֶׁב יִצְחָק עִם בְּאֵר לָחִי רֹאִי* *and Isaac dwelt by the well Lahai-roi*, Gen. 25 : 11., *וַיָּמָת שָׁם עִם אֲרוֹן הָאֱלֹהִים* *and he died there by the ark of God*, 2 Sam. 6 : 7., *וַיִּסְמְךָ אֲתָם יַעֲקֹב תַּחַת* *and Jacob hid them under the oak which (was) near Shechem*, Gen. 35 : 4.

אִתּוֹ with.

§ 1054. 1. *a.* The primary use of the preposition אִתּוֹ, like that of עִם, is to denote rest or motion in company *with*, e. g. וַיֵּשְׁאֶר אֶת־נֹחַ עִם, and there was left only Noah and those that (were) with him in the ark, Gen. 7:23. 8:1, 17. 9:10. 19:34. 20:16., וַיָּעֲמֵד אִתְּכֶם הָאֲנָשִׁים אֲשֶׁר יַעֲמָדוּ אִתְּכֶם the men who shall stand with you, Num. 1:5., וַיִּוָּאֵל הַלֵּוִי לִשְׁבַת אֶת־הָאִישׁ and the Levite was content to dwell with the man, Judg. 17:11. Job 2:13., וְלֹא יָלִין אִתְּהֶם and he will not lodge with the people, 2 Sam. 17:8., טוֹב שְׂפִלְיוֹתָ אֶת־עֲנִיִּים מִחֹלֶק שָׁלַל אֵד (it is) better (to be) of an humble spirit with the poor, than to divide spoil with the proud, Prov. 16:19.

*b.* And hence it signifies to be *with*, in the possession of one, e. g. הַתְּנִיחַ לֹא תִלִּין מַעֲלַת שָׂכִיר אִתָּהּ the wages of a hired person shall not abide with thee, i. e. shall not remain in thy possession, Lev. 19:13., הַנְּבִיאָה אֲשֶׁר־אֶתָּה the prophet who has a dream, lit. with whom there is a dream, &c. Jer. 23:28. This is figuratively used with reference to the mental possession or knowledge of a thing, e. g. מִסְפַּר־חֳדָשָׁיו אִתָּךְ the number of his months (is) known to thee, lit. is with thee, in thy possession, Job 14:5.

2. *a.* It also denotes a mutual action of one person or party *with* another, e. g. וַיַּעֲרְכוּ אִתָּם מִלְחָמָה and they joined battle with them, Gen. 14:8., אֲשֶׁר רָבוּ בְנֵי־יִשְׂרָאֵל אֶת־יְהוָה where the children of Israel strove with the Lord, Num. 20:13., אִם־יִכָּלֵל לְהִלָּחֵם אִתִּי if he be able to fight with me, 1 Sam. 17:9. Jer. 21:5., כָּרַת יְהוָה אֶת־אַבְרָם בְּרִית, the Lord made a covenant with Abram, Gen. 15:18., וַיַּשְׁלִימָהּ אֶת־יְהוֹשֻׁעַ it has made peace with Joshua and with the children of Israel, Josh. 10:4.

*b.* Occasionally the idea of reciprocity is not included, e. g. בְּמָקוֹם אֲשֶׁר־דִּבֶּר אִתּוֹ in the place where he talked with him, meaning, where he spoke to him, Gen. 35:13, 14. Zech. 8:16., אֲשֶׁר לֹא עָזַב חֲסֵדוֹ אֶת־הַחַיִּים וְאֶת־הַמֵּתִים who has not relinquished his kindness to the living and to the dead, Ruth 2:20.

3. It is also occasionally employed like עִם to denote the less intimate relation *at, near, on*, e. g. אֶלֶּון בְּצִעְנִים אֲשֶׁר אֶת־קֶדֶשׁ the plain of Zaanaim, which (is) by Kedesh, Judg. 4:11., וַשֹּׁמֵט אֶת־יִשְׂרָאֵל אֶת־כָּל־, and he judged Israel at all these places, 1 Sam. 7:16., וַהֲקִטִּיר אִתּוֹ אֲשֶׁר לִפְנֵי יְהוָה and he burnt incense on that (altar) which was before the Lord, 1 Kings 9:25.

כַּ as, like.

§ 1055. The preceding prepositions are all used primarily to designate *local* relations, while the chief use of the preposition כַּ *as, like*, is to indicate the external or internal resemblance of one object to another; from which meaning several others proceed by easy and obvious gradations.

1. *a.* It indicates similarity in the appearance or in the character of one object to another, e. g. וְהָיִיתֶם כְּאֱלֹהִים *and ye shall be as gods*, Gen. 3:5, 22. Ps. 1:3. Job 24:14., וַתַּחַת רַגְלָיו כְּמַעֲשֵׂה לְבַנֵּת הַסַּפִּיר וְגו' *and (they saw) under his feet as it were a work of the brightness of the sapphire*, i. e. something made of brilliant sapphires, &c. Ex. 24:10, 17. Lev. 14:35., וַתִּשְׁבְּרוּ אֶת־הֵם כְּעֶנְקִים *they also were considered giants like the Anakim*, Deut. 2:11., אִם יִהְיֶה חֲטָאֵיכֶם כְּשָׁנִים כְּשֹׁלֵג *if your sins be like scarlet, they shall become white as snow*, &c. Is. 1:18., וְשָׁמַע קוֹל כְּנַפְיָהֶם כְּקוֹל מַיִם רַבִּים *and I heard the noise of their wings like the noise of mighty waters*, Ezek. 1:24.

*b.* It also points out a mutual resemblance between two objects, in which case it is prefixed to the name of each, e. g. וְהָיָה כַּצַּדִּיק כְּרָשָׁע *that the righteous should be as the wicked*, i. e. that both should be considered alike, Gen. 18:25. Eccl. 9:2., כְּמוֹת כְּפָרַע *as thou (art) so (is) Pharaoh*, i. e. thou and Pharaoh are alike, Gen. 44:18. Judg. 8:18., וְהָיָה כְּעַמִּי כְּעַמִּי כְּמוֹתִי *I (am) as thou (art), my people as thy people, my horses as thy horses*, 1 Kings 22:4., וְהָיָה כְּכֹהֵן *and it shall be like people like priest*, Hos. 4:9.\* it also denotes a similarity between two objects with respect to any thing predicated concerning them, e. g. כָּל־הַעֲדָה בְּנֵי כְּאֶזְרָח *all the congregation shall certainly stone him, a stranger as well as a native*, i. e. be he stranger or native, Lev. 24:16. Deut. 1:17. 2 Sam. 11:25., כְּנַפְשִׁי כְּנַפְשֵׁי הָאָב *as the soul of the father, so the soul of the son is mine*, Ezek. 18:4.

2. Sometimes an object is specified in an emphatic manner as being the very image or beau ideal of a thing, which is done by prefixing the particle כַּ to the appellation,† e. g. וַיְהִי כְּמַצְחֶק בְּעֵינֵי הַתַּנְיִן *but he was just as one jesting in the eyes of his sons-in law*, i. e. he seemed to them to speak merely in jest, Gen. 19:14. Num. 11:1., מְכַרְהָ כְּיוֹם

\* Such is the construction of the English proverb, "Like master like man."

† Compare the use of the Greek ὡς and the Latin quàm with superlatives.

לִי אֶת־בְּכֹרְתָהּ *sell me this very day thy birthright*, i. e. sell it me at once, Gen. 25 : 31, 33. 1 Sam. 2 : 16., בְּבֵית כְּמֹנָת *at home* (there is) *death itself*, Lam. 1 : 20., אָמֵן כְּאִישׁ אֱמֵן *he was precisely as a man of truth*, i. e. was perfectly true, faithful, Neh. 7 : 2. Occasionally the כ is thus prefixed to particles, e. g. כְּמֵעַט שְׂרִיר *a very small remnant*, Is. 1 : 9. 26 : 20. Ps. 73 : 2.

3. From the idea of likeness arises the use of this particle to signify *in conformity to, according to*, e. g. בְּנוֹ הַנוֹף שָׁם הָעִיר קָשָׁם *and he called the name of the city after* (lit. *according to*) *the name of his son Enoch*, Gen. 4 : 17. 5 : 3. 7 : 5. 18 : 21., סִלְחָנָא לְעֹזֶן הָעָם הַזֶּה *pardon, pray, the iniquity of this people according to the greatness of thy mercy*, Num. 14 : 19., בָּקַשׁ יְהוָה לוֹ אִישׁ כְּלִבּוֹ *the Lord has sought himself a man after his own heart*, 1 Sam. 13 : 14. 2 Sam. 3 : 39., מִעֲלֵיו כְּפָרִי מְעַלְלֵיו *to give to a man according to his ways, according to the fruit of his doings*, Jer. 17 : 10. Prov. 24 : 12., לַעֲשׂוֹת כְּרִצּוֹן אִישׁ־נָאִישׁ *to do according to every man's pleasure*, Esth. 1 : 8. Occasionally the particle is prefixed to both nouns, e. g. אִישׁ כְּמִתְּנַת יְדוֹ בְּבִרְכַּת יְהוָה *let every man give according to the blessing of the Lord, &c.*, lit. *so shall be the gift of each one's hand as is the blessing of the Lord*, Deut. 16 : 17.

4. From the same idea is also derived that of likeness or nearness to a given period of time, to a denomination of measure or distance, or to a number ; in which case the preposition may usually be rendered *about*. Thus it is applied,

a. To a period or point of time (see § 1030. 2. a.), e. g. כָּחַם הַיּוֹם *about the heat of the day*, Gen. 18 : 1. 39 : 11. Ex. 11 : 4., קָצַת מִנּוּחַ עָרֵב *about the time of evening sacrifice*, Dan. 9 : 21., כִּצְאֹתִי אֶת־הָעִיר *at my going out of the city*, i. e. when I am gone out, Ex. 9 : 29., קָשְׁמַעְכֶּם אֶת־הַקּוֹל *at your hearing the voice*, i. e. when you heard the voice, Deut. 5 : 23. Josh. 6 : 20. 1 Sam. 5 : 10. Esth. 5 : 2., כְּשֶׁכֶּב אֲדֹנָי *so when my lord the king shall sleep with his fathers*, 1 Kings 1 : 21.

b. To a denomination of measure, e. g. כְּבֵיית סְאָתִים זָרַע *about the capacity of two measures of seed*, 1 Kings 18 : 32., כְּאַיִפָּה שְׂעִירִים *about an ephah of barley*, Ruth 2 : 17.

c. Or of distance, e. g. קָשָׁתוֹ כְּמִתְחַרֵּי *about a bow-shot off*, Gen. 21 : 16., כְּדֶרֶךְ יוֹם כֹּה וּכְדֶרֶךְ יוֹם כֹּה *about a day's journey this way, and about a day's journey that way, round about*, i. e. a circuit of about a day's journey in every direction, Num. 11 : 31., כְּמִשְׁעָ בֵּינִי וּבֵין *about a step betwixt me and death*, 1 Sam. 20 : 3.

d. To a numeral, e. g. כְּמִשְׁלֹשׁ חֳדָשִׁים *about three months after*, Gen. 38:24., אַלְפָּה רִגְלֵי כֶּשֶׁד־מֵאוֹת *about six hundred thousand on foot*, Ex. 12:37. 32:28. 1 Kings 22:6., אֶמְדָּה כְּאַלְפִים *about two thousand cubits*, Josh. 3:4., כְּעֶשְׂרֵי שָׁנִים *about ten years*, Ruth 1:4.

§ 1056. When followed by a finite verb, the preposition כִּי is frequently used with the relative particle אֲשֶׁר in most of the senses that have been detailed. The compound particle כִּי־אֲשֶׁר is thus employed before a verb expressed or understood :

1. a. To indicate comparison, e. g. וְהָיוּ כְּאֲשֶׁר לֹא־זָנְחוּתִים *and they shall be as though I had not cast them off*, Zech. 10:6., כְּאֲשֶׁר לֹא־הָיִיתִי *I should have been as though I had never existed*, Job 10:19., אֶהְיֶה כְּאֲשֶׁר הַכֹּל *all things (happen) alike to all*, Eccl. 9:2.

b. To indicate agreeableness, conformity, e. g. כְּאֲשֶׁר צִוָּה אֱלֹהִים *according as God commanded Noah*, Gen. 7:9. 1 Sam. 28:17., כְּאֲשֶׁר תִּשְׁתַּחֲוֶה קַח לָךְ *take for thyself according as thy soul desires*, i. e. as much as thou needest, 1 Sam. 2:16., כְּאֲשֶׁר עָשִׂיתָ וְעָשָׂה לָךְ *according as thou hast done it shall be done unto thee*, Obad. v. 15, 16.; and hence to point out the relation between cause and effect, e. g. כְּאֲשֶׁר לֹא־שָׁמַעְתָּ בְּקוֹל יְהוָה *because thou hast not hearkened to the voice of the Lord*, 1 Sam. 28:18., כְּאֲשֶׁר אֵינָם יֹדְעִים אֶת־מִשְׁפַּט אֱלֹהֵי הָאָרֶץ *because they know not the way of the God of the land*, 2 Kings 17:26.

c. To point out the epoch of one event by means of its relation to another, e. g. כְּאֲשֶׁר הִקְרִיב לְבוֹא מִצְרַיִם *when he had come near to enter Egypt*, Gen. 12:11. Deut. 2:16. Josh. 4:1. Judg. 3:18., כְּאֲשֶׁר יָרִים מֹשֶׁה אֶת־יָדוֹ וְגו' *while Moses held up his hand, &c.* Ex. 17:11. 32:19., כְּאֲשֶׁר אָמְרוּ תִּנְחַלֵּנוּ מֶלֶךְ *when they said, Give us a king*, 1 Sam. 8:6., כְּאֲשֶׁר תֵּלֵךְ אֶל־בֵּית הָאֱלֹהִים *when thou goest to the house of God*, Eccl. 4:17. 5:3.

2. Sometimes, in comparing two events, כְּאֲשֶׁר is placed before the first verb, and כֵּן before the second, e. g. כְּאֲשֶׁר יַעֲנִי אֹתוֹ כֵּן יִרְבֶּה *as they oppressed them, so they multiplied*, i. e. the more they oppressed them, the more they multiplied, Ex. 1:12., כְּאֲשֶׁר יִחַנוּ כֵּן יִסְעוּ *as they encamp, so shall they journey*, Num. 2:17., כְּאֲשֶׁר עָשִׂיתִי כִּי־שָׁלַם לִי *as I have acted, so has God requited me*, Judg. 1:7.

## CHAPTER XVI.

## PREDICATIVE PARTICLES.

§ 1057. THE prepositions, of which we have treated in the preceding chapter, consist of certain letters and words employed to indicate the various indirect relations existing between verbs and nouns. We are now about to discuss the nature and uses of another class of particles, namely those used, 1. to qualify the predicate of a proposition, whether it consist of a verb (whence the particle receives the name of *ad-verb*) or of an adjective (see § 709); or, 2. to qualify an entire proposition, or to point out the relation borne by one proposition to another. The former we shall accordingly term *predicative* and the latter *propositional* particles.

§ 1058. The predicative particles, which are simple in their construction, and exercise but little influence on the form of the sentence, will be dismissed with a brief notice, leaving the full developement of their meanings to the lexicographer. The propositional particles, however, whose uses are both manifold and intricate, we shall discuss more at length, following the plan pursued with the prepositions, which is, to ascertain first the primitive force of each particle, and thence to develop its secondary significations.

§ 1059. Predicative particles are such as qualify the predicate of a proposition, 1. with regard to some circumstance of *degree* or *manner* which is not expressed by the verb or adjective itself; 2. with respect to *time*, which is not included in the adjective, or which may not be indicated with sufficient precision by the tenses of the verb; 3. with respect to *place*. We will here detail the principal particles of this kind, remarking on any peculiarities of construction that may seem to call for elucidation.

1. The following adverbs specify the *manner* of an action or state of being.

**מְאֹד** *very* (§ 663. 1.). It qualifies a verb, e. g. **וַיִּחַר לִקְדֹּן מְאֹד** and *Cain was very wroth*, Gen. 4 : 5. Ex. 14 : 10.; or an adjective, e. g. **וְהָיָה טוֹב מְאֹד** and *behold (it was) very good*, Gen. 1 : 31. 12 : 14. Num. 11 : 33. It is sometimes emphatically repeated

(see § 824. 2.), thus **מְאֹד מְאֹד** *exceedingly*, Gen. 7:19. Num. 14:7.; or with **בְּ** prefixed to the first, thus **בְּמְאֹד מְאֹד** Gen. 17:2. Ex. 1:7. It also takes the preposition **עַד**, thus **עַד־מְאֹד** *exceedingly*, Gen. 27:33. 1 Sam. 11:15.; once **עַד־לְמְאֹד** 2 Chron. 16:14.

**רַבְּהִי** *much* (§ 662), e. g. **יְהוּא יַעֲבֹדֶנִי רַבְּהִי** *Jehu shall serve him much*, 2 Kings 10:18. Eccl. 5:11.; *too much, overmuch*, e. g. **אֵל תְּהוֹרִי** *be not righteous overmuch*, Eccl. 7:16, 17.; sometimes accompanied by **מְאֹד**, thus **רַבְּהִי מְאֹד** *very much, exceedingly*, 1 Sam. 26:21. Neh. 2:2. Other adverbs from the same root and with a like meaning are **רַב** *much, very*, Ps. 123:3. Prov. 26:10., **רַבָּה** Ps. 89:8. Job 31:34., **רַבַּת** Ps. 65:10. 129:2. **יֹתֵר** *more*, Eccl. 2:15. 7:16. Esth. 6:6.; used with adjectives to form the comparative degree (§ 783).

**מְעַט** *little* (*parum*), e. g. **יְרַעְתֶּם הָרַבָּה וְהֵבֵאתֶם מְעַט** *ye have sown much, but bring in little*, Hag. 1:6. Job 10:20.; with reference to time, *a little while* (*paulisper*), e. g. **רַפּוּי מְעַט** *they are exalted a little while*, Job 24:24. Ruth 2:7. It is sometimes repeated, thus **מְעַט מְעַט מְעַט** *little by little, by degrees* (*paulatim*), Ex. 23:30. Deut. 7:22. It frequently takes the preposition **כְּ**, thus **כְּמְעַט** *about, within a little, nearly* (see § 1055. 2.), Is. 1:9. Ps. 73:2., *in a little while, soon*, Ps. 81:15. Job 32:22.

**דִּי** constr. **דִּי** *sufficiency, enough*, as a particle with different prepositions, with all of which it indicates the fitness, correspondence, conformity of one thing to another: thus **בְּדִי** *on account of, for*, Nah. 2:13. Hab. 2:13.; **כְּדִי** *according to, like*, Deut. 25:2. Judg. 6:5.; **מִדִּי** *as often as*, 1 Sam. 18:30. 2 Kings 4:8.

**כָּלָה** *wholly, entirely*, Gen. 18:21. Ex. 11:1.; **כָּלִיל** id. Lev. 6:15.

**טוֹב** *well*, 2 Sam. 3:13.; **חַיִּטֵּב** id. Deut. 13:15. 17:4.

**חִנָּם** *gratis, gratuitously*, Gen 29:15. Ex. 21:2., *in vain*, Mal. 1:10.

**לְבַד** *apart, alone*, Ex. 12:37. 26:9., *only*, Is. 26:13.; **מִלְבַּד** *besides*, Deut. 4:35. It is most frequently employed with pronominal suffixes, thus **לְבַדּוֹ** *by himself, alone*, Gen. 2:18. Num. 11:14. Also **בְּדָד** *alone*, Lev. 13:46.; **לְבָדָד** id. Num. 23:9.

**יַחַד** *together*, 1 Sam. 11:11. 2 Sam. 14:16.; **יַחְדָּו** id. Gen. 13:6. Deut. 12:22.

2. Adverbs specifying the *time* of the state or action denoted by the predicate.

**עַתָּה** *now*, Germ. *jetzt* (lit. *this time*, § 651. note). This adverb always relates to the present time, or time of narration, and hence is often

used antithetically with the particle **אָז** *then*, which has reference to some past or future period, e. g. **עָתָה אֶזְכָּרְךָ וְכִכְלִי אָז** *as my strength (was) then, so (is) my strength now*, Josh. 14:11. Is. 48:7. It is occasionally employed as an emphatic introduction to a statement, like the English *now*, Germ. *nun*, e. g. **עָתָה אֶסְפֶּה יוֹם-אָחָד** *now shall I perish some day by the hand of Saul*, 1 Sam. 27:1. 1 Kings 12:26.

**אָז** *then*, referring to a period of time either anterior or subsequent to the time of narration, as is determined by the context: thus, to past time, e. g. **אָז אָמַר שְׁלֹמֹה** *then said Solomon*, 1 Kings 8:12. Cant. 8:10., **אָז יָשַׁר-מֹשֶׁה וְגַ' וְאָז** *then sang Moses, &c.* Ex. 15:1. Josh. 10:12. (see § 967. 1. e. a.); to future time, e. g. **אָז יִדְבְּרוּ** *then let them speak*, Is. 41:1. Mic. 3:4. Ps. 2:5., **אָז נִבְהִלְוּ** *then the chiefs of Edom shall be terrified*, Ex. 15:15. (see § 966. 1. c.). With the preposition **מִן** *from that time, since* (Fr. *de-puis, dès*), Josh. 14:10. Is. 45:21. Ruth 2:7.

**טָרָם** *not yet, before*, always refers to a period antecedent to the action or state denoted by the verb with which it is connected, and which may be either a past or future tense, e. g. **שְׁמוּאֵל טָרָם יָדָע** *Samuel did not yet know the Lord, &c.* 1 Sam. 3:7., **טָרָם תִּירָאוּן מִפְּנֵי יְהוָה אֱלֹהִים** *ye will not yet fear the Lord God*, Ex. 9:30. Sometimes, as the action takes place *after* the period signified by the particle, a future tense is employed in connection with it to denote past time (§ 967. 1. e. a.), e. g. **וַיֵּלְכּוּ שָׁם טָרָם** *and they passed the night there before they crossed over*, Josh. 3:1. 1 Sam. 3:3, 7. With prepositions: **בְּטָרָם** *before*, lit. *in the time before*, Is. 66:7. Prov. 8:25.; **מִטָּרָם** *from the time before*, Hag. 2:15.

**קָדָם** *long ago, already*, Eccl. 1:10. 6:10.

**רִאשֹׁנָה** *first* (primū), Gen. 38:28. Lev. 5:8. Num. 2:9., *before, formerly* (prius), Dan. 11:29. With prepositions: **בְּרִאשֹׁנָה** *in the first place, first*, Num. 10:13, 14. Deut. 13:10., *at first, before*, Gen. 13:4.; **לְרִאשֹׁנָה** *at first, formerly*, Judg. 18:29.

**לְפָנִים** *formerly, of old*, Judg. 3:2. Job 17:6. (see § 1050. I. 2. b.); so too **קָדָם** Jer. 30:20.

**אַחֵר** *after*, Lev. 14:43. Num. 6:29., *afterwards*, Hos. 3:5. (see § 1051. I. 2.). With the relative particle **אֲשֶׁר**, thus **אַחֲרֵי-אֲשֶׁר** *after that* (postquam), Ezek. 40:1., oftener plural **אַחֲרֵי-אֲשֶׁר** (§ 904. 2.); with **כֵּן**, thus **אַחֲרֵי כֵּן** *afterwards* (postea), Lev. 14:36. 1 Sam. 10:5., oftener plur. **אַחֲרֵי-כֵּן** Judg. 16:4. 1 Sam. 9:13.

הַמּוֹל or אֶתְמוֹל (§ 80) *yesterday*, Ps. 90 : 4. ; but usually in connection with the word שֶׁלֹשֶׁם *the day before yesterday* (§ 664. 1.), to signify past time in general, thus שֶׁלֹשֶׁם or הַמּוֹל שֶׁלֹשֶׁם or אֶתְמוֹל שֶׁלֹשֶׁם *heretofore, formerly*, Gen. 31 : 5. 1 Sam. 4 : 7.

הַיּוֹם *to-day* (§ 722), Gen. 4 : 14. 2 Kings 6 : 28., *at this time, now*, Deut. 1 : 39. Judg. 21 : 6. ; כִּיּוֹם *at this day, to-day*, Gen. 25 : 31. 1 Kings 1 : 51. : יוֹמָם *by day*, Ex. 13 : 21, 22. Deut. 1 : 33. Josh. 1 : 8. ; בְּיוֹמָם *id.* Neh. 9 : 19.

לַיְלָה *to-night*, Gen. 19 : 5, 34. ; לַיְלָה *by night*, Ex. 13 : 21, 22. Lev. 8 : 35.

בֹּקֶר *in the morning* (mane), Ex. 16 : 7. Ps. 5 : 4. ; הַשָּׁכֶם *early in the morning*, Prov. 27 : 14. : עֶרֶב *in the evening* (vespere), Ex. 16 : 6.

מָחָר *to-morrow*, 1 Sam. 20 : 5. 2 Kings 6 : 28.

לְעוֹלָם *to eternity, for ever, always*, 1 Kings 1 : 31. Ps. 5 : 12. ; frequently in the phrase וְעַד לְעוֹלָם *for ever and ever*, Ex. 15 : 18. : מֵעוֹלָם *from eternity, of old*, Gen. 6 : 4. Is. 63 : 16. Prov. 8 : 23. Also לְנֶצַח *for ever*, Ps. 9 : 7, 19. Job 4 : 20. 14 : 20. ; and תָּמִיד *always, continually*, Ps. 16 : 8. 34 : 2.

עוֹד *again*, Gen. 4 : 25. Deut. 13 : 17. 1 Sam. 10 : 22., *furthermore, yet more*, Gen. 8 : 10. 1 Sam. 18 : 29.

מֵהֵר *quickly, soon*, Ex. 32 : 8. Deut. 4 : 26. Ps. 143 : 7. ; מְהֵרָה *id.* Deut. 11 : 17. Judg. 9 : 54.

מִתְאֵחַ *suddenly*, Num. 12 : 4. Josh. 10 : 9. 11 : 7.

### 3. Adverbs qualifying the predicate with respect to *place*.

שָׁם *there*. 1. *a.* This particle signifies rest in a place, when it is equivalent to the English *there*, Gen. 2 : 12. 12 : 7. 13 : 4. &c. ; it is sometimes repeated antithetically, thus שָׁם—שָׁם *here—there*, Is. 28 : 10. *b.* It is also used to indicate motion to a place, signifying *thither*, Deut. 1 : 37. Judg. 18 : 3. 1 Sam. 2 : 14. ; but in this case it usually receives ה directive, thus שָׁמָּה (§ 643) Gen. 19 : 20, 22. 24 : 8. 39 : 1. &c. : with the prep. מִן it signifies motion from a place, thus מִשָּׁם *thence*, Gen. 11 : 8, 9. All these forms acquire a relative force by connecting them with אֲשֶׁר (see § 903). 2. Sometimes it is applied, like the Latin *ibi*, to time ; in which case it corresponds to the English *then*, Ps. 14 : 5. 132 : 17.

כֹּה *here* (contr. for כְּהֵרָה = כְּהֵרָה *in this place*), Num. 22 : 8. 1 Sam. 23 : 3., *hither*, 1 Sam. 16 : 11. Job 38 : 11. ; with the prep. מִן it is antithetically repeated, thus מִכֹּה — מִכֹּה *on this side — on that side* (see § 1046. IV. 1.), Ezek. 40 : 10, 12. Also כֹּה *here* (contr. for כְּהֵרָה *at this place*), Gen. 31 : 37., with reference to manner,

*like this, thus*, Ex. 3 : 15. ; repeated כֹּה כֹּה *here and there*, in every direction, Ex. 2 : 12., and in antithesis with כֹּה, thus כֹּה — כֹּה *here—there*, Gen. 22 : 5. ; with prepositions, בְּכֹה *in this wise, thus*, 1 Kings 22 : 20.

הִנֵּה *hither* (formed like its opposite שָׁמָּה by the addition of ה directive), Gen. 45 : 8. Josh. 3 : 9. ; applied also to time, signifying *hitherto*, 1 Sam. 7 : 12. ; repeated הִנֵּה הִנֵּה *hither or thither*, in any direction, Josh. 8 : 20. So too הִלֵּךְ *hither*, Ex. 3 : 5. Judg. 18 : 3.

הַלְּנָח *further off*, Gen. 19 : 9., וְהַלְּנָח *beyond thee*, opposed to מִמֶּנּוּ *on this side of thee*, 1 Sam. 20 : 21, 22. ; with the preposition מִן, thus מִן הַלְּנָח *beyond*, Amos 5 : 27. (see § 1046. IV. 1.).

§ 1060. The remaining specifications of place, with regard either to rest or motion, are made by means of nouns with ה directive (see § 642, *et seqq.*), or by prepositions employed adverbially. The following are the most common :

מִמַּעַל *above* (§ 1046. IV. 1.), Deut. 5 : 8. Amos 2 : 9. ; מִמַּעַל *upwards*, 1 Sam. 9 : 2. 1 Kings 7 : 31., לְמַעַל *id.* Is. 7 : 11. Prov. 15 : 24., מִלְּמַעַל *above*, Gen. 6 : 16. Ex. 25 : 21.

מִתַּחַת *beneath*, Ex. 20 : 4. Judg. 7 : 8. ; מִתַּחַת *below, downwards*, Deut. 28 : 43. Prov. 15 : 24. ; לְמַתָּה *id.* Eccl. 3 : 21. ; מִלְּמַתָּה *beneath*, Ex. 26 : 24. 39 : 20.

קִדְמָה *before, in front*, Ps. 139 : 5., *forwards*, Job 23 : 8. ; מִקְדָּם *in front*, and hence, as the Orientals in naming the points of the compass place the face towards the east, *eastwards, on the east*, Gen. 2 : 8. Is. 9 : 11.

אֲחֵרִית *backwards*, Gen. 49 : 17. Ps. 139 : 5. ; מֵאֲחֵרִית *on the west* (see קִדְמָה), Is. 9 : 11. ; אֲחֵרִית *backwards*, Gen. 9 : 23. 1 Sam. 4 : 18.

יְמִין *to the right*, Num. 20 : 17. 22 : 26. Job 23 : 9. ; לְיָמִין *id.* Ps. 45 : 10. Neh. 12 : 31. ; עַל־יְמִין *id.* Job 30 : 12. ; מִיְּמִין *on the right*, 1 Kings 7 : 39., *on the south*, 1 Sam. 23 : 19.

שְׂמָאל *to the left*, Num. 20 : 17. 1 Sam. 6 : 12. ; לְשְׂמָאל *id.* ; מִשְׂמָאל *on the left*, 1 Kings 7 : 49., *on the north*, Gen. 14 : 15.

סָבִיב *round about*, Ex. 19 : 12. Lev. 1 : 5, 11. ; repeated סָבִיב סָבִיב *id.* Ezek. 37 : 2. 2 Chron. 4 : 3.

## CHAPTER XVII.

## NEGATIVE AND AFFIRMATIVE PARTICLES.

§ 1061. We now come to treat of the propositional particles, or those which are employed to qualify an entire proposition (§ 1057). Of these some make the qualification independently of any other sentence, and such for the most part are the negative and affirmative particles; others again serve to qualify one proposition by pointing out some relation which it bears to another. As the powers and uses of these particles are of great variety and importance, and have a marked influence on the entire structure of the language, we shall discuss them somewhat in detail, beginning with those of the kind first mentioned, viz. the particles of negation and affirmation.

*Particles of Direct Negation.*

אין none, no.

§ 1062. The particle אין constr. אין is originally a noun of negation signifying *non-existence*, *nothing*, and is thus the direct converse of יש existence (§ 698).\*

1. Hence it is used to predicate non-existence absolutely, e. g. 'אין בְּאֶרֶץ כְּנָעַן *there was nothing in the ark, except*, &c. 1 Kings 8 : 9., 'אם־אֵין לוֹ *if he have nothing*, lit. si nihil sit ei, Ex. 22 : 2., 'אֵין לְהוֹסִיף וּמִכַּן *there is naught to add to it, and naught to take from it*, Eccl. 3 : 14. ; or else to deny the existence of some particular object or kind of object referred to, e. g. 'לֹא־יִשְׁקֹךְ אֶת־אֵין *let it look for light, and let there be none*, Job 3 : 9., 'כִּי־אֵין זֶה־לָּהּ *for there is none besides thee*, Ruth 4 : 4.

2. It is connected with a noun or with an attributive used instead of a noun (§ 737. 1.), to deny the existence of the object denoted by

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\* It is used as a noun in the following instance: 'אֵין פֶּקֶד אָמוֹ *his anger punishes nothing*, i. e. no crime, Job 35 : 15.

such noun or attributive; and is thus equivalent to the English negative *no* with the substantive verb (§ 698. 2. a.).

a. When employed in this manner, the particle may be and usually is placed first, e. g. *אֵשֶׁר אֵין מַיִם* *where there was no water*, Deut. 8:15., *אֵין מֶלֶךְ בְּיִשְׂרָאֵל* *there was no king in Israel*, Judg. 21:25., *אֵין אֱלֹהִים* *there is no God*, Ps. 10:4.; *וְאֵין דְּפוּתֵר אוֹתָם* *and there was none that could interpret* (lit. *none interpreting*) *them*, Gen. 41:8. Lev. 26:6., *so וְאֵין סָגַר* *and none shall shut*, Is. 22:22. When repeated, it is equivalent to *neither—nor* with the verb *to be*, e. g. *אֵין לֶחֶם וְאֵין מַיִם* *there is neither bread nor water*, Num. 21:5. Is. 3:7., *אֵין יָצָא וְאֵין בָּא* *none went out, and none came in*, lit. *there was neither outgoer nor incomer*, Josh. 6:1. 1 Sam. 26:12.

b. Or the particle may be put last, e. g. *וְלֶחֶם אֵין בְּכָל־הָאָרֶץ* *and there was no bread in all the land*, Gen. 47:13., *וּמַיִם אֵין לְשִׁתּוֹת* *and there is no water to drink*, Num. 20:5., *וְכֹחַ אֵין לְבָרֵךְ* *and there is no strength to bring forth*, Is. 37:3.; *וְרִדָּה אֵין* *when there is none pursuing*, Lev. 26:37.

3. a. This particle is sometimes placed before a noun like the English *no*, the two together expressing the absence or want of whatever such noun denotes, e. g. *אֵין אִישׁ* *no man, no one, nobody* (comp. Lat. *nemo* = *ne homo*, Germ. *nie-mand*), Gen. 31:50. Judg. 19:15. Jer. 12:11., *אֵין אֶחָד* *not one, none*, Ps. 14:3. Dan. 10:21., *אֵין דָּבָר* *no thing, nothing*, Ex. 5:11. Jer. 39:5., *אֵין כֵּל* *not any thing, naught*, Num. 11:6. 2 Sam. 12:3. Eccl. 1:9.

b. It is hence employed with a noun to deny the existence of the object denoted by it with reference to the rest of the proposition, or in other words, to signify the exclusion of such object from the statement made, in which case it is equivalent to the English *without*, e. g. *וְהָיְתָה הָעֹלָם חֵפֶז וְהָיְתָה הָעֹלָם חֵפֶז* *she shall go forth freely without money*, i. e. without paying any thing, Ex. 21:11., *אֵין בְּנֵי־יִשְׂרָאֵל* *for the children of Israel shall remain many days without a king, and without a prince, and without a sacrifice, &c.* Hos. 3:4., *הָיִיתִי כְגִבּוֹר אֶדְ-אֵיל* *I am like a man without strength*, Ps. 88:5. Lam. 5:3., *אִישׁ מִתְהַלֵּל בְּמַתְּחָשֶׁק* *(as) clouds and wind without rain (is) he who boasts of a false gift*, Prov. 25:14.

4. The negative particle *אֵין* is also used to deny a quality predicated by means of an adjective, participle, or verb. In this case the subject of which the predication is made, and to which the particle refers, must always be represented by a pronoun connected to the latter in the form

of a suffix (see § 682. 4.), e. g. *אֲשֶׁר אֵינָם טְהוֹרִים* *beasts that are not clean*, Gen. 7: 8. (*אֵינָם* equivalent to *לֹא* v. 2.), *וּפִרְסָהּ אֵינָהּ* *but it does not divide the hoof*, Lev. 11: 4, 26. Deut. 21: 18., *וְהַסֵּבָה אֵינָהּ אָכָל* *but the bush was not consumed*, Ex. 3: 2.

5. This particle is sometimes employed to signify in brief the converse of an entire previous clause, e. g. *הָבָה לִי בָנִים וְאִם־אֵין מָוֶה* *give me children; for if not* (i. e. if thou do not give me children), *I die*, Gen. 30: 1., so *הֲיֵשׁ יְהוָה בְּקִרְבֵּנוּ אִם־אֵין* *is the Lord among us, or not?* Ex. 17: 7. Judg. 4: 20., *אִם־תִּרְאֶה אֹתִי לָקֵחַ מֵאֶתֶּךָ יְהִיר־יָהּ* *if thou see me taken* (i. e. when I am taken) *from thee, it shall be so to thee; but if not, it shall not be (so)*, 2 Kings 2: 10.

6. a. As space is a necessary accident of every object, and as that whose existence is denied cannot have any relation to space, the negative *אֵין* used to effect such denial is also adopted as an interrogative particle of place, equivalent to the English *where?* in which case it does not as usual make a direct negation, but only expresses a doubt, thus *אֵין* *is it not? = where is it? = where?* It is employed in this sense with the preposition *מֵאֵין*, thus *מֵאֵין* *wherefrom? whence?* e. g. *מֵאֵין בָּאתֶם* *whence come ye?* Gen. 42: 7. 2 Kings 5: 25. Is. 39: 3. Ps. 121: 1., *הֲיָהּ לְכָל־הָעָם לֶחֶם לְבָשָׂר מֵאֵין* *whence should I have flesh to give to all this people?* Num. 11: 13.; this is also used indefinitely with reference to a preceding verb, e. g. *וְלֹא יָדָעְתִּי מֵאֵין הָיְתָה* *and I knew not whence they (were)*, Josh. 2: 4.

b. The particle *אֵין* appears by itself in this sense only after the rejection of the final liquid *ן*, when it assumes the form *אִי* constr. *אִי* *where?\** e. g. *אִי הָבֵל אָחִיךָ* *where (is) Abel thy brother?* Gen. 4: 9. Deut. 32: 37.; also used indefinitely, e. g. *רְאֵה אִי־הַיָּרִיחַ הַמֶּלֶךְ* *see where the king's spear (is)*, 1 Sam. 26: 16. It usually receives a pronominal suffix (see § 682. 5.), e. g. *אִיכָּה* *where (art) thou?* Gen. 3: 9., *אִיִּי* *where (is) he?* meaning, he is nowhere, no longer exists, Job 14: 10., *אִיִּם* *where are they?* Is. 19: 12.

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\* In two instances we find this particle with the form *אִי* closely connected to a noun or adjective as a privative particle equivalent to the English *in, un, dis*, e. g. *אִי־כְבוֹד* *אִי־חֹסֶד* *and she called the child Ichabod*, lit. no-honour, dishonour, 1 Sam. 4: 21., *וְיִמְלֹט אִי־נִקְיִי וְנִמְלֹט בְּרִי כְּפִידָה* *he shall deliver the impure, and they will be delivered through the pureness of thy hands*, Job 22: 30. In Ethiopic the particle *ኣ* (= *אִי*) is commonly used for the same purpose; as is also the Rabbinic *אִי*, thus *אִי־אֲשֶׁר* *impossible*.

לֹא, אֵין not.

§ 1063. As אֵין can be used only to deny existence with reference to an object designated by a noun, so on the contrary the negative particles לֹא and אֵין can be connected only with a verb, an attributive, or a noun used attributively, to deny or forbid the occurrence of an event or the existence of a state of being.

§ 1064. 1. a. The peculiar characteristic of the negative power of לֹא is its objectivity. It is applied to the predicate absolutely, without reference either to the state of mind of the author of the proposition or to any preceding sentence; and thus it directly negatives a statement made by a verb in either of the two absolute tenses, which in general it immediately precedes: \* with the absolute past, e. g. וְלֹא־יָשָׁבָה שׁוֹבָה and she returned to him again no more, Gen. 8 : 12., וְעָרְוָה, אֲבִירָהָם לֹא רָאוּ and they saw not their father's nakedness, 9 : 23., לָמָּה לֹא־הִגַּדְתָּ לִּי וְגו' why didst thou not tell me, &c. 12 : 18. 13 : 6. 15 : 16. 16 : 1., &c.; with the absolute future, e. g. לֹא אֶסָּבֵל עוֹד אֶת־הָאָרֶץ I will no more again curse the earth, Gen. 8 : 21, 22., לֹא יִכָּרֵת כָּל־בָּשָׂר עוֹד all flesh shall not again be destroyed, 9 : 11, 15., &c. Sometimes, for the sake of emphasis, one or more words are inserted between the particle and its verb, e. g. לֹא־אֵתָם שְׁלַחְתָּם אֵתִי הֵנָּה ye did not send me hither, or, it was not ye that sent me hither, Gen. 45 : 8. 1 Sam. 8 : 7., 'לֹא בְּגִבּוֹרַת הַסּוּס יִהְיֶה רִנָּתוֹ וְגו' not in the strength of the horse does he delight, Ps. 147 : 10. It may also be employed to express the converse of an entire preceding clause, e. g. הֲתִשְׁמַר מִצְוֹתַי אִם־לֹא whether thou wouldst keep his commandments, or not, Deut. 8 : 2.

b. The absolute nature of the negation expressed by this particle causes it to be employed in making emphatic prohibitions (see § 996. 1. b. 2. b.), e. g. לֹא תִרְצַח וְגו' do not kill, &c., Deut. 5 : 17. &c., לֹא יִקְשֶׁה בְּעֵינֶיךָ let it not seem hard to thee, lit. let it not be hard in thine eyes, 15 : 18. &c.

2. The particle לֹא is also connected with an adjective or with a noun used as an adjective, in the quality of a privative equivalent to the English *un*, *in*; this negatives the quality denoted by such adjective or noun, but does not like אֵין deny the very existence of the object (see § 1062. 2. a.), e. g. וְלֹא־חָכָם עַם נָבָל a people foolish and unwise, Deut. 32 : 6. Hos. 13 : 13. (אֵין־חָכָם would mean, and there is no wise

\* But it can never appear with a relative tense (see §§ 977. 1. c., 987. 3.).

one), *לֹא חֲסִיד* *unmerciful*, Ps. 43 : 1., *לֹא עָצוּם* *feeble*, lit. not strong, impotent, Prov. 30 : 26. ; *לֹא אֱלֹהִים* *a no-god*, coll. *idols*, Germ. *Abgötter*, 32 : 17, 21. *לֹא אֵין אֱלֹהִים* *there is no God*, *לֹא עֵץ* *a no-wood*, i. e. that which is not a stock, hence a living being, a man, Is. 10 : 15., *לֹא אֶחָד* *no one*, *nobody*, Job 14 : 4. (equivalent to *אֵין אֶחָד*, § 1062. 3. a.).

3. This particle occasionally takes the preposition *בְּ* before nouns, thus *בְּלֹא*, to indicate its relation to a preceding verb, e. g. *בְּלֹא עַד־נִדְחָהּ* *not in the time of her separation*, i. e. beyond the time, &c. Lev. 15 : 25. Job 15 : 33., *בְּלֹא כֶסֶף* *not with money*, i. e. without money, Is. 55 : 1., *בְּלֹא מִשְׁפָּט* *not with justice*, i. e. unjustly, Ex. 22 : 29. Deut. 32 : 21. ; and in like manner *לֹא*, e. g. *לֹא אֱלֹהֵי אֱמֶת וְגו'* *without the true God*, &c. 2 Chron. 15 : 3. ; and also *כִּי*, e. g. *וְהָיוּ כִּלְאֵי דָוִד* *and they shall be as though they had not been*, Obad. v. 16.

§ 1065. 1. The particle *אֵל* differs from *לֹא* in being more subjective in its nature, as it always has reference to the state of mind of the author of the proposition in which it is contained. It is accordingly employed only when the speaker wishes to signify that the negation made by him is the result of his own wish or determination. Now as a dependent proposition of this sort can relate only to an action not yet performed, this particle appears with no tense but the absolute future,\* either in its full form (§ 996. 1. b. 2. b.), or as apocopated (§§ 1004. 1., 1005.) : † and then it expresses an earnest deprecation, e. g. *אֵל־אֲבוֹשָׁה אֲלִיעֲצוּ אֹיְבָי לִי* *let me not be ashamed, let not my enemies triumph over me*, Ps. 25 : 2., *בְּנֵי אֱלֹהֶיךָ בְּדֶרֶךְ אֲתָם* *my son, walk not in the way with them*, Prov. 1 : 15., which is sometimes strengthened by the precative particle *נָא* never employed with *לֹא*, e. g. *אֲלִינָא* *pray, let there not be strife*, &c. Gen. 13 : 8. 18 : 3. ; and occasionally a prohibition, e. g. *אֲלֵתְפָרְעוּ* *uncover not your heads*, Lev. 10 : 6., *אֵל תּוֹסֶקֶת דְּבַר אֵלַי עוֹד* *speak to me no more*, Deut. 3 : 26.

2. When the verb to which the negative applies would be the same as that of a preceding affirmative clause, it may be omitted (§ 1011. 2.), e. g. *וְהָשְׁרִיב וְאֲלִיעֲרֵעַ* *seek good, but (seek) not evil*, Amos 5 : 14.

\* In the following instance, however, it is found with the absolute past form : *אֵל פָּשַׁטְתָּם יְדֵיכֶם* *ye have not made an attack to-day?* intimating a hope that they had not, 1 Sam. 27 : 10.

† On account of the subjective nature of this particle, the speaker dwells on it emphatically, which gives rise to the apocopation of the following verb ; but with the objective particle *לֹא* this is not the case (§ 1004. 1. note).

Prov. 8 : 10., *אַל בְּנֹתַי* *do not (wait), my daughters*, Ruth 1 : 13. ; or the verb of existence may be understood, e. g. *אֲלֵיכֶם וְאֵלֵימָטָר עָלֵיכֶם* (let there be) *neither rain nor dew upon you*, 2 Sam. 1 : 21. This particle is even employed as a noun to signify *nothingness, naught*, e. g. *וְיָשֹׁם לֹאֵל מִלְחָתִי* *and will make my speech naught*, i. e. of no account, Job 24 : 25.

אָמֵס, בְּלִעְדִּי, בְּלֹחִי, בְּלִי, בֵּל.

§ 1066. The emphatic particle *בֵּל*\* is used in poetry either to make a direct negation, or to represent the non-performance of one action as depending on another.

1. This particle makes an emphatic negation with either of the two absolute tenses; and is equivalent to the English *not, surely not, not at all*: thus with the absolute future, which is most frequently the case, e. g. *בְּלִי־יָחִידִי* *they shall surely not live*, Is. 26 : 14. 43 : 17. Hos. 7 : 2., *בְּלִי־יָלִין* *he abides not at all*, meaning, he utterly departs, perishes, Ps. 49 : 13. 140 : 11, 12. 141 : 4., *בְּלִי־יִמּוּחַם* *the righteous shall never be removed*, Prov. 10 : 30. ; with the absolute past, e. g. *בֵּל אֱלֹהִים* *gods whom they knew nothing of*, Deut. 32 : 17. Ps. 147 : 19. It is likewise found construed with an adjective, e. g. *הַיְכָל־פָּנִים בְּמִשְׁפָּחַט* *it is by no means good to have respect to persons in judgment*, Prov. 24 : 23.

2. It is also employed in representing an action as performed in order that another may not take place, when it is equivalent to *that not*: it appears in this manner with the future tense, e. g. *בְּלִי־קָמָוּ וְיָרְשׁוּ אֶרֶץ* *that they may not rise and possess the land*, Is. 14 : 21., *בְּלִי־שָׁתוּיָן* *that they might not drink*, Ps. 78 : 44. ; and occasionally with the preterite, e. g. *בְּלִי־קָמָוִתִּי מַעֲמִי* *that my steps may not slip*, Ps. 17 : 5.

§ 1067. When the negative particle *בֵּל* is closely connected to a following noun for the purpose of denying the existence of that which

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\* This and its cognate particles are usually considered as derived from the root *בָּלָה* *to perish, come to naught*, by dropping the final radical *ו*, or by changing it into the vowel letter *ו* or its hardened form *ו*. We would suggest, however, that their origin may be found in a union of the preposition *בְּ* with the negative particle *אֵל* thus *בְּאֵל* (equivalent to *בְּלֹא*, which see, § 1064. 3.) = *בְּאֵל* (§ 88 : 3.) = *בֵּל* *not with, without*. Compare the compound Ethiopic negation *አል* *it is not, not* (comp. of neg. *አል* *not* and *ነ* *is*), never employed without the verb *to be*.

such noun denotes, it generally takes the termination  $\text{לֹא}$ .\* In consequence of this addition to the end of the word, its first vowel is rejected; which gives rise to the form  $\text{בְּלִי}$  signifying *without* (see § 1066. note).

1. a. This particle is construed with a noun, e. g.  $\text{מִלְאֵי קִיא בְּלִי צֹאֵר}$  *they are full of vomit and filthiness without a (clean) place*, Is. 28 : 8.,  $\text{יִשְׁנָה אֶדְוֵי בְּלִי-מַיִם}$  *can the flag grow without water?* Job 8 : 11. With the compound expression thus formed a preceding noun may be put in construction, e. g.  $\text{בְּנֵי בְּלִי-שֵׁם}$  *sons of namelessness*, i. e. persons of no name or note, common persons, Job 30 : 8.

b. Or with a passive participle, to intimate a lack of the attribute which it denotes, e. g.  $\text{בְּלִי מְשִׁיחַ בְּשָׁמֶן}$  *one without (being) anointed with oil*, i. e. not anointed, 2 Sam. 1 : 21.,  $\text{בְּלִי הַפִּיכָה עֵצָה}$  *a cake without (being) turned*, i. e. not turned, Hos. 7 : 8.,  $\text{בְּלִי נִשְׁמָע קוֹלָם}$  *without their voice (being) heard*, i. e. where their voice is not heard, Ps. 19 : 4.

c. Or with the subject contained in a verb, which is generally explained as an ellipsis of the relative (see § 810), e. g.  $\text{בְּלִי הֹגִיד לוֹ}$  *without (that) he had told him*, i. e. without his telling him, Gen. 31 : 20.,  $\text{בְּלִי חֹשֶׁף}$  *without (that) one hinders*, i. e. with no one to prevent it, Is. 14 : 6. Job 41 : 18.

2. As  $\text{בְּלִי}$  is thus always closely united to the following word, it may receive, like  $\text{לֹא}$  construed with nouns (§ 1064. 3.), a prepositional letter, to indicate more distinctly its relation to the preceding part of the preposition. Thus it appears,

a. With  $\text{בְּ}$ , thus  $\text{בְּבְלִי}$ , e. g.  $\text{רֹצֵחַ אֲשֶׁר יִרְצֵחַ אֶת-רֵעֵהוּ בְּבְלִי-דַעַת}$  *the slayer who kills his neighbour without knowledge*, i. e. unwittingly, unintentionally, Deut. 4 : 42. 19 : 4. Josh. 20 : 3.,  $\text{בְּבְלִי-דַעַת מְלִיץ יִכְבֵּר}$  *he multiplies words without knowledge*, Job 35 : 16. 36 : 12.

b. With  $\text{לִ}$ , thus  $\text{לְבְלִי}$ , e. g.  $\text{פִּיהָ פִּתְּחָה לְבְלִי-רוּחַ}$  *she has opened her mouth without measure*, Is. 5 : 14.,  $\text{יָחַעוּ לְבְלִי-אֵכֶל}$  *they wander without food*, Job 38 : 41.

c. With  $\text{מִן}$ , thus  $\text{מִבְּלִי}$ , e. g.  $\text{מִבְּלִי יָכֹלֶת יְהוָה}$  *from the Lord's lack of ability*, i. e. because he was not able, Deut. 9 : 28.,  $\text{עַמִּי מִבְּלִי-דַעַת}$  *my people go into captivity through want of knowledge*, Is. 5 : 13. Ezek. 34 : 5.,  $\text{אִם אֶרְאֶה אֶחָד מִבְּלִי לְבוּשׁ}$  *if I have seen any one perishing for want of clothing*, Job 31 : 19. This is rendered more emphatic by

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\* Compare the Persian construct ending in  $\text{i}$  (§ 828. note) and a number of instances in Hebrew where a noun in construction takes the same connecting vowel, e. g.  $\text{שָׁכְנֵי סֵנָה}$  Deut. 33 : 16.,  $\text{מִלְכֵי-צֹרֶךְ}$  Ps. 110 : 4. (see § 82. 4.), which perhaps may be considered as vestiges of an ancient construct state.

the addition of the negative אין, e. g. הַמִּבְלִי אֵין־קְבָרִים בְּמִצְרַיִם (is it) *because there were no graves at all in Egypt?* Ex. 14: 11. 2 Kings 1: 3, 6, 16.

3. This particle in the following instances is compounded with a noun into one word, thus בְּלִיעֵל (comp. of בָּלִי and יָעַל) *without usefulness*, i. e. worthlessness, wickedness, e. g. בְּנֵי־בְלִיעֵל *sons of wickedness*, i. e. wicked men, Deut. 13: 14. 1 Sam. 1: 16.; also בְּלִימָה (comp. of בָּלִי and מָה) *without any thing, nothing*, e. g. תִּלָּה אֶרֶץ עַל־בְּלִימָה *he hangs the earth upon nothing*, Job 26: 7.

§ 1068. The negative particle בְּלִי is further extended by the insertion of the feminine termination ת (§ 494. I. 2.) before the annexed י; and as this letter necessarily assumes the final vowel י־, it gives rise to the form בְּלִיתִי, which by § 104. 4. b. becomes בְּלִיתִי. This particle, like בָּלִי, is always construed with the following word, to signify the absence or want of that which it denotes; though with this difference, that while the latter is found in independent propositions, the former is used only to express a negation depending in some manner on what precedes.

1. a. The particle בְּלִיתִי signifying *without, except* is thus employed with a following noun, to exclude from the proposition that which such noun denotes, e. g. בְּלִיתִי סָרָה מַכָּת בְּלִיתִי סָרָה *chastisement without ceasing*, Is. 14: 6., לַיהוָה לְבַדּוֹ בְּלִיתִי יִהְיֶה לְהַרְגֵם *whoso sacrifices to any god except Jehovah alone shall be destroyed*, Ex. 22: 19., אֵין כֹּל בְּלִיתִי הַמָּן, *there is nothing except the manna*, Num. 11: 6.; with אִם added, e. g. אֵין זֶמֶת אִם־חֶרֶב בְּלִיתִי אִם־חֶרֶב *this is no other than the sword of Gideon*, Judg. 7: 14. Amos 3: 4. And also with personal pronouns in the form of suffixes, e. g. בְּלִיתִי *without me*, Hos. 13: 4., בְּלִיתָּהּ *except thee*, 1 Sam. 2: 2.

b. In a few instances it is construed with verbs (see § 1067. 1. c.), e. g. עָרַבְתִּי הַשְּׂאִיר לוֹ שְׂרִיד *until he left them not a remnant*, lit. until it was without that he left them a remnant, Num. 21: 35., בְּלִיתִי כָרַע תַּחַת אֲסִיר *except (that) they shall bow down under the prisoners*, Is. 10: 4. (some render, "without me they shall bow down," &c.).

2. The particle בְּלִיתִי, like בָּלִי, occasionally receives a prefixed preposition, to show its relation to what precedes. It appears,

a. With ל, thus לְבִלְתִּי, e. g. אֶמְצֵא לְבִלְתִּי אֶכְלֵמֶנּוּ *which I commanded thee not to eat of it*, i. e. of which I commanded thee not to eat, Gen. 3: 11., so אֶל־הַכֹּהֵן שָׁמַע לְבִלְתִּי בָזְרוֹן *the man who acts presumptuously, so as not to hearken to the priest*, Deut. 17: 12, 20. (see § 1029).

b. With *מִן*, thus *מִבְּלֹתִי יָלַחַת יְהוָה לְהַבִּיאַ וּגו'*, e. g. *from the Lord's not being able to bring, &c.*, i. e. because he could not bring, Num. 14 : 16., *מִבְּלֹתִי שֶׁבַעֲתָהּ* *from thy (being) without satiety*, i. e. because thou wast insatiable, Ezek. 16 : 28.

§ 1069. The particle *בְּלֶעְדִּי* (comp. of *בִּל* *not* and *עַדִּי* *till, to*) is used to signify that the proposition does not extend to that which is denoted by the word or the suffix with which it is construed; hence it is equivalent to *except, without*.

1. a. It appears most frequently with a pronominal suffix, e. g. *בְּלֶעְדִּי רַק אֲשֶׁר אָכְלוּ הַנָּעֲרִים* *without myself* (i. e. *myself being excepted*) *only what the young men have eaten*, Gen. 14 : 24., *בְּלֶעְדֶּיהָ לֹא יָרִים אִישׁ יָדוֹ* *without thee no man shall raise his hand*, 41 : 44.

b. In the following instance it is construed with a verb, having reference to its object understood, e. g. *בְּלֶעְדִּי אֲחֻזָּה אֶתָּה הוֹרֵנִי* *besides (what) I see* (meaning, *those things which I do not perceive, know*) *teach thou me*, Job 34 : 32.

2. This particle takes the prefixed preposition *מִן*, when *ב* resumes its original ( - ), thus *מִבְּלֶעְדִּי מִזְבֵּחַ מִבְּלֶעְדִּי מִזְבֵּחַ* *by your building for yourselves an altar besides the altar of the Lord*, Josh. 22 : 19. 2 Sam. 22 : 32., *אֵין אֱלֹהִים מִבְּלֶעְדִּי* *there is no God besides me*, Is. 45 : 21.

§ 1070. The word *אֵפֶס* is originally a noun meaning *cessation, annihilation, nothing*, e. g. *וְכָל־שָׂרֵיהָ יָחִיד אֵפֶס* *and all her princes shall be naught*, Is. 34 : 12. 46 : 9. Amos 6 : 10.; and also in the augmented form *אֵפְסִי*, e. g. *אֲנִי וְאֵפְסִי עוֹד* (there is) *myself and nothing more*, i. e. *I am alone*, Is. 47 : 8, 10. Zeph. 2 : 15. (or the final *י* may be considered as the pronoun of the first person singular, and the passage rendered, "there is *myself*, and *besides me* what more?" It is often used adverbially : thus,

1. It is placed before a noun or pronoun to attach the idea of exclusiveness to the objects they denote, meaning *nothing but, only*, e. g. *אֲשֶׁר אֶתְּהַדְבֵּר אֵפֶס* *nothing but the word that I shall speak*, i. e. only the word, &c. Num. 22 : 35. 23 : 13. Is. 45 : 14.; also with a following *כִּי*, thus *אֵפֶס כִּי* *only that, however*, e. g. *אֵפֶס כִּרְעֻזַּת הָעָם* *however, the people (are) strong*, Num. 13 : 28. Deut. 15 : 4. Judg. 4 : 9.

2. The meaning of this particle also is modified by means of the prefixed preposition *בְּ*, thus *בְּאֵפֶס* *without* (= *בְּלֹא* § 1064. 3.), e. g. *וַיִּכְלֹו בְּאֵפֶס תְּהוֹרָה* *and they pass away without hope*, Job 7 : 6. Dan. 8 : 25., *אֵשׁ בְּאֵפֶס עֵצִים תִּכְבֶּה* *without wood the fire goes out*, Prov. 26 : 20.

*Particles of Limitation.*

אֵלֶם, אֵלֶם, אֵלֶם, אֵלֶם.

§ 1071. The particle *רק* *only* is used to limit the scope of a proposition, by indicating some person or thing or some individual action to which alone it refers. It is placed,

1. Before a noun or pronoun to point out the subject or object concerning which the proposition is exclusively made, e. g. *וְכָל־יָצָר מִדְּשָׁבוֹת* *and every imagination of the thoughts of his heart* (is) *only wickedness continually*, Gen. 6 : 5., *רַק הַבְּהֵמָה בָּזָזְנוּ לָנוּ* *only the cattle we took as a prey for ourselves*, Deut. 2 : 35. 1 Kings 14 : 8., *רַק בַּיּוֹם הַהוּא סָבְבוּ אֶת־הָעִיר שִׁבַּע עָמִים* *only on that day they went round the city seven times*, Josh. 6 : 15, 17. 2 Chron. 33 : 17. ; *וְאִמְלָטָה* *and only I alone have escaped*, Job 1 : 15. 2 Chron. 6 : 9., *רַק אַתָּה יָדָעְתָּ וְגו'* *you only have I known, &c.* Amos 3 : 2.

2. Before an attributive consisting of an adjective or a passive participle, to add the idea of exclusiveness to the quality denoted, and thus render it more emphatic, e. g. *כַּאֲשֶׁר עָשִׂינוּ עִמָּךְ רָק־טוֹב* *as we have done thee only good*, Gen. 26 : 29., *רַק עִם־חָכֶם וְנָבוֹן* *a people no other than wise and prudent*, equivalent to, what a wise and prudent people ! Deut. 4 : 6., *וְהָיִיתָ רַק עֲשׂוּן וְרָצוּץ כְּלִי־יָמִים* *and thou shalt be only oppressed and crushed always*, 28 : 33.

3. Before a verb, to point out the action or state of being it denotes as the only one to which the proposition refers, e. g. *רַק אֶעְבְּרָה בְּרַגְלִי* *I only wish to pass through on foot*, Deut. 2 : 28., *רַק שָׂנֵאתָנִי וְלֹא אֶהֱבָאתָנִי* *thou only hatest me, and dost not love me*, Judg. 14 : 16. ; and also before an imperative, to give emphasis to the command, e. g. *רַק חֲזַק וְאַמֵּץ* *only be strong and very courageous*, Josh. 1 : 7, 17, 18. 6 : 18.

4. When followed by a negative particle it has an emphatic force, equivalent to the English *surely*, e. g. *רַק אֵין יְרֵאָה אֱלֹהִים בַּמָּקוֹם הַזֶּה* *surely there is no fear of God in this place*, Gen. 20 : 11. Ps. 32 : 6.

§ 1072. The particle *אֵלֶם* *only, alone*, is used to limit an assertion in nearly the same manner as *רק* ;\* but with this distinction, that the

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\* In one instance these two particles are employed together to make the limitation more emphatic, e. g. *הָרַק אֵלֶם־בְּנִשָּׁה דָּבָר יְהוָה* *has the Lord indeed spoken by Moses alone ?* Num. 12 : 2.

former is more subjective in its meaning, that is, has reference more especially to the views and wishes of the author of the proposition.

1. This particle is placed before a noun or pronoun constituting the subject or the direct or indirect object of the proposition, for the purpose of pointing out such subject or object as the *only* one to which the assertion is to be applied, e. g. *וַיֵּשְׁאָר אֵךְ נֹחַ וְאִשְׁרֹי אִתּוֹ בַּתְבָּה* *and there were left only Noah and those who (were) with him in the ark*, Gen. 7 : 23., *אִךְ אִדְדָּהּ תֹאכְלוּ* *only this shall ye eat*, Lev. 11 : 21. Num. 1 : 49. 2 Sam. 3 : 13., *אִךְ בְּזֹאת נִאֲוֹת לָכֶם* *only in this will we consent to you*, Gen. 34 : 15. Num. 26 : 55., *אִךְ אֱלֹהִים הוֹמִיָּה נִפְשִׁי* *in God alone (is) my soul confident*, Ps. 62 : 2.

2. It is also used with different shades of meaning to give emphasis to the quality attributed to the subject of a proposition by an adjective, passive participle, or neuter verb, e. g. *אִךְ טוֹב לְיִשְׂרָאֵל אֱלֹהִים* *truly God (is) good to Israel*, Ps. 73 : 1., *אִךְ עֲשִׂיתִי* *truly I am become rich*, Hos. 12 : 9, 12. Job 19 : 13. ; and thus too even when the emphatic infinitive is employed (§ 1017), e. g. *אִךְ טָרָף טָרָף* *surely he is torn in pieces*, Gen. 44 : 28. Judg. 20 : 39.

3. It is frequently placed before an imperative, to give emphasis to the command, e. g. *אִךְ הִרָה לָבוֹן הָיִל* *only be thou a brave man*, 1 Sam. 18 : 17., *אִךְ עֲשִׂי לִי מִשָּׁם עֵצָה קְטַנָּה בְּרֹאשֶׁנָּה* *only make me thereof a little cake first*, 1 Kings 17 : 13. ; and sometimes with the addition of the precative particle *נָא*, e. g. *אִךְ הַצִּילֵנוּ נָא הַיּוֹם הַזֶּה* *only deliver us, pray, this day*, Judg. 10 : 15. Jer. 28 : 7.

4. Sometimes it applies to an entire following clause, which it places in antithesis with what precedes, and is thus equivalent to the adversative conjunction *but*, *nevertheless*, e. g. *בְּתִאֲבִי הִיא אִךְ לֹא בְּתִאֲמִי* *she (is) the daughter of my father, but not the daughter of my mother*, Gen. 20 : 12., *יָדַעְתִּי כִּי טוֹב אַתָּה בְּעֵינַי... אִךְ שָׂרֵי פְלִשְׁתִּים אָמְרוּ וְגו'* *I know that thou (art) good in my sight ; nevertheless the princes of the Philistines have said, &c.*, 1 Sam. 29 : 9. 2 Kings 23 : 26., *נִגְרַשְׁתִּי מִנֶּכֶד, אִךְ עֵינָיָהּ אֶפְרָיִם אֲרוֹסָתָה לְהִבִּיט אֶל־הַיִּכָּל קֹדֶשׁהּ* *I am cast out of thy sight ; yet will I look again towards thy holy temple*, Jon. 2 : 5. Is. 63 : 8.

§ 1073. The particle *אֲבָל* *but* (בַּל with א prosth., § 80) is also used adversatively ; but, unlike *אִךְ* and *רַק*, it usually applies to the entire following proposition, rather than to the individual word before which it stands.

1. In the earlier writings this particle points out a proposition as in antithesis with a preceding one, not to deny the truth of it, but to add to it something more ; so that it often has an emphatic force,

equivalent to *indeed, truly* (comp. Lat. *verum, verò*), e. g. אָבֶל שָׂרָה אֵשְׁתָּהּ יוֹלְדֶת בֶּן (Ishmael shall live) *but Sarah thy wife (is) about to bear a son*, equivalent to, indeed Sarah shall bear a son, Gen. 17 : 19., אָבֶל אִפְּסָה אֶלְמִנָּה אֲנִי, *truly we (are) guilty*, 42 : 21., אָבֶל I (am) a widow, 2 Sam. 14 : 5. 2 Kings 4 : 14.

2. In the later writings and likewise in Rabbinical Hebrew it is employed, like the English *but*, to oppose one proposition or clause of a proposition to another, e. g. הָרָדָה גְּדִלָה נִסְלָה אָבֶל חֲרָדָה אֶת־הַמִּרְאָה אָבֶל *they saw not the vision, but a great quaking fell upon them*, Dan. 10 : 7, 21., כֵּן עָלֵינוּ לַעֲשׂוֹת אָבֶל הָעָם רַב *so must we do (lit. so it is incumbent upon us to do), but the people (are) numerous*, Ezra 10 : 13., כִּי־כֵן עָלֶיךָ קֶצֶם מִלִּפְנֵי יְהוָה אָבֶל דְּבָרִים טוֹבִים נִמְצְאוּ עִמָּךְ *therefore (is) wrath upon thee from the Lord ; nevertheless there are good things found with thee*, 2 Chron. 19 : 3. 33 : 17.

§ 1074. The particle אָבֶל *but, however* (comp. of אוּ = אוֹ or and לֹם [Arab. لَمْ] = *not*), is employed in a manner similar to אָבֶל, the negative לֹם *not* giving the conjunction אוּ or the disjunctive power of *but*, e. g. הָיָה אָבֶל שְׁלַח־נָא יָדְךָ *but now put forth thy hand*, Job 2 : 5., אָבֶל אֶת־אֵלֹהִים אֲדַרְשׁ אֶל־אֵל *but I would seek after God*, 5 : 8. 13 : 3. And also with the conjunction ו prefixed, thus וְאָבֶל, e. g. שָׁם וְאָבֶל לִדְּ שֵׁם *but Luz (was) the name of the city at first*, Gen. 28 : 19. 48 : 19. Ex. 9 : 16., אֲתָם בְּמִישׁוֹר נִלָּחֵם וְאָבֶל *but let us fight with them in the plain*, 1 Kings 20 : 23., שְׂאֵל־נָא בְּהִמּוֹת, וְאָבֶל *but ask now the beasts*, Job 12 : 7. 33 : 1.

### Affirmative Particles.

אָמֵן, אָכֵן.

§ 1075. The particles אָכֵן and אָמֵן are used to emphatically attest the truth of the statements to which they are prefixed. The difference between them is similar to that between אָנֹכִי and רַק : the former being employed to affirm the truth of an assertion as regards either the speaker's opinion or a preceding clause, while the latter usually makes the affirmation in an unqualified manner, without reference to any thing but the proposition in which it is found.

§ 1076. 1. a. The particle אָכֵן *surely* (fut. apoc. Hiph. of כָּן, lit. *I affirm*) asserts the truth of a statement in opposition to the previous opinion or state of knowledge of the speaker, which gives it the cha-

racter of an exclamation, e. g. **אַכֵּן יִהְיֶה בְּמָקוֹם הַזֶּה** *surely the Lord (is) in this place!* Gen. 28: 16. (which he had not before imagined), so **אַכֵּן נִדְרָע הַדָּבָר** *surely the thing is known!* Ex. 2: 4., **אַכֵּן חָלַנִי הוּא** *surely he has borne our griefs!* Is. 53: 4.

b. It also attests the truth of a following statement in opposition or antithesis to what precedes, in which case it has a force equivalent to *but truly* (comp. **אָדָּ** a fragment of this particle, § 1072. 2. 4.), e. g. **אַכֵּן מִשְׁפָּטִי אֶתִּיהֶנָּה** *but truly my judgment (is) with the Lord*, Is. 49: 4., **אַכֵּן בָּאֲדָם** *but indeed they rose early*, &c. Zeph. 3: 7., **אַכֵּן תִּמְוָתוֹךָ** *but truly ye die like men*, Ps. 82: 7., **אַכֵּן רִידֵהוּא בְּאָנוֹשׁ** *but surely there is a spirit in man*, Job 32: 8.

2. It makes an assertion without an antithesis, e. g. **אַכֵּן יִשָּׂא אָדָּם** *surely as a woman is false to her husband*, &c. Jer. 3: 20, 23. 8: 8.

§ 1077. 1. The particle **אָמֵנָם** *truly, for a certainty* (§ 664. 1.), generally attests the truth of a following assertion, independently of, yet in accordance with a preceding statement, e. g. **אָמֵנָם יִהְיֶה הַחֲרִיבוּ** *truly, Lord, the kings of Assyria have destroyed*, &c. 2 Kings 19: 17. Is. 37: 18., **אָמֵנָם יֵדַעְתִּי כִּי־כֵן** *I know for a certainty that (it is) so*, Job 9: 2. 19: 4, 5., **אָמֵנָם כִּי גָאֹל אֶלְכִּי** *it is true that I (am) a near kinsman*, Ruth 3: 12.; also in an ironical sense, e. g. **עַם אָמֵנָם אֲתֵם** *truly ye (are) the people!* Job 12: 2.

2. When asking a question, this particle takes the form **אָמֵנָם**, e. g. **אֶיֶךָ אָמֵנָם אֶיֶךָ** *and shall I indeed bear a child?* Gen. 18: 13., **הֲאֶמֶנָם אֶיֶךָ** *am I not indeed able to do thee honour?* Num. 22: 37., **הֲאֶמֶנָם יֵשֵׁב אֱלֹהִים עַל־הָאָרֶץ** *will God indeed dwell on the earth?* 1 Kings 8: 27. Ps. 58: 2. 2 Chron. 6: 16.

### Optative Particles.

לִי־יָיִ, לִי.

§ 1078. The particle **לִי** *oh that! would that!* (Lat. *utinam!*) is used to intimate the speaker's desire for the occurrence of the event denoted by the following verb.

1. a. It is thus placed before an absolute future form, to express a wish that a certain event might take place, e. g. **לִי יִשְׁמַעֵאל יִהְיֶה** *oh that Ishmael might live!* Gen. 17: 18., **לִי שָׁקֵל יִשְׁקָל בְּעֵשִׂי** *oh that my*

*grief were thoroughly weighed!* Job 6 : 2.; or before an active participle, for the same purpose (see § 1034), e. g. *לִי עַמִּי שִׁמְעוּ לִי* *oh that my people would hearken to me!* Ps. 81 : 14.

*b.* Or before an absolute past, to express a wish that an event which has not occurred might have taken place (see § 992), e. g. *לִרְמֹתְנוּ בְּאֶרֶץ מִצְרַיִם* *would that we had died in the land of Egypt!* Num. 14 : 2. 20 : 3., *לִהְיוֹתְנוּ כְּהָאֱלֹהִים* *would that we had been content!* Josh. 7 : 7.

2. *a.* When a desire is thus expressed in connection with the consequence that would have resulted from its accomplishment, *לִי* partakes of the nature of a conditional particle (see §§ 991. 2. *a.*, 994.), e. g. *אִם אֶחָדֶם מֵהֶנּוּ יִשְׁחָדְךָ* *oh that ye had saved them alive! I would not slay you*, i. e. had ye but saved them, I would not, &c. Judg. 8 : 19., *וְהָיָה כִּנְהַר שְׁלוֹמֶךָ* *oh that thou hadst hearkened to my commandments! then had thy peace been as a river*, &c. Is. 48 : 18. Ps. 81 : 14, 15.

*b.* And sometimes it is even employed as a simple conditional, without the intimation of a wish on the subject,\* e. g. *לִי יִשְׁתַּמְנֶה יוֹסֵף וְהָשִׁב* *if Joseph hate us, he will certainly repay*, &c. Gen. 50 : 15., *לִי הַפֶּסֶךְ יִהְיֶה לְהַמִּיתְנוּ לֹא לִקַּח מִיָּדֵינוּ עֹלָה* *if the Lord had wished to kill us, he would not have accepted a burnt offering at our hands*, Judg. 13 : 23. Ezek. 14 : 15. It is thus found united with the conditional *אִם* into one compound particle *אִם־לִי*, e. g. *וְאֵלֹהֵי חַיָּה אֵלֶּה שְׁנַיִם פַּעַמִּים* *and though he live a thousand years twice over, yet he sees no good*, Eccl. 6 : 6. Esth. 7 : 4.

§ 1079. The particle *לִי* or *לֹא־לִי* *if not* (comp. of *לִי* *if* and *לֹא* or *לִי* = *לֹא* *not*) is used to render negative the protasis of a hypothetical proposition; it has thus a conditional force, and always relates to a verb in the absolute past tense expressed or understood (see § 991. 2. *b.*), † e. g. *אִם־לִי אֱלֹהֵי אָבִי . . . הָיָה לִי כִּי עָתָה רִיקָם שְׁלַחְתָּנִי* *if the God of my father had not been with me, thou wouldst certainly now have sent me away empty-handed*, Gen. 31 : 42. Deut. 32 : 27. Ps. 94 : 17. 106 : 23., *אִם־לִי לֹא־לִי הָיָה מְהֵרָה כִּי־עָתָה שְׁבָנוּ זֶה פַּעַמִּים* *if we had not lingered, we should now have returned these two times*, Gen. 43 : 10. 2 Sam. 2 : 27.

\* This is the ordinary use of the corresponding Arabic *لَوْ كَانَ*, e. g. *لَوْ كَانَ أَلْسَبَاعُ مُصَوِّرِينَ مِثْلَ بَنِي آدَمَ لَمْ يَقْدِرِ الْإِنْسَانُ يَخْنُقْ سَبْعًا* *lions were painters like the sons of Adam, the man would not have been able to strangle the lion*, Loc. fab. 7, 22, 26, 30.

† So too the Arabic *لَوْ لَا* and *لَوْ*.

## CHAPTER XVIII.

## CAUSAL AND CONSEQUENTIAL PARTICLES.

§ 1080. AN important class of those propositional particles which serve to qualify a sentence or a clause of a sentence by designating its relation to a preceding one (see § 1061), consists of such as are used to point out the statement to which they are prefixed as the cause or the consequence of some other antecedent or subsequent statement.

*Affirmative Particles of Causality.*

. בגלל, בעבור, למען, וכן.

§ 1081. The particle וְכֵן *because* (fut. apoc. of עָנָה *to answer*, comp. אָבָן, § 1076. 1. a.) is placed at the head of a clause, immediately before a verb, participle, or infinitive, for the purpose of pointing out the statement contained in it as the producing cause of an event detailed in another preceding or following clause.

1. a. This particle usually introduces a clause which describes the cause of an event related in a subsequent one, e. g. וְכֵן לֹא הֵאֱמַנְתֶּם בִּי לֹכֵן לֹא תָבִיאוּ אֶת־הָעָם הַזֶּה וְגו' *because ye did not believe in me, therefore ye shall not bring this people, &c.* Num. 20 : 12. 1 Kings 20 : 42. 2 Kings 22 : 19, 20. Prov. 1 : 24., וְכֵן אָמְרִים לָכֵם וְגו' *because they say to you, &c.* Ezek. 36 : 13., וְכֵן הִתְמַכְּרָה וְגו' *because thou hast sold thyself, &c.*, lit. on account of thy selling thyself, 1 Kings 21 : 20. Is. 30 : 12. 37 : 29. Jer. 5 : 14. 7 : 13. Ezek. 35 : 5, 10.

b. Sometimes, however, the cause is placed last, e. g. כִּי זֶה לְבָדּוֹ וְגו' *for he alone of Jeroboam shall come to the grave, because there is found in him something good, &c.* 1 Kings 14 : 13. Jer. 35 : 17. Hos. 8 : 1.; and for the sake of emphasis the particle is repeated, e. g. וְכֵן וְכֵן בְּמִשְׁפָּטִי מֵאֲסִי *because, even because they despised my judgments,* Lev. 26 : 43. Occasionally the cause of a previously stated event is signified by a noun, to which the particle then applies, e. g. וְכֵן כָּל־תּוֹעֲבוֹתֶיךָ *on account of all thy abominations,* Ezek. 5 : 9. Hag. 1 : 9.

2. *a.* When in immediate relation to a verb, this particle is frequently accompanied by **אֲשֶׁר**, thus **יֵעָן אֲשֶׁר** *because that* (§ 906. 2.), e. g. **יֵעָן אֲשֶׁר עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה** *because thou hast done this thing*, Gen. 22 : 16. 1 Sam. 30 : 22. 1 Kings 3 : 11., **יֵעָן אֲשֶׁר מֵלֵא אַחֲרֵי יְהוָה**, *because that he has wholly followed the Lord*, Deut. 1 : 36.; or by **כִּי**, thus **יֵעָן כִּי**, e. g. **יֵעָן כִּי־מָאַסְתֶּם אֶת־יְהוָה** *because ye have despised the Lord*, Num. 11 : 20. 1 Kings 13 : 21. Is. 3 : 16.

*b.* In the following instance the expression **יֵעָן אֲשֶׁר** is used, like **לְמַעַן**, to point out what follows as the design of an action before stated, and is thus equivalent to *in order that*, e. g. **פָּקִיד יִכְסֶּה יֵעָן אֲשֶׁר לֹא יִרְאֶה לְעֵינָיו הוּא אֶת־הָאָרֶץ** *he shall cover his face, that he may not see the ground with (his) eyes*, Ezek. 12 : 12.

§ 1082. 1. The particle **לְמַעַן** *on account of* (from the same root) differs from the preceding **יֵעָן**, inasmuch as it is commonly placed before a noun, to point it out as denoting that on account of or for the sake of which something is done or left undone, e. g. **וְלֹא־תִשָּׂא לְמַעַן הַמַּשְׁיִים הַחֲצִיִּיקִים** *will thou not spare the place for the sake of the fifty righteous?* Gen. 18 : 24. (in the parallel clauses, v. 26, 29, the corresponding **בְּעֵבֶר** is employed), **וַיָּבֹא מֵאֶרֶץ רְחוֹקָה לְמַעַן שְׁמִי** *but he comes out of a far country for thy name's sake*, 1 Kings 8 : 41. 11 : 12, 13, 32, 34.. **לֹא אֶחֱשֶׂה רִגְוִי לְמַעַן צִיּוֹן** *for Zion's sake will I not hold my peace*, &c. Is. 62 : 1. Ps. 5 : 9. The personal pronouns are attached to it in the form of suffixes, e. g. **לְמַעַנִי** *for my own sake*, 2 Kings 19 : 34. Is. 37 : 35., **לְמַעַנְךָ** *for thy sake*, Job 18 : 4., **לְמַעַנְכֶם** *for your sake*, Deut. 3 : 26. Ezek. 36 : 22, 32.

2. It is also placed before a verb, to intimate that something is done *in order that* the event denoted by such verb may take place, e. g. **וְאָכַלְתָּ מִצֵּיד בְּנִי לְמַעַן תְּבָרְכָה נַפְשִׁי** *and I will eat of my son's venison, in order that my soul may bless thee*, Gen. 27 : 25. Ex. 4 : 5, Deut. 4 : 1., **לְמַעַן יִרְאוּךָ** *in order that they may fear thee*, 1 Kings 8 : 40., **לְמַעַן נִרְאֶה** *in order that we may see (it)*, Is. 5 : 19. Ezek. 6 : 6.

*13 Comp.* 3. Furthermore, it is used occasionally both with nouns and verbs, *iva and ut*, to point out the result of an action without including the idea of design, e. g. **הֲלֹא אַתֶּם לְמַעַן בָּשַׂת פְּנֵיהֶם** (do) *they not (provoke) themselves to the confusion of their own faces?* i. e. so that they bring confusion upon themselves, Jer. 7 : 19., **וַיַּעֲבִידוּ לָהֶם עֲצָבִים לְמַעַן יִכָּרְחוּ** *they have made themselves idols, so that they shall be cut off*, Hos. 8 : 4. Amos 2 : 7.

§ 1083. The particle **בְּעֵבֶר** *on account of, because* (comp. of the prep. **בְּ** *in* and **עֵבֶר** *transition*) is closely analogous in its signification and uses to the preceding **לְמַעַן**. Thus,

1. *a.* It is generally placed before a noun, to point out the object it denotes as that on account of or for the sake of which an event does or does not take place, e. g. **לֹא אֶסֶף לְקַלֵּל עוֹד אֶת־הָאָדָמָה בְּעִבּוֹר הָאָדָם** *I will not again curse the ground any more on man's account*, Gen. 8:21., **נִשָּׂא מַמְלַכְתּוֹ בְּעִבּוֹר עַמּוֹ** *he had exalted his kingdom for his people's sake*, 2 Sam. 5:12. 1 Chron. 14:2., **בְּעִבּוֹר דָּוִד עֲבָדָה אֶל־תִּשָּׁב פָּנָי** *for thy servant David's sake turn not away the face of thine anointed*, Ps. 132:10.; and in like manner before a pronoun or pronominal suffix, e. g. **בְּעִבּוֹר זֹאת הָעֲמֻדָּהִיָּה** *on this account have I raised thee up*, Ex. 9:16. 13:8.; **בְּעִבּוֹרִי** *on my account*, 1 Sam. 23:10., **בְּעִבּוֹרֵהֶם** *on thy account*, Gen. 3:17., **בְּעִבּוֹרֵהֶם** *for their sakes*, 18:26.

*b.* It is seldom used like **בְּ** (§ 1040. II. 2. *b.*) to indicate an object as the compensation for which an action is performed, e. g. **עַל־מִכְרָם בְּנִפְקָם** *because they have sold* (lit. *on account of their selling*) *the righteous for silver, and the poor for a pair of shoes*, Amos 2:6. 8:6.

2. This particle is also placed before a verb, to intimate, like **לְמַעַן**, that an action is performed in order that the one denoted by the verb in question may take place: it thus appears with the future absolute, e. g. **וְנִשְׁמְרִי חֻקֵּי וְתוֹרֹתָיו** *and let me eat, in order that my soul may bless thee*, Gen. 27:4, 19. Ex. 9:14., **וְיִקְבְּרוּ חֻקֵּי וְתוֹרֹתָיו** *that they might observe his statutes, and keep his laws*, Ps. 105:45.; or with the infinitive, e. g. **אֶת־כְּחוֹי וְלִמְעַן סִפֵּר שְׁמִי** *in order to show in thee my power, and to make my name renowned through the whole earth*, Ex. 9:16., **אֶת־הָעִיר** *in order to examine the city*, 2 Sam. 10:3. 18:18. Once the future takes **אֲשֶׁר** after **בְּעִבּוֹר**, Gen. 27:10.; and once the infinitive takes **לְ**, 1 Chron. 19:3. In a few instances, when construed with an infinitive, **בְּעִבּוֹר** receives the prefixed preposition **לְ**, thus **לְבְּעִבּוֹר**, e. g. **כִּי לְבְּעִבּוֹר נִפְּוֹת אֱתָנָם בְּאֵי הָאֱלֹהִים וּגו'** *for God is come in order to tempt you*, Ex. 20:20. 2 Sam. 17:14.

§ 1084. The particle **בְּגִלְל** *on account of, for the sake of* (from **גָּלַל** to roll, revolve, with prep. **בְּ**; comp. the Lat. *circa*, Eng. *about*), resembles **בְּעִבּוֹר** in its meaning and construction, except that it appears only with nouns or pronouns: thus with nouns, e. g. **וַיְבָרֵךְ יְהוָה אֶת־בֵּיתוֹ** *and the Lord blessed the Egyptian's house for Joseph's sake*, Gen. 39:5., **בְּגִלְל הַחַטֹּאת הָאֵלֶּה** *on account of these abominations*, Deut. 18:12. 1 Kings 14:16. Jer. 15:4.; with pronominal suffixes, e. g. **בְּגִלְלָהּ** *for thy sake*, Gen. 30:27., **בְּגִלְלָכֶם** *on your account*, Deut. 1:37.

*Negative Particles of Causality.*

אִילִי, כִּן.

§ 1085. The particle *כִּן* that *not, lest*, may be reckoned among the causal particles; since it is used chiefly with a verb, to intimate a design or wish that a certain event may not take place: so that it forms the opposite of *לְמַעַן* and *בְּעֵבֶר*. Thus,

1. *a.* This particle is placed before an absolute future tense, to indicate the non-performance of the action denoted by it as the design of another action expressed or understood, e. g. . . . נִבְנוּלָנוּ עִיר וּמִגְדָּל *let us build ourselves a city and a tower, lest we be scattered, &c.*, i. e. in order that we may not be scattered, Gen. 11 : 4. 19 : 15. 45 : 11., *כִּן תֹּאמְרוּ מִצְאוֹנִי הַכְּמָה וְגו'* (*I speak*) *lest ye should say, We have found out wisdom, &c.* Job 32 : 13.

*b.* Or an action is proposed or commanded to be left undone in order that another should not take place, e. g. *לֹא תֹאכְלָה מִמֶּנּוּ וְלֹא תִגְעַר בּוֹ* *ye shall not eat of it, and shall not touch it, lest ye die*, Gen. 3 : 3. 19 : 17. Lev. 10 : 7.

2. This particle is frequently employed in dehortations and prohibitions after the imperative *הִשָּׁמֶר* *take heed, be careful*, expressed or understood, e. g. *כִּן תַּחֲבֹרֶת בְּרִית וְגו'* *take heed to thyself lest thou make a covenant, &c.*, i. e. take heed that thou do not make, &c. Ex. 34 : 12, 15. Deut. 4 : 23., *כִּן יִסְרֹחַ אֲתָכֶם חִזְקִיהוּ* (*beware*) *lest Hezekiah persuade you*, Is. 36 : 18.; or with the imperative *הִשָּׁבַע* *swear*, to abjure the performance of an action, e. g. *כִּן תִּפְּעוּעֵן בִּי אַתֶּם* *swear to me that ye will not fall upon me yourselves*, Judg. 15 : 12.

3. It is also often used after the verb *יָרָא* *to fear*, expressed or understood, to indicate the event whose occurrence is designed to be avoided in consequence of fear, e. g. *כִּן יִרְאָה אֱשֶׁתִּי כְּדִיהֲרֹגֵנִי* *for he was afraid to say, "My wife," lest (said he) they should kill me*, Gen. 26 : 7. 31 : 31., *לֹא אֶכַּל לְחֻמִּלִּם הַהָרָה כְּדִתְּבַקְנִי הָרְעָה* *I cannot escape to the mountain, lest some evil overtake me*, 19 : 19. 44 : 34.

§ 1086. 1. The particle *אִילִי* *if not, unless* (comp. of *אִי* = *אִי* or, if, and *לִי* = *לֹא* not, see § 1079), is placed before a verb to introduce a negative condition, e. g. *אִילִי נִטְתָּה מִפְּנֵי כִי עָתָה גַם־אֲחַבְּהָ הֲרַגְתִּי* *if she had not turned from me, I would certainly now have killed thee*, Num. 22 : 33.

2. In general, however, it is employed simply to express a doubt as to the occurrence or non-occurrence of an event as desired, and is then equivalent to the English *perhaps*, e. g. אֲרִלִּי לֹא-תִאָּבֶה הָאִשָּׁה לָלֶכֶת *perhaps the woman does not wish to go*, lit. but if it be not so, and the woman does not wish to go, Gen. 24 : 5. Num. 23 : 27., אֲרִלִּי יָשֵׁן *perhaps he is asleep*, 1 Kings 18 : 27. 2 Kings 19 : 4. Is. 47 : 12., אֲרִלִּי חָטְאוּ בָנַי *perhaps my sons have sinned*, Job 1 : 5.

3. When אֲרִלִּי is used in connection with and in dependence on a preceding verb, it signifies a possibility that an action might take place as desired; thus differing from כֵּן, which intimates a wish and a possibility that an event *might not* take place, e. g. בֹּא-נָא אֶל-שִׁפְחֹתַי אֲרִלִּי *go in now to my maid, perhaps I may obtain children by her*, viz. as I desire, Gen. 16 : 2. Num. 23 : 27. 1 Sam. 6 : 5. 2 Kings 19 : 4. Jer. 21 : 2. Amos 5 : 15.

### Particles of Consequence.

עַל-כֵּן, לָכֵן, כֵּן.

§ 1087. The particle כֵּן *so, thus* (for כִּן part. of כָּרַן *to establish, affirm*, see § 93. 2. b.), is generally employed to point out the similarity or conformity of one object or action to another, whence it is also used to intimate a consequence.

1. The original import of this particle is to affirm the soundness or correctness of an action, e. g. כֵּן דִּבַּרְתָּ *thou hast spoken rightly*, hast said well, Ex. 10 : 29. Num. 27 : 7. 36 : 5., לֹא-כֵן אֲנִי עֹשִׂים *we (are) not acting properly*, 2 Kings 7 : 9.

2. It more frequently accompanies a verb or participle, to indicate conformity in the action denoted to a previous statement, e. g. לֹא יַעֲשֶׂה כֵן *it must not be done so in our country*, Gen. 29 : 26. Neh. 8 : 17. Esth. 7 : 5., וְגַם-שָׂאֵל אָבִי יָדַע כֵּן *and so Saul my father knows*, 1 Sam. 23 : 17., וַיְהִי-כֵן *and it was so*, Gen. 1 : 7. 9, 11., כֵּן יִשְׁבֹּר כָּל- *so will he break all my bones*, Is. 38 : 13. Jer. 14 : 10.; and thus when reference is made to number or quantity, it is equivalent to the English *sufficient, enough*, e. g. וְלֹא מָצְאוּ לָהֶם כֵּן *but they found not enough for them*, Judg. 21 : 14.

3. It is also placed before a noun to indicate similarity, answering to the pronominal adjective *such*, e. g. לֹא הָיָה כֵן אֲרָבָה וְגו' *there were no such locusts, &c.* Ex. 10 : 14. כָּא כֵן עָצֵי אֶלְמוּגִים *there came no such almsg-trees*, 1 Kings 10 : 12.

4. *a.* This particle is frequently placed before the name of an object, to make a comparison with a preceding one, to which is prefixed the particle *כ*, e. g. *כַּחֲצִים בְּיַד־צֹבֹר כֶּן בְּנֵי הַנְּעִירִים* as arrows in the hand of a warrior, so (are) the children of youth, Ps. 127 : 4., *כְּצֹדֵר אֶבֶן בְּמִדְנָה כְּנֹתֶהָ לִקְסִיל קְבוֹד* as the binder of a stone in a sling, so (is) the giver of honour to a fool, Prov. 26 : 8. ; this construction also indicates the conformity of one thing to another, e. g. *כְּדַבְּרֵיכֶם כֵּן הוּא* as your words so shall it be, i. e. it shall be as you have said, Josh. 2 : 21.

*b.* Or it is placed in like manner before the latter of two verbs, to the former of which is prefixed the particle *כִּמֹּד*, e. g. *כִּמֹּד הָיְתָה תְּהִילָה בְּמִלְחָמָה כִּי הָיְתָה מְכֻנָּה . . .* as a pregnant woman is in pain, . . . so are we before thee, Is. 26 : 17. ; or *כַּאֲשֶׁר שָׁמַעְנוּ בֵּן רֵאיוֹנִי* as we have heard, so have we seen, Ps. 48 : 9, 11., *כַּאֲשֶׁר יָעֲנוּ אֹתוֹ בֵּן יִרְבָּה* as they oppressed them, so they increased, meaning, they increased in proportion as they were oppressed, Ex. 1 : 12. ; or with *כ* prefixed to an infinitive, c. g. *כְּרָבָם כֵּן הִסְתָּאֲרִלִּי* according to their increase they sinned against me, i. e. as they increased, &c. Hos. 4 : 7.

5. It is also employed to express the conformity of cause to effect or *vice versa*, e. g. *כֵּן יִתֵּן לִידִידוֹ שְׁנָה* since he gives his beloved sleep, Ps. 127 : 2., *כֵּן תִּמְדּוּ רְאִי בֵּן תִּמְדּוּ* they saw, and accordingly wondered, 48 : 6. 63 : 3, 5.

§ 1088. The particle *לָכֵן* therefore (lit. for that, comp. of prep. *ל* and *כֵּן*) is chiefly used to point out an event as the consequence of one stated before.

1. *a.* It sometimes introduces the apodosis of a proposition whose protasis commences with *וְעַן*, e. g. *לֹא לָכֵן בִּי . . . לֹא תָבִיאוּ אֶת־הַקְהָל הַזֶּה וְגו'* because ye have not believed in me, therefore ye shall not bring this congregation, &c. Num. 20 : 12. Is. 8 : 6, 7. 29 : 13, 14. ; but more frequently an event is simply introduced in the course of narration, to which a consequence is afterwards assigned by means of *לָכֵן*, e. g. *וְגַם אֲנִי שָׁמַעְתִּי אֶת־נִאֲקַת בְּנֵי יִשְׂרָאֵל . . . לָכֵן אָמַר וְגו'* I have also heard the cry of the children of Israel, . . . therefore say, &c. Ex. 6 : 5, 6. Judg. 10 : 13. 1 Sam. 3 : 14. Jer. 6 : 15. Ezek. 5 : 7.

*b.* It is also used, like the English *thus*, to introduce a statement explanatory of a preceding one, that is, to point out the specific events which will result from a general course of conduct previously laid down, e. g. *וְעַתָּה כֵּן אֶעֱשֶׂה לְאֲשֶׁר לֹא־עָשִׂיתִי . . . לָכֵן אֲבֹתַי יֹאכְלוּ בָנִים וְגו'* I will do to thee what I have not done, . . . thus the fathers shall eat the sons, &c. Ezek. 5 : 9, 10. ; or it introduces the second and more explicit clause of a so-called synonymous parallelism, e. g. *וְשָׁתַחֲסֵם מִשְׁנֵה*

לְכֵן בְּאַרְצָם מִשְׁנֵה יִירָשׁוּ וְגו' instead of your being ashamed, (ye shall have) double, &c. : thus in their land they shall possess double, &c.  
Is. 61 : 7.

2. Sometimes this particle introduces a statement as an antithesis to what precedes, or in other words, as something not to be expected from the statement previously made, in which case it corresponds to the disjunctives *yet, notwithstanding*, e. g. בְּלֹא יִתְחַרְצֶה אֱלֹהֵי יְהוָה *the Lord God of hosts (is) about to make a determined destruction, &c.* ; *yet thus says the Lord God of hosts, &c.* Is. 10:23, 24. 27:9. Hos. 2:16., וְאִם יִרְיֶיהֶם יִשָּׁעוּ *and though they say, As the Lord lives; yet they swear falsely*, Jer. 5:2. Job 20:2.

§ 1089. The compound particle **על־כן** *therefore* (lit. *on account of that, for that*, § 1048. III. 2.) differs from **לִּכֵּן**, inasmuch as while the latter exhibits the relation between two events as that of direct cause and effect, the former indicates an event as resulting indeed from a preceding one, but not as its direct consequence.

1. Thus it is frequently placed before the statement of an event which is the result of one already narrated, signifying *on that account, therefore*, e. g. *וַיִּזְכֹּר אֱלֹהִים אֶת־אָדָם וְאֶת־חַוָּה וְאֶת־דָּבָר וְיָצָא אֶת־אָדָם וְאֶת־חַוָּה מִגַּן־עֵדֶן* *therefore* (viz. on account of the fact, stated in the preceding verse, of woman's formation from man) *shall a man leave his father and his mother, and cleave to his wife*, Gen. 2 : 24., so *וַיִּזְכֹּר יְהוָה נִמְרוֹד הַצַּיִד הַגָּדוֹל* *therefore it is said, Like Nimrod, the mighty hunter before the Lord*, Gen. 10 : 9. 16 : 14. 19 : 22. 20 : 6. &c. Sometimes, however, the fact from which the result ensues is introduced afterwards by *because*, e. g. *וַיִּקְרָא שְׁמָהּ בָּבֶל כִּי־שָׁם־נִפְקְדָה לְשׁוֹן־כָּל־הָאָרֶץ* *therefore its name is called Babel, because there the Lord confounded the language of the whole earth*, Gen. 11 : 9. 32 : 33.

2. It is sometimes used to point out the cause of a preceding statement, being thus equivalent to *on this account, because*, e. g. *עֲלֵיכֶן יִהְיֶה עֹשֶׂה* *because (on account of this fact which follows) that the riches he has made have perished*, Jer. 48 : 36., ' *מֵאֶרֶץ יִרְדֵּן רָגַע* *because I remember thee from the land of Jordan*, &c. Ps. 42 : 7.

3. It is occasionally used in a sense more nearly allied to the literal meaning of the two particles of which it is composed, signifying *upon that, in addition to that, moreover*, e. g. עֲלֵיכֶם יִתְּרָה עֲשׂוֹת . . . וְיִשְׁאָרוּם *moreover* (i. e. in addition to what has been said), *the wealth they have made, &c. they shall carry away*, Is. 15 : 7., עֲלֵיכֶם לֹא-יִקְוָהוּ הַשְׁעִים, *moreover the ungodly shall not stand in the judgment*, Ps. 1 : 5.

### Conditional Particles.

אם, כי.

§ 1090. The principal use of the particle אם *if* is to introduce the protasis of a hypothetical proposition, as the condition on which the fulfilment of the event contained in the apodosis depends.

1. It is thus most frequently placed at the commencement of a conditional statement, on which another, generally a following one, depends, e. g. *אם ימנה אדם את עפר הארץ גם זרעה ימנה* *if a man can number the dust of the earth, thy seed shall also be numbered*, Gen. 13 : 16. 30 : 31. Job 22 : 23., *והיהיכם בקלי*.... *אם שמוע השמעתי בקלי* *if ye will indeed hearken to my voice, ye shall be to me a peculiar treasure*, &c. Ex. 19 : 5. 21 : 4, 5, 8, 9, 10, 11. &c., *אם יבן אבן* *if thou dost not well, sin lies at the door*, Gen. 4 : 7. Ex. 4 : 8, 9.

2. As an event whose occurrence is conditioned on that of another succeeds it in the order of time, the particle אם used to indicate the condition acquires the force of the adverb of time *when* (comp. Germ. *wenn, wann*), e. g. *והיה אם-ששך הנחש את-איש והביט אל-נחש* *and it came to pass, when a serpent bit a man, and he [the man] looked at the serpent of brass, that he survived*, Num. 21 : 9. Judg. 6 : 3., *אם-תכלה בציר* *when the vinlage was completed*, Is. 24 : 13. 28 : 25. Amos 7 : 2. Job 8 : 4.

3. This particle is also employed to introduce a conditional clause dependent on a preceding verb, in which case it corresponds to the English *whether*, e. g. *אם-אחיה מחלי זה*.... *אם-אחיה מחלי זה* *inquire of Baal-zebub, whether I shall recover from this disease*, 2 Kings 1 : 2., *אם-אחיה מחלי זה* *and see whether (there be) any idolatry in me*, Ps. 139 : 24. Cant. 7 : 13., *אם-אחיה מחלי זה* *who knows whether thou art come to the kingdom for (such) a time as this?* Esth. 4 : 14. When a condition contains two or more members, אם is repeated before each, either with or without ו, e. g. *אם יסקל אדם אדם*.... *he shall certainly be stoned, whether beast or man*, Ex. 19 : 13. Deut. 18 : 3. 2 Sam. 15 : 21., *אם יבחר אדם אדם*.... *choose whom ye*

will serve, whether the God whom your fathers served or the gods of the Amorites, Josh. 24 : 15. Ruth 3 : 10. Eccl. 5 : 11.

4. *a.* As the particle **אם** expresses a doubt, it is frequently used, like the Latin *an? num?* to introduce an interrogation; when it is usually placed with or without **ו** at the beginning of the second clause of a proposition, the first of which commences with interrogative **ה** (§ 641), e. g. **הַמֶּלֶךְ הַמֶּלֶךְ עָלֵינוּ אִם־מֶשׁוֹל הַמֶּשֶׁל בָּנוּ** (§ 641), e. g. *shalt thou indeed reign over us? shalt thou indeed have dominion over us?* Gen. 37 : 8. Judg. 11 : 25. 2 Sam. 19 : 36. Is. 27 : 7. Ezek. 15 : 3., **הֲלֹכֶן מֵאִדְשָׁהּ, יוֹלֵד וְאִם־שָׂרָה הַבְּתֻלָּה שָׂנָה תֵּלֵד** *shall a child be born to him who is a hundred years old? and shall Sarah who is ninety years old bear?* Gen. 17 : 17. Is. 49 : 24. 50 : 2.; and occasionally without **ה** in the first clause, e. g. **הַצֵּל עֲשׂוֹר מִעֲלֹת אִם־יֵשׁב עֲשׂוֹר מִעֲלֹת** *shall the shadow go forward ten degrees, or go back ten degrees?* 2 Kings 20 : 9.

*b.* Occasionally **אם** is placed in the first clause of an interrogation, in which case the phrase *I ask* should be supplied, e. g. **מִנֵּן אִם־יִרְאָה וְהָיָה רִמְחַ וְגו'** *was there a shield or spear seen? &c., lit. I ask whether there was seen, &c.* Judg. 5 : 8., so **אִם־כֹּחַ אֲבָנִים כְּחִי** (is) *my strength the strength of stones?* Job 6 : 12, 28.

5. *a.* From the use of **אם** in dependence on a preceding clause to make an interrogation, it comes to be employed after introductory formulæ of swearing or of emphatic declaration, to introduce a statement in the form of an interrogation but conveying the idea of a decided negative, e. g. **וַיִּשָּׁבַע לֵאמֹר אִם־יִרְאָה אִישׁ בְּאַנְשֵׁים הָאֵלֶּה . . . אֵת** *and he swore saying, Shall one of these men see the good land, &c., meaning, not one of them shall see it,* Deut. 1 : 34, 35. Is. 62 : 8. Ps. 132 : 2, 3, 4., so **חַי פִּרְעֹה אִם־תִּצְאָה מִזֶּה** *by the life of Pharaoh ye go not hence,* Gen. 42 : 15. 1 Sam. 14 : 45. Ezek. 14 : 16., **וְנִכְרְתָה בְרִית עִמָּךְ אִם תַּעֲשֶׂה עִמָּנוּ רָעָה וְגו'** *and let us make a covenant with thee, that thou wilt do us no harm, &c.* Gen. 26 : 28, 29.

*b.* When on the other hand the interrogation is rendered negative by means of the particle **לֹא**, it is used as an emphatic affirmation, e. g. **חַי־אֲנִי כְּאִם־יִהְיֶה אִסְלָא כְּאֲשֶׁר דִּבַּרְתֶּם בְּאָזְנֵי בֶן אֲעֲשֶׂה לָכֶם** *as I live, says the Lord, shall I not do to you as ye have spoken in mine ears?* meaning, I will certainly do as ye have said, Num. 14 : 28., so **אִסְלָא בָתַּיִם רַבִּים לְשִׁמְהָ וְהָיָה** *many houses shall certainly become desolate,* Is. 5 : 9.\*

\* Very rarely **לֹא** is employed with **אם** to make a strong negation, e. g. **וְעָדָה וְהָיָה אִם־אֲנִי לֹא אֶעְבֹּר וְגו'** *and this pillar be witness, that I will by no means pass over, &c.* Gen. 31 : 52.

6. As **אם** when following an affirmative statement serves to introduce a negation, so on the contrary it points to an affirmation when placed after a negative clause; and when thus antithetically employed it is usually preceded by the particle **כי**, thus **אם כי**, which corresponds in use to the disjunctive *but*,\* e. g. **אין זה כי אם בית אלהים** *this is nothing but the house of God*, Gen. 28 : 17., **כי לא יקח כי** *these shall he not take, but he shall take a virgin of his own people to wife*, Lev. 21 : 14. Ps. 1 : 2, 4., **ריאמר לא** *and they said, No; but there shall be a king over us*, 1 Sam. 8 : 19. 1 Kings 18 : 18.; and hence **אם כי** introduces an affirmation after a formula of swearing, e. g. **חי יהוה כי אם יחיה** *as the Lord lives, the Lord shall smite him*, 1 Sam. 26 : 10. Jer. 51 : 14.†

7. The particle **אם** is sometimes prefixed to a statement to give it a hypothetical meaning, although not followed by an apodosis.

a. It thus frequently commences a request preferred in a modest and hesitating though earnest manner, in which case it corresponds to the Lat. *utinam*, Fr. *que*, Eng. *oh that*, e. g. **אם תשא אחרתארתם** *oh that thou wouldst forgive their sin*, Ex. 32 : 32., **אם יברך הברכני** *oh that thou wouldst indeed bless me*, 1 Chron. 4 : 10. The expression is occasionally strengthened by the introduction of one of the precative particles **נא** or **לו**, e. g. **אם ישרה נא מצליח דרכי** *oh that thou wouldst now prosper my way*, Gen. 24 : 42. 30 : 27., **אם יאזנה לו שמעני** *oh that thou wouldst but listen to me*, 23 : 13.

b. This particle when referring to a following apodosis has a relative force, like the Eng. *if*, *when*, Germ. *wenn*, *wann*, Lat. *siquando* (§1090. 2.); consequently when employed without an apodosis to refer to, it loses its relative meaning, and becomes simply demonstrative, corresponding nearly to the Eng. *then*, Germ. *denn*, e. g. **אם תשמע לי** *then hearken to me*, Ps. 81 : 9.; and often with a greater emphasis, answering to *truly*, *surely*, e. g. **אם יחם בננו יהוה וגו'** *surely the Lord delights in us*, &c. Num. 14 : 8., **אם גלעד און** *truly Gilead (is) wicked*, Hos. 12 : 12. Ps. 139 : 19.

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\* And is therefore equivalent to the Hebrew **אם לא** *except, but* (Lat. *nisi*), Gen. 24 : 37, 38.

† Occasionally when these particles are employed together, each retains its proper signification, e. g. **חי יהוה כי אם יחיה כי ימות בננו** *(I swear) as the Lord lives, that though it be in Jonathan my son, he shall surely die*, 1 Sam. 14 : 39.

c. Sometimes when employed without a following apodosis it has reference to the time of the action, and thus corresponds to the English *then*, Germ. *dann*, e. g. *אֲדִירָהּ וְעַבְדָּהָם אֲרוּ* *then fear ye the Lord, and serve him*, 1 Sam. 12 : 14., *אֲמַל בֵּיתִי* *then I await the grave (as) my dwelling*, Job 17 : 13, 16.; and also when preceded by *כִּי*, e. g. *כִּי אֲמַלְכֶנִּי* *but then remember me*, Gen. 40 : 14.

§ 1091. The particle *כִּי* *that*, like *אֲשֶׁר*, has originally the force of a relative, and is consequently used both as a relative pronoun, i. e. with reference to a noun, and as a relative particle, i. e. with reference to the contents of an entire sentence or clause of a sentence. But there is this distinction to be observed between them, that *אֲשֶׁר* is chiefly used as a relative pronoun, and *כִּי* as a particle of various acceptations though all of a relative nature.

1. It is sometimes though not often employed with reference to a preceding noun as an indeclinable relative pronoun, e. g. *כִּי הָאֶרֶץ מִמֶּנָּה לָקַחְתָּ* *the earth from which thou wast taken*, Gen. 3 : 19. (equivalent to *אֲשֶׁר*, which is used v. 23) 4 : 25., *לָעָם כִּי עָשָׂה* (they shall declare) *to a people yet to be born what he has done*, Ps. 22 : 32. 90 : 4.

2. It is more frequently used with reference to the contents of a preceding statement, in order to introduce what follows as its complement, in like manner with the relative particle *אֲשֶׁר* (see § 906. 1.),\* e. g. *יָדַע אֱלֹהִים כִּי בַיּוֹם אֲכַלְכֶּם מִמֶּנּוּ וְנִשְׁקָחָה עֵינֵיכֶם וּג'* *God knows that on the day of your eating of it, your eyes will be opened, &c.* Gen. 3 : 5, 6, 7, 11. 42 : 33. Josh. 2 : 9., *וַיִּשְׁמְעוּ בְּרִיקָבִים הֵם אֵלָיו* *and they heard that they (were) neighbours to them*, Josh. 9 : 16.

3. Hence too this particle is used to connect to a preceding clause an emphatic affirmation in the form of an oath; it being thus the direct opposite of *אֵם*, which in such case makes a negation (§ 1090. 5. a.), e. g. *אֲתֵם מְרַגְלִים כִּי פָרַעַה חַי פָּרַעַה* *by the life of Pharaoh (I assert) that ye are spies*, Gen. 42 : 16. 1 Sam. 14 : 39. 26 : 16. 29 : 6., *כִּדְּרֵי עֲשֵׂה אֱלֹהִים* *God do so and more also, as thou shalt surely die*, 1 Sam. 14 : 44. 2 Sam. 3 : 9. 1 Kings 2 : 23. Ruth 1 : 17.

4. This particle also introduces, as the apodosis or complement of an emphatic proposition, an account of the particular events that ensue from the more general statement made in the protasis.

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\* In some languages, as for instance the Greek and Latin, the second clause is frequently considered as the direct object of the first, when the construction of the accusative with the infinitive is employed. The same is sometimes, though seldomer, the case in English.

a. It is thus employed, with especial reference to the verb of the protasis, to introduce the apodosis, either as an illustration, e. g. *מִי יִתֵּן יְהוָה נְבִיאִים כִּי־יִתֵּן יְהוָה אֶת־רוּחוֹ עֲלֵיהֶם would that all the Lord's people (were) prophets, so that the Lord would put his spirit upon them*, Num. 11 : 29., *וַיִּשְׁנֶאֱמָה אֲמִנֹן שִׁנְאָה גְדוֹלָה מֵאֵד כִּי־גְדוֹלָה הָיְתָה אֲשֶׁר אָהַבָהּ and Amnon hated her with a very great hatred, so that the hatred wherewith he hated her (was) greater than the love wherewith he had loved her*, 2 Sam. 13 : 15.; or as a consequence, e. g. *פֶּן־יַחֲטִיאוּ אֹתָהּ לִי כִי תַעֲבֹד אֱלֹהִימָהּ כִּי־יַחֲזִיקָהּ לָהּ לְמוֹקֵשׁ lest they make thee sin against me, so that thou serve their gods, (and) that it be a snare to thee*, Ex. 23 : 33., *רָדְפוּ מִהֵרָ אַחֲרֵיהֶם כִּי תִשְׁיֹטוּם, so that you may overtake them*, Josh. 2 : 5. Joel 1 : 12.

b. And occasionally with reference to a preceding noun, e. g. *מִי בְּכָל־אֱלֹהֵי הָאָרְצִית... כִּי יִצְלֵל יְהוָה אֶת־יְרוּשָׁלַם מִיָּדִי what is my offence, that thou pursuest me ? Gen. 31 : 36., who (are they) among all the gods of the countries, &c., that the Lord should deliver Jerusalem out of my hand ?* 2 Kings 18 : 35. 20 : 8, 9.

5. This particle moreover is often used pleonastically to introduce a statement with especial emphasis, so that it becomes equivalent to the English *truly, indeed* (see *אִם*, § 1090. 7. b.), e. g. *כִּי אִישׁ הֲרַגְתִּי לְמַצְעִי truly (lit. it is so that) I slay a man to my wounding*, Gen. 4 : 23., so *truly the Lord has delivered the whole land into our hands*, Josh. 2 : 24. Ruth 1 : 10.; though in this sense it is usually followed by *עַתָּה now*, e. g. *כִּי עַתָּה הֲרַחֵב יְהוָה לָנוּ truly now the Lord has made room for us*, Gen. 28 : 22. 29 : 32. 31 : 42. 43 : 10., *כִּי עַתָּה הֲרַגְתִּיהָ truly now I would have killed thee*, Num. 22 : 29. 1 Sam. 14 : 30. Job 6 : 3.

6. It is frequently employed to indicate the relation between cause and effect, when it corresponds to the conjunction *for, because*. In this sense it is used,

a. To introduce an account of the cause of a preceding statement, e. g. *וָאִירָא כִּי־עָרִים אֲנִי לֹא־תִתְעַב אֵדְמוֹנִי כִּי אֲחִיהָ הוּא I was afraid, because I (was) naked*, Gen. 3 : 10, 20. 31 : 35. 38 : 15, 16. 42 : 23, 38., *thou shalt not abhor an Edomite, for he is thy brother*, Deut 23 : 8. Ruth 3 : 9. Lam. 1 : 6., *we shall surely die, for we have seen God*, Judg. 13 : 22. 1 Sam. 24 : 18.; which is sometimes rendered more emphatic by the addition of *עַל־כֵּן*, e. g. *כִּי־עַל־כֵּן עָבְרָתֶם עַל־עַבְדְּכֶם since ye are come to your servant*, Gen. 18 : 5. 19 : 8. Num. 10 : 31. Judg. 6 : 22. Jer. 29 : 28.

b. And less frequently to introduce a clause containing the reason of a following statement (for which purpose *וְעַתָּה* is usually employed, § 1081. 1. a.), e. g. *וְעַתָּה זֶאת אֲרֹר אֹתָהּ* *because thou hast done this, thou (art) cursed*, Gen. 3 : 14, 17., *כִּי שָׁמַע יְהוָה כִּי שָׁנְאָה אֹנֹכִי* *because the Lord perceived that I (was) hated, he gave me also this one*, 29 : 33.

7. Hence it is used to introduce the statement of a fact as the cause on which a preceding negation depends; and thus acquires the force of the disjunctive conjunction *but*.\*

a. The particle *כִּי* when thus employed has especial reference to a preceding noun or attributive, e. g. *לֹא אָתָם שְׁלַחְתָּם אֹתִי הֵנָּה כִּי* *ye did not send me hither, but God*, lit. *ye did not send me hither, for it was God who sent me*, Gen. 45 : 8. Ex. 16 : 8. Deut. 8 : 3., so *לֹא לָכֶם הַמִּלְחָמָה כִּי לַאֲלֹהִים* *the battle (is) not yours, but God's*, 2 Chron. 20 : 15., *אֵין נָבוֹת חַי בְּרִמְתּוֹ כִּי* *Naboth is not alive, but dead*, 1 Kings 21 : 15.

b. Or else to an entire preceding proposition expressed or understood, e. g. *וַיֹּאמֶר לֹא כִּי צָחַקְתָּ* *and he said, Nay, but thou didst laugh*, Gen. 18 : 15. 42 : 12., *כִּי מֶלֶךְ תִּשֶׂים עָלֵינוּ* *but do thou set a king over us*, 1 Sam. 10 : 19., *כִּי מַה עַבְדְּךָ הַקָּלֵב* *but what ! (is) thy servant a dog ?* 2 Kings 8 : 13., *וַתֹּאמְרִי לֹא אֶעֱבֹר כִּי עַל כָּל-צִבְעָה גְבוּרָה וּגְ* *and thou saidst, I will not transgress ; yet upon every high hill, &c.* Jer. 2 : 20.

8. This particle is also used to indicate the relation between two events with regard to time, like the Eng. *when*, Germ. *wann*; and hence it acquires the force of a simple conditional particle denoting the dependence of one event upon another as that of condition and consequence, like the Eng. *if*, Germ. *wenn*.

a. It is placed like the English *when* before a clause, to point to the event detailed in it as the cause of one contained in the following clause, e. g. *כִּי־רָם הַפְּלִשְׁתִּי וַיֵּלֶךְ וַיִּקְרַב לִקְרַאת דָּוִד וַיִּמְהַר דָּוִד וּגְ* *when the Philistine arose, and came, and approached to meet David, David hastened, &c.* 1 Sam. 17 : 48. Job 1 : 5. 5 : 21., *כִּי־תַעֲבֹר בַּמַּיִם* *when thou passest through the waters, I (will be) with thee*, Is. 43 : 2.; or in the preceding clause, e. g. *אֲזַי תִּנָּקָה מֵאֹלֹתַי כִּי תָבוֹא* *then shalt thou be clear from my oath, when thou comest to my kindred*, Gen. 24 : 41. Occasionally it denotes the length of time during which an action will continue; when it answers to the English

\* It most commonly has this antithetical force when used in connection with *אֲבָ* (see § 1090. 6.).

while, e. g. *וְעַתָּה יִשְׂרָאֵל יְאֻהֲבָהּ* while Israel (was) a child, I loved him, Hos. 11 : 1., *הֲלָאֵל יִסְכֵּךְ גִּבּוֹר כִּי יִסְכֵּן עָלֵימוֹ מִשְׁכִּיל* does a man benefit God while a prudent man benefits himself? Job 22 : 2.

b. Hence when an assertion is made that an event shall take place upon the occurrence of another event, or *when* a certain action is performed, the relative *כִּי* used to intimate the fact partakes of the nature of a conditional particle, and thus becomes nearly equivalent to *אִם* (§ 1090. 1.), although it differs from it in having respect chiefly to the time of the action, while *אִם* relates rather to the action or state itself,\* e. g. *עָבַד עֲבָדִי שֵׁשׁ שָׁנִים יַעֲבֹד* when thou buyest a Hebrew servant, he shall serve six years, meaning, if at any time thou buy, &c. Ex. 21 : 2, 7, 17, 20, 22, 26. (compare with these the verses 3, 4, 8, 9, 10, 18.) 22 : 5, 6, 9, 13., so *מִיֵּינָן . . . נָזִיר נָדָר נָזִיר* when a man or woman shall consecrate himself by vowing the vow of a Nazarite, he shall separate himself, &c. Num. 6 : 2, 9. &c.

c. Less frequently, by a further gradation of meaning, it acquires the force of a simple conditional particle entirely equivalent to *אִם* if, e. g. *כִּי תֹאמַר בְּלִבְכֶּם רַבִּים הַגּוֹיִם הָאֵלֶּה מִמֶּנִּי . . . לֹא תִירָא מֵהֶם* if (thou shalt say in thy heart, These nations (are) more numerous than I, be not afraid of them, Deut. 7 : 17. 12 : 21. 14 : 24., *כִּי תֵדַע . . . מִדְּשֵׁמוֹ* what (is) his name, if thou knowest? Prov. 30 : 4. Job 38 : 5.; and occasionally it becomes equivalent to *although*, e. g. . . . *כִּי תֹאמַר לֹא תִתְפַּרֵּחַ וְאֶעֱלֶזָה* although the fig-tree shall not blossom, yet will I rejoice in the Lord, Hab. 3 : 17, 18.

9. Lastly, this particle is sometimes used, like the Eng. *how*, Lat. *quādam*, to give emphasis to the attribute contained in a neuter verb, e. g. *כִּי יֵרָאֵה עֵינַי* see now how bright my eyes are, 1 Sam. 14 : 29., *כִּי יִרְמָה* how high they are! Job 22 : 12., *כִּי אֶזְרָא לִי* how I am distressed! Lam. 1 : 20.; or in an adjective, e. g. *כִּי רַבָּה* how great (is) the cry of Sodom and Gomorrah (see § 800. 3. a.), and their sin how very grievous! Gen. 18 : 20., *כִּי טוֹב יְהוָה* how good the Lord (is)! Gen. 34 : 9.

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\* Hence *כִּי*, like *אֲשֶׁר* (see § 904. 1. note), can be thus employed only in an affirmative condition, which contains a statement of an event that must take place at some particular time, and never in a negative condition, in which case *אִם* must be used (comp. Num. 5 : 19, 20, 28.); a distinction not noticed by Gesenius (see Lex. under *כִּי*).

## CHAPTER XIX.

## CONJUNCTIVE PARTICLES.

§ 1092. THE conjunctive particles, or those which serve to connect two or more words or sentences in various coördinate and subordinate relations, may properly be divided into two classes, consisting of the simple relative conjunctions ׀ and ׀א, and the emphatic conjunctions ׀ם and ׀אם.

*Relative Conjunctions.*

׀, ׀א.

§ 1093. The most extensively used particle of this kind in Hebrew is the so-called ׀ conjunctive, the principal letter of the verb of existence הָיָה = הוּא (see § 690). This particle, which may be prefixed to any part of speech, not only joins sentences or members of sentences in coördinate relation, like the Indo-European *καί, et, and*; but is also used to connect such as bear to each other any of the subordinate relations, although to each of these relations a particle is expressly assigned for its representation. These several uses we will endeavour to develope from the primitive signification of the particle, in which however it but rarely occurs.

1. This particle occasionally though seldom appears with its original import signifying existence, and is then equivalent to the illustrative phrase *that is*. It is thus used,

a. To introduce an explanation of a preceding word or phrase, e. g. וַיִּשֶׂם אֹתָם בְּכָלִי הָרְעָם אֲשֶׁר־לוֹ וּבִיִּלְקוּט וּבְרֶמָה וּבְעִירוֹ, *and he put them in a shepherds' bag that he had, that is, in a scrip*, 1 Sam. 17 : 40., וַיֵּרָם בְּיוֹם חֲתֻמָּתוֹ וּבְיוֹם שְׂמֵחָתוֹ לְבוֹ, *in Ramah, that is, in his own city*, 28 : 3., וּבְיוֹם חֲתֻמָּתוֹ וּבְיוֹם שְׂמֵחָתוֹ לְבוֹ, *on the day of his espousals, that is, on the day of his heart's gladness*, Cant. 3 : 11., הֲיִסְתָּחֶהָ רָחֵם הָרֶכֶה, *is (not) thy hope the uprightness of thy ways?* i. e. hast thou no hope arising from the rectitude of thy conduct? Job 4 : 6.

*b.* And also to point out a noun which does not signify the same as the preceding one, but serves to qualify its meaning in a manner usually denoted by the state of construction, e. g. וְהָיָה לְאוֹתוֹת וּלְמוֹעֲדִים וְגו' *and let them be for signs, that is, for (signs of) seasons, &c.* Gen. 1:14., וְלִפְעוֹת וְרִצְבָּא *thy pain, that is, of thy pregnancy,* 3:16., so וְלִפְעוֹת וְרִצְבָּא *the changes of war (are) against me,* Job 10:17.

2. *a.* This particle has sometimes the force of a relative pronoun, being equivalent to הוּא *he* or אֲשֶׁר *who, which, that*: in which case it is prefixed either to a verb, e. g. בֹּרַי יְלִיד חֶכֶם וְיִשְׂמַח בּוֹ *whoso begets a wise (son), he will rejoice in him,* Prov. 23:24.; מֵאֵל אֲבִירָה וְיַעְזְרָהּ וְאֵת *by the God of thy father, who shall help thee; and (by) the Almighty, who shall bless thee,* Gen. 49:25. Num. 23:19. Is. 49:7. Mal. 1:10., וְנִלְאָה וְנִלְאָה אֶתָּה כִּנְתָּהָ *thy inheritance that was wearied thou didst strengthen,* Ps. 68:10. Is. 10:23.; to a participle, e. g. לַיהוָה הַמְלִיכָהּ וּמִשְׁלַל בְּגוֹיִם *for the kingdom (is) the Lord's, who rules over the nations,* Ps. 22:29. 55:20.; or to the negative particle אֵין, which is equivalent to a verb (§698. 2.), e. g. עָנִי וְאֵין-עֹזֵר לוֹ *the poor who has no helper,* Ps. 72:12. Job 29:12.

*b.* It has also sometimes the force of a relative particle, like אֲשֶׁר *and* כִּי *that*, when it serves to introduce a statement depending on a preceding verb, e. g. בִּגְלָלֶךָ יְהוָה וַיְבָרֶכְנִי וַיְהוֹדֶה בְּגִלְגָּלֶךָ *I perceive that the Lord has blessed me for thy sake,* Gen. 30:27., וַיֵּאָל אֱלֹהֵי וַיִּדְכָּאֵנִי *and it would please God that he should destroy me, i. e. that God would be pleased to destroy me,* Job 6:9., 'וְהָיָה כִּי אֵיכָבְדָּה אֶבְכֶּל וְהָיָה כִּי רֹאֵהוּ וְגו' *for how am I able that I should see, &c., i. e. how could I bear to see?* Esth. 8:6.; and frequently to point it out as the design of the action denoted by such preceding verb, e. g. דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְיָשׁוּבוּ וְגו' *speak to the children of Israel, that they turn, &c., i. e. speak to them in order that they may turn, command them to turn,* Ex. 14:2, 15:25:2. &c. It is also occasionally used pleonastically after אָמַר, to introduce the speaker's own words,\* e. g. וַיֹּאמֶר וַיֵּן לֹא-יֵאֱמִינֵנִי לִי *and he said, Behold they will not believe me,* Ex. 4:1.

3. From the relative force of this particle as above described proceeds its by far most frequent use, viz. as a conjunctive conjunction to indicate a coördinate relation between words and sentences. It thus connects,

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\* The Greek ὅτι is not unfrequently employed in precisely the same manner, e. g. ἵσως ἂν εἴποιεν, ὅτι ἦν Σώκρατες, μὴ θαύμαζες τὰ λεγόμενα, κ.τ.λ. Plat. Crit. 12.

a. Two or more nouns as subjects of the same proposition, e. g. וַיֵּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צֶבַח אֲנִי וְהַצֶּבֶר, *then were finished the heavens, and the earth, and all the host of them*, Gen. 2:1. 3:8. 6:18. 7:7, 13., *וְהָצֶבֶר*, while I and the lad will go yonder, 22:5. Judg. 12:2., &c.; or as its direct or indirect objects, e. g. בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, *God created the heavens and the earth*, Gen. 1:1. 2:4. 3:18. 10:13, 14, 15, 16. &c., עֵץ הַדַּעַת טוֹב וְרָע, *the tree of the knowledge of good and evil*, 2:9. 3:5., וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל הַבְּהֵמָה וּלְעוֹף הַשָּׁמַיִם, *and Adam gave names to all the cattle, and to the fowls of the air, and to all the beasts of the field*, 2:20., &c.

b. Two or more attributives, whether qualificative or predicative, relating to the same noun, e. g. וַיֵּקַח בְּדֹבָר רָךְ וטוֹב, *and he took a calf tender and good*, Gen. 18:7., עַם חָכָם וְנָבוֹן, *a wise and understanding people*, Deut. 4:6.; הַיּוֹדֵהוּדָר מְעֹלֵי, *his work (is) honourable and glorious*, Ps. 111:3, 4.

c. Two or more verbs relating to the same subject, e. g. פָּרֵה וְרָבָה, *be fruitful, and multiply, and fill the waters*, Gen. 1:22., סוּרֵינָא אֶל־בֵּית עֲבָדְכֶם וְלִינוּ וְרַחֲצוּ רַגְלֵיכֶם וְהִשְׁכַּמְתֶּם וְהִלַּכְתֶּם לְדֹרְכֶם, *pray turn aside to your servant's house, and pass the night, and wash your feet, and rise early, and proceed on your journey*, 19:2., &c.

d. Two or more sentences or clauses of a sentence, e. g. בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ וְהָאָרֶץ הָיְתָה תוֹהוּ וָבֹהוּ וְהָשֶׁךְ עַל פְּנֵי־הַמַּיִם, *in the beginning God created the heavens and the earth: and the earth was empty and void; and darkness (was) upon the surface of the deep*, &c. Gen. 1:1, 2, 3, 4, 5, 6. &c., וַיִּפְקְחוּ עֵינֵיהֶם וַהֲיִיתֶם, *your eyes shall be opened, and ye shall be like gods*, 3:5. Is. 11:6. 13:20–22. Ps. 69:16, 21., &c. &c.

4. Although this particle is frequently prefixed to each except the first of several words or sentences in coördinate relation, as above described; still this is not always the case, the conjunction being often added only to some of them or else to none at all, while their connection is left to be understood from the context. The choice between these several modes of construction depends greatly on the general style of the individual writer, as also on whether his aim in a given passage is emphatical explicitness or conciseness, in the former of which cases he repeats the particle before each term, and in the latter either wholly or in part omits it.

a. α. Hence, when for instance this conjunction is not prefixed to both the second and third of three words in coördinate relation, we find it as in English accompanying only the last, e. g. שָׁם הָם וַיִּקָּח, *there they were and he took*

*Shem, Ham, and Japheth*, Gen. 10 : 1. Josh. 1 : 14. ; and occasionally the second, Ps. 62 : 3, 7. When there are four terms, either the last alone has the conjunction, e. g. *לֹא-תִשְׁפֹּט עוֹל בְּמִשְׁפָּט בְּמִדָּה בְּמִשְׁקָל* *ye shall do no unrighteousness in judgment, in measure of length, in weight, or in measure of capacity*, Lev. 19 : 35, 36. ; or it is prefixed to every other term, viz. to the second and fourth, e. g. *אֵלִישָׁה וְדָדָנִים וְתַרְשִׁישׁ וְקִיטִים* *Elisha and Tarshish, Kittim and Dodanim*, Gen. 10 : 4. 46 : 16. Ex. 24 : 9. Is. 9 : 13. ; and if there be five, to the last also, e. g. *תָּבֹר וְקֶבֶל וְחָלִיל וְיֵינִי וְחֶלֶב* *the harp and viol, the tabret and pipe, and wine*, Is. 5 : 11.

β. Or the conjunction is prefixed to none of the terms, which is most frequently the case in poetry (see § 718), e. g. *בֵּין רַגְלֶיהָ כָּרַע נָפַל שָׁכַב* *at her feet he bowed, he fell, he lay down*, Judg. 5 : 27., *וַחֲצֹצְרֹת וְחֶלֶב* *wash you, cleanse you, put away your evil doings from before my eyes ; cease to do evil, learn to do well, &c.* Is. 1 : 16, 17. 33 : 9. Ps. 66 : 2, 3.

δ. This is also the case with several sentences in coördinate relation : the conjunction being often prefixed only to the last, e. g. *וְיָדֵי פְסוּדָבַר* *let there be abundance of corn in the earth, upon the top of the mountains let the fruit thereof shake like Lebanon, and let (the inhabitants) of the city flourish like the grass of the earth*, Ps. 72 : 16. 73 : 7-9. ; or else to none at all, e. g. *עָלֶיהָ נִסְמַכְתִּי מִבֶּטֶן מִפִּעֵי אִמִּי אֵתָהּ גִּדְּדִי בֶה רִחְלֹתַי הַמִּיד* *on thee have I relied from the womb, thou (art) he that took me out of my mother's bowels, my praise (shall be) continually of thee*, Ps. 71 : 6. 74 : 13-17., see also Psalms 58 and 61. and Job 41 : 7-26.

5. Moreover, this particle is employed to connect two or more words or sentences not only conjunctively like *and*, but also disjunctively like *or*. It thus connects two or more subjects or objects, so as to apply to the same verb, e. g. *וְלֹא יָרִים אִישׁ אֶת-יָדוֹ וְאֶת-רַגְלוֹ* *without thee not a man shall raise his hand or his foot*, Gen. 41 : 44. Ex. 12 : 5. 20 : 4. 21 : 15. Lev. 20 : 9. Deut. 3 : 24. 14 : 26., ; or two or more verbs, so as to apply in like manner to the same subject, e. g. *וְהָחֵמְרָבּוּ וְיִמְכְּרוּ* *and (if) he make a slave of him or sell him*, Deut. 24 : 7. Prov. 29 : 9. It thus also connects sentences or clauses, e. g. *וְיִמְכְּרוּ בְּיָדוֹ וְיִמְצָא* *and (if) he sell him, or he be found in his possession*, Ex. 21 : 16.

6. The conjunction *ו* not only indicates a coördinate relation like *and* or *or*, but is also used to connect sentences bearing to each other any subordinate relation which the writer may not think proper to

point out more precisely by means of the particle appropriated to its designation.\* It is thus employed,

a. To connect to a preceding statement one denoting an occurrence which is subsequent to it in the order of time, in which case the particle is equivalent to *then*, e. g. וְהַחֲרִישׁ לָהּ וְקָמוּ כְדָרֶיהָ and (if) *he hold his peace towards her, then her vows shall stand*, Num. 30 : 8., וְאַתֶּם תִּשְׁמְרוּ אֶת הַבְּרִית וְיָדַעְתֶּם וְגו' *when ye see (lit. on your seeing) the ark of the covenant, then ye shall remove, &c.* Josh. 3 : 3., עֶרֶב יָדַעְתֶּם וְגו' *in the evening, then ye shall know, &c.* Ex. 16 : 6, 7.

b. To connect to a preceding statement one declaring its design or purpose, in which case the particle is equivalent to *that, so that, in order that*, e. g. בְּשָׂמִים וּבְנֵה־לָנוּ עִיר וּמִגְדָּל וְרָאשׁוֹ בְּשָׂמִים *let us build ourselves a city and a tower, so that its top (may be) in the heavens*, Gen. 11 : 4., תִּנְחַמְנוּ מַיִם וְנִשְׁתָּה וְגו' *give us water, that we may drink*, Ex. 17 : 2. Judg. 14 : 15. Cant. 7 : 1. Ruth 1 : 11., וְלֹא אֶצֵּא *he has hedged around me, so that I cannot get out*, Lam. 3 : 7.; also preceded by a negative command, e. g. וְלֹא יִגְעוּ אֱלֹהֵי קֹדֶשׁ וְגו' *but they shall not touch the holy things, so that they die*, meaning, they shall not touch them, lest they die, Num. 4 : 15.

c. And hence in hypothetical propositions to commence the apodosis, the event related in which is dependent on and therefore subsequent to that contained in the protasis, e. g. וְאִם הִשְׁמָלָה וְאִם יָמִינָה *if to the left, then I will go to the right; and if to the right, then I will go to the left*, Gen. 13 : 9. Ex. 19 : 5. Lev. 5 : 1. 1 Sam. 6 : 9., וְאִם לֹא יַחֲסֵךְ לְנֶאֱמָרָה וְגו' *if he will not do the part of a kinsman to thee, then will I do to thee a kinsman's part*, Ruth 3 : 13.

d. To connect to a preceding statement one describing the effect or consequence of the fact contained in it, when the particle corresponds to *therefore*, e. g. וְעָשִׂיתָ זֹאת וְאַחֲשֵׁךְ גִּם־אֶנְכִּי אוֹתָהּ וְגו' *thou didst this in the integrity of thy heart; therefore I withheld thee, &c.* Gen. 20 : 6., וְיִבְחַר בְּזִרְעָם וְגו' *only the*

\* Of the two Arabic conjunctive particles **وَ** and **فَ**, the former is mostly used to indicate the coördinate and the latter the various subordinate relations of sentences, e. g. طَالَ مَا أَيَقْظَاكَ الدَّهْرُ فَتَتَأَعَسَتْ وَجَدَبَكَ الْوَعْدُ *long has fate sought to arouse thee, but thou hast feigned sleep; and exhortation has invited thee, but thou hast lingered behind, &c.* Hariri.

*Lord delighted in your fathers; therefore he chose their seed, &c.* Deut. 10 : 15. 1 Sam. 13 : 12. 15 : 26.

*e. α.* And on the other hand, to connect to a preceding statement another detailing the reason for it, when the particle is equivalent to *for, because*, e. g. 'וַאֲנִי הִנְנִי מֵבִיא אֹרֶךְ עֵשָׂה לָהּ חֵבֶת עֲצֵר־נֹסֶר . . . . *for behold I (am) make thyself an ark of pine wood : . . . . for behold I (am) about to bring a flood, &c.* Gen. 6 : 14-17., וְהָיָא . . . . *for he (was) dwelling in Sodom, 14 : 12., and they took Lot ; for he (was) dwelling in Sodom, 14 : 12., and I appeared to Abraham, to Isaac, and to Jacob as God Almighty ; for (by) my name Jehovah I was not known to them, Ex. 6 : 3.*

*β.* And thus also to connect to the first clause of an interrogation a statement of the cause why the action to which the question relates should not take place, corresponding to *since*, e. g. מִדֶּחַתְךָ לִי וְאֵלַי מִדֶּחַתְךָ לִי וְאֵלַי *what wilt thou give me ; since I remain childless? &c.* Gen. 15 : 2. Judg. 16 : 15. 1 Sam. 16 : 1., לָמָּה תִקְרָאנִי לִי נָעֲמִי יְיָהוָה *why call ye me Naomi, since the Lord has afflicted me? Ruth 1 : 21.*

*f.* To connect to a preceding declaration the protasis of a hypothetical sentence, whose conditional nature is left to be ascertained from the context, e. g. 'וְאָמְרוּ לִי בְנֵי יִשְׂרָאֵל . . . . *I (am) coming to the children of Israel, . . . . and (if) they say to me, &c.* Ex. 3 : 13., אֶהְבֵּתִי אֲחֶיכֶם אֲמֵר יְיָהוָה וְאָמַרְתֶּם בְּפִמּוֹ אֶהְבֵּתִנִי וְגו' *I have loved you, says the Lord ; and (if) ye should say, wherein hast thou loved us? &c.* Mal. 1 : 2, 7. 2 : 14, 17., וְצִמְתָּ וְגו' *go not into another field to glean, . . . . and (if) thou art thirsty, &c.* Ruth 2 : 8, 9.

*g.* To connect to a preceding clause one containing a comparison or illustration, corresponding to *as, so* ; and thus especially in poetry, where this simple connective is used for the sake of energetic conciseness, e. g. מִיָּם קָרִים עַל-נֶפֶשׁ עֵינָהּ וְשִׂמְעָהּ טֹבָה מֵאֶרֶץ מֶרְחָק (as) *cold water to a thirsty soul, so (is) good news from a far country, Prov. 25 : 25., אָדָם לְעֵמֶל יוֹלֵד וּבְנֵי רֶשֶׁת וּבְבִיחָה עֵינָהּ, as sparks fly upwards? Job 5 : 7., הַלֵּאזֹן מִלֵּין תִּבְחֶן וְחָף אָכַל יִטְעֶמְלֹ, does the ear try words as the palate tastes its food? 12 : 11. 34 : 3.*

*h.* And finally to connect sentences standing in antithetical relation to each other, when it corresponds to the adversative particles *but, still, yet*, e. g. מִפְּרֵי עֵץ-הַגֶּן נֹאכַל וּמִפְּרֵי הָעֵץ אֲשֶׁר בְּחוּף הַגֶּן וְגו' *of the fruit of the garden we may eat ; but of the fruit of the tree which (is) in the midst of the garden, &c.* Gen. 3 : 2, 3. 4 : 5. 2 Sam. 2 : 21., חֲבֹן לֹא-רִיחָן *but of the fruit of the tree which (is) in the midst of the garden, &c.*

וְתָתַן לָכֶם וְתָתַן לְבָנֵיכֶם *no straw shall be given you; yet ye shall furnish the tale of bricks*, Ex. 5 : 18. Num. 1 : 47. Deut. 9 : 29., וְהָיוּ בָנֵיכֶם כְּבָנֵי אֲדָמָה *I have reared up children, but they have rebelled against me*, Is. 1 : 2. 8 : 10. Prov. 30 : 25, 26, 27, 28. And also to introduce a sentence not in direct antithesis, but which forms a contrast with the general tendency of what precedes it, e. g. וְלֹא מָצָא עֶזְרָא *but for Adam no suitable helpmate was found*, Gen. 2 : 20., וְאִם גָּמַלְתִּי שְׁלֹמִי רַע וְאֶחָלָצָה צִוְרִי רִיקָם *if I have done evil to my friend,—nay, I have delivered him who is my enemy without cause*, Ps. 7 : 5.

§ 1094. The conjunction **או** (formed of **ו** conjunctive and **א** prosthetic) also connects together two or more words or sentences; there is however this difference between **ו** and **או**, that while the former connects them so as to include both or all, the latter serves to introduce a new sentence or member of a sentence to the exclusion of the preceding one. Thus,

1. *a.* It connects two or more subjects or objects belonging to the same verb in such manner that the one to which it is prefixed replaces the one preceding it, e. g. וְנָפְלָשְׁמָה שָׂדֵה אוֹ חֲמוֹר *if an ox or an ass fall therein*, Ex. 21 : 33. Judg. 21 : 22. Jer. 23 : 33., וְכִי יִכֶּה אִישׁ אֶת-אֲמֹנָתוֹ בַּשֶּׁבֶט וְעָבְדוֹ אוֹ אֶת-אֲמָתוֹ בַּחֶבֶד *and if a man strike his man-servant or his maid-servant with a rod*, Ex. 21 : 20, 26, 27, 28. 22 : 9. Deut. 13 : 2., וְלֹא יִפְתְּנוּ אֵלֵינוּ בַּחֶבֶד אוֹ בַּחֶבֶד *lest he attack us with a pestilence or with the sword*, Ex. 5 : 3. Josh. 7 : 3. Cant. 2 : 9.; and in like manner it connects two or more predicates to the same subject, e. g. וְיָמָּתוֹ אוֹ מָכְרוֹ *and (if) he kill it or sell it*, Ex. 21 : 37. 22 : 9, 13.

*b.* It also connects two or more sentences or clauses in the same alternate manner, e. g. וְיָפֶתַח אִישׁ בּוֹר אוֹ כְּרוּכְרָה אִישׁ בּוֹר *if a man open a pit, or if a man dig a pit*, Ex. 21 : 33., וְקָרָא וְאָנְכִי אֶעֱנֶה *then call thou, and I will answer; or I will speak, and do thou answer me*, Job 13 : 22.

2. Occasionally it is repeated, in which case it is equivalent to *whether—or*, e. g. וְיָנַח אוֹ-בֶן יָנַח אוֹ-בֶת יָנַח *whether he gore a son or a daughter*, Ex. 21 : 31., וְיָדַע אוֹ רָאָה אוֹ יָדַע אוֹ רָאָה *whether he see (it) or know (of it)*, Lev. 5 : 1.

3. *a.* This particle is sometimes used in a similar manner to **ו**. Thus it connects a word or sentence to a preceding one, so as to make an assertion including both, although without denoting two simultaneous actions, e. g. וְרִבְעִית הַחֵיטִן תַּעֲשֶׂה עֲלֵהֶעֱלֶה אוֹ לִנְחָה וְגו' *the fourth part of a hin shalt thou prepare with the burnt offering and with the*

*sacrifice*, &c., meaning, ye shall prepare a quarter of a hin for a burnt offering, and a quarter of a hin for a sacrifice, Num. 15:6, 11., *אִי אֵיךָ* and (you say), *Where (is) the God of Justice?* meaning, and at another time ye say, &c. Mal. 2:17.

b. It also connects like *וְ* a hypothetical proposition to what precedes (see § 1093. 6. f.), e. g. *אִי הָיָה חַטָּאתוֹ* and (if) *his sin become known to him*, Lev. 4:23. 26:41., *אִי עָשִׂיתִי בְּנַפְשִׁי שָׂקָר* and (if) *I had risked my life*, 2 Sam. 18:13.

c. Finally it connects like *וְ* a statement to a preceding one with which it forms an antithesis, when it is equivalent to the disjunctive *but* (see § 1093. 6. h.), e. g. *אִי יוֹדֵעַ* but (if) *it be known*, Ex. 21:36. Lev. 13:16., *אִי יִחַזַק בְּמַעְצֵי* but (if) *he take hold on my strength*, Is. 27:5.

### Emphatic Conjunctions.

אֵת, גַּם.

§ 1095. When the writer wishes to connect together two or more sentences or members of a sentence in a more emphatic manner than is done by the simple conjunction *וְ*, he makes use of one of the particles *גַּם* or *אֵת* also, the opposites of *רַק* and *אֲנִי* only.

§ 1096. 1. The particle *גַּם* also is used for the most part to connect emphatically the name of an object or action, i. e. a noun, pronoun, or verb, to a preceding one expressed or understood, e. g. *נִשְׁקָנֵי יַיִן גַּם* *let us make him drink wine this night also*, Gen. 19:34, 35. 30:15. Num. 16:10. 1 Sam. 10:26. 2 Kings 9:27., *הֲלֹא גַם־בְּנֵי דָבָר* *has he not spoken by us also?* Num. 12:2. Deut. 1:37. Josh. 2:12., *וְגַם־יָרַשְׁתָּ* *hast thou killed and also taken possession?* 1 Kings 21:19. Jer. 2:34.

2. This particle, like the Latin *etiam*, is frequently employed with a force corresponding to that of the English intensive *even*, before a separable personal pronoun used to render emphatic a pronominal suffix appended either to a noun (§ 865. 1.), e. g. *יִלְקֹוּ הַכְּלָבִים אֶת־דָּמְךָ* *the dogs shall lick thy blood, even thine*, 1 Kings 21:19.; or to a verb (§ 865. 2.), e. g. *גַּם־אֲנִי בְּרַכְּכִי* *bless me, also me*, Gen. 27:34. And also before a pronoun used to give emphasis to the subject of the verb indicated by the affirmative (§ 852. 1. b.), e. g. *וְהָיִיתִי אִתְּכֶם* *and I, even I will punish you*, Lev. 26:24.

3. Occasionally it is repeated before two nouns or pronouns, to connect them in an emphatic manner, corresponding to the English *both—and*, e. g. וְהָיָה וְנִסְתַּחֲפֹק וְגו' *and both ye and the king shall be*, &c. 1 Sam. 12: 14, 25.; and with a negative, to *neither—nor*, e. g. וְלֹא עָנָה יְהוָה וְנִסְתַּחֲפֹק וְגו' *and the Lord answered him neither by dreams, nor by the Urim, nor by the prophets*, 1 Sam. 28: 6. It also commences a sentence having ו at the beginning of the second clause, thus וְ—גַם *as—so*, e. g. גַּם אֲדֹנֵינוּב נִקְבֵּל מֵאֵל *as we receive good from God, so shall we not receive evil?* Job 2: 10.

4. It is also placed before a term to point it out as more emphatic than a preceding one, and thus assists to form a climax; in which case it may be rendered by the English *even*: it appears thus with verbs, e. g. וְגַם לָקְחוּ מִדִּבְחָם וְגו' *Israel has sinned, they have even transgressed my covenant, . . . and they have even taken of the accursed thing*, &c. Josh. 7: 11. Ps. 95: 9. Lam. 4: 15.; and also with nouns, e. g. אֵשׁ וְגַם יִבְרָח וְגו' *(as) drought and even (as) heat consume snow-water*, &c. Job 24: 19. In like manner it is placed at the head of a sentence or of a clause, to point it out as more emphatic than the preceding one, e. g. אֶרֶץ רָעָשָׁה וְגַם שָׁמַיִם נָטְפוּ *the earth trembled, even the heavens dropped, the clouds even dropped water*, Judg. 5: 4. 1 Sam. 28: 20. 2 Sam. 19: 31. Mal. 3: 15.

5. This particle is sometimes used to give additional emphasis to the construction of the infinitive with a finite verb (§ 1020. 2.), e. g. וְאֶנֶּכִי אֶעֱלֶה וְגו' *and I will surely bring thee up*, Gen. 46: 4., וְגַם לֹא תִקְבְּלוּ וְגו' *neither curse them at all, nor bless them at all*, Num. 23: 25.

6. When the verb of the second clause is placed in antithesis with that of the first, וְ becomes equivalent to *but, yet*, e. g. רַב־יָמַי וְגַם לֹא נִבְרַח וְגו' *many a time have they afflicted me from my youth; yet they have not prevailed against me*, Ps. 129: 2.

§ 1097. The conjunction וְ has very nearly the same force as וְ,\* it being also employed to connect emphatically the word or sentence before which it is placed to a preceding one.

1. This particle connects a sentence or clause of a sentence to a preceding one, and at the same time renders emphatic the word before

\* In the following instance the two particles are employed together for the sake of additional emphasis, וְאֵלֶּיךָ וְגַם זֶה *yet notwithstanding this*, Lev. 26: 44.

which it is placed, e. g. *וְאַתָּה לַאֲמָתְךָ תַּעֲשֶׂה כֵן* and also to thy maid-servant thou shalt do likewise, Deut. 15: 17.

2. It is thus placed like *גַּם* before an emphatic personal pronoun forming a repetition of the subject contained in a verb (§ 852. 1. b.), e. g. *אֲנִי אֶחָדָה דָּעִי אֶת־אֲנִי* I too will declare my opinion, Job 32: 10.; and very rarely before one which forms the repetition of a pronominal suffix (§ 865. 2. a.), e. g. *אֶת־אֲתָנָה הַיּוֹם הוֹרַעְתִּיהָ* I have taught thee this day, even thee, Prov. 22: 19.

3. a. This particle connects two or more predicates belonging to one subject which are employed to form a climax, e. g. *אֶפְרָצְתִּיהָ אֶת־עֲזָרְתִּיהָ* I will strengthen thee, yea I will help thee, yea I will uphold thee, Is. 41: 10., *יְהוָה . . . מַשְׁפִּיל אֶת־מְרוֹמָם* Jehovah (is) one who brings low and who also raises up, 1 Sam. 2: 7.; and occasionally it connects a clause containing both a subject and a predicate to a preceding one, e. g. *אָרֶץ רָעָשָׁה אֶת־שָׁמַיִם נָטְפוּ* the earth shook, yea the heavens dropped, Ps. 68: 9.

b. In like manner it connects an entire sentence to what precedes, e. g. *אָתָּה עֲלִירוֹתָם תַּפִּילוּ* then too ye overwhelm the fatherless, Job 6: 27., *אֵת לֹא־בִיאָהָ אֶסְתֵּר . . . כִּי אֲנִי* furthermore, Esther has invited none but myself, Esth. 5: 12.

4. a. This particle is also used to introduce statements in various emphatic relations to what precedes them, when it is frequently accompanied by the relative *כִּי*. It thus commences an emphatic condition, e. g. *אֵת כִּי־תֹאמַר לֹא תִשְׁרָנֵנִי* even though thou sayest thou shalt not see him, Job 35: 14.

b. It also emphatically introduces a climax to a preceding assertion, e. g. *אֵת שְׂכָנֵי בְתֻרְהֶמָּה . . . אֵת בְּעִבְדָּיו לֹא יֵאֱמִין* behold, he put no trust in his servants, . . . how much less (in) the inhabitants of houses of clay! Job 4: 18, 19.; but more frequently with *כִּי*, e. g. *אֵת כִּי־אֶעֱנֶנּוּ* how much less shall I answer him! Job 9: 14. 15: 16. 25: 6.

c. It is used with the particle of asseveration *אֲמֵן*, to introduce an emphatic assertion, e. g. *אֵת לֹא־רָשָׁע אֶת־אֲמֵן* yea truly, God does no evil, Job 34: 12.; and with *כִּי* to introduce an emphatic question, e. g. *אֵת כִּי־אָמַר אֱלֹהִים וְגו'* has God indeed said, &c. Gen. 3: 1.

5. When repeated with a negative particle, it becomes like *גַּם* equivalent to *neither—nor*, e. g. *אֵת בְּלִיָּטָעִי אֵת בְּלִיָּרָעִי אֵת בְּלִישָׁרָע* they shall neither be planted, nor shall they be sown, nor shall their stock take root in the earth, Is. 40: 24., *אֵת אֵין־מְדַבֵּר אֵת אֵין־מְשַׁמֵּעַ* there is neither any that tells, nor any that declares, nor any that hears your words, 41: 26.

## CHAPTER XX.

## INTERROGATIVE PARTICLES.

§ 1098. An interrogation is a proposition which neither makes an assertion nor puts a condition, but which intimates a doubt respecting the occurrence of an event or the existence of a state of being, or respecting any of the modes thereof. As a question usually arises in consequence of a previous state of ignorance or of doubt, so also this doubt may exist either, 1. in reality, i. e. in the mind of the speaker or writer himself; or 2, factitiously, i. e. when made in lieu of an emphatic declaration for the purpose of argument, reproof, &c. to the party addressed. Again, a query may be propounded with regard either to the subject, object, or predicate of a sentence, or to its entire contents. In all cases the speaker indicates the interrogative nature of the proposition either objectively by means of a particle, or subjectively by changing the tone of his voice or the collocation of his words.\*

§ 1099. In Hebrew an interrogation is usually indicated by a slight initial breathing, or in other words, by prefixing the weak aspirate ה to the first word of the sentence (§ 641), which is usually one intended to be made emphatic.

1. *a.* This particle is used when the speaker himself is in doubt respecting a fact of which he wishes to be informed, e. g. הֲיֵלֶכְךָ עִם הָאִישׁ הַזֶּה *will thou go with this man?* Gen. 24 : 58. 1 Sam. 30 : 15. 2 Sam. 17 : 6. 1 Kings 22 : 6., הֲשָׁלוֹם אֲבִיכֶם (is) *your father well?* Gen. 43 : 27., הֲעוֹדֶנּוּ חַיִּי (is) *he yet alive?* 1 Kings 20 : 32.

*b.* Or when the speaker propounds a question without entertaining any doubt on the subject in his own mind, which question, according to the answer which in the opinion of the speaker it should receive, supplies the place of an emphatic affirmation or negation (see § 1090. 5.). Thus,

*a.* An interrogation whose proper answer is in the affirmative has the force of an emphatic affirmation, e. g. הֲמִן־הַסֵּלַע הַזֶּה נֹצֵעִיא לָכֶם מַיִם

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\* In the ancient classical languages of Europe the former expedient is chiefly resorted to, and in the modern tongues the latter.

*must we fetch you water out of this rock?* meaning, so we must fetch water, &c. Num. 20 : 10., so הֲנִגְלִיהָ אֶל־בֵּית אָבִיהָ *did I plainly appear to thy father's household?* 1 Sam. 2 : 27., הֲבֵן יָקִיר לִי אֶפְרַיִם *(is) Ephraim my dear son?* Jer. 31 : 20. Job 11 : 2.\*

β. And when on the other hand the answer in the speaker's opinion should be in the negative, it is equivalent to an emphatic negation, e. g. הֲשֹׁמֵר אָחִי אֲנִי (am) *I my brother's keeper?* meaning, assuredly I am not, Gen. 4 : 9. 43 : 7. Deut. 4 : 33. Judg. 11 : 25. 2 Sam. 23 : 17., הֲתִבְנֶה לִי בַיִת *shalt thou build me a house?* 2 Sam. 7 : 5. (the parallel passage 1 Chron. 17 : 4. is put in the form of a direct negation, thus הֲלֹא אֲתָה תִּבְנֶה וְגו', *do I delight at all in the death of the wicked?* Ezek. 18 : 23. Joel 1 : 2. Job 4 : 17. 6 : 5. 8 : 3. 10 : 3.†

2. a. When the interrogation consists of two clauses, the second is generally introduced by the particle אִם (§ 1090. 4. a.), especially when it constitutes an antithesis to the first, e. g. הֲנִעֲשֶׂה אֶת־דְּבָרֹךְ אִם אֵין *shall we execute his proposition, or not?* 2 Sam. 17 : 6., הֲנִלָּךְ אֶל־רָמֹת, אֲלֹא *shall we go to Ramoth-gilead to battle, or shall we forbear?* 1 Kings 22 : 15.‡

b. And also when the same question is emphatically repeated in the second clause of a parallelism, e. g. הֲאֵנוֹשׁ מֵאֱלֹהִים יִצְדָּק אִם־מַעֲשָׂהוֹ *shall a mortal be more just than God? shall a man be more pure than his Maker?* Job 4 : 17. 6 : 5, 6, 29. 8 : 3. 13 : 8. Though sometimes אִם is omitted, and the second clause is simply connected to the first by the conjunction וְ and, e. g. הֲלֹא תִדְבְּרוּ עֲוֹלָה וְלֹא *will ye speak wickedly of God, and talk deceitfully of him?*

\* Sometimes an interrogation of this sort is rendered still more emphatic by putting it in the negative form, which is done by prefixing הִי to a negative particle, e. g. הֲלֹא־זֶה הַדָּבָר אֲשֶׁר הִבְרַנּוּ אֵלֶיךָ בְּמִצְרַיִם *is not this the word that we told thee in Egypt?* Ex. 14 : 12. Num. 23 : 26. Deut. 31 : 17. Judg. 9 : 28., הֲאֵין בָּבוֹת, אֲחֵיהֶן וּבְכֹל־עַמִּי אִשָּׁה וְגו' *is there no woman among the daughters of thy brethren or among all my people?* &c. Judg. 14 : 3. 1 Kings 22 : 7. Jer. 7 : 17.

† To give greater emphasis, הִי is occasionally prefixed to אִם, e. g. הֲיִאִם תִּמָּוֶת *shall we indeed be consumed by dying?* Num. 17 : 28.; once with a following אֵין, viz. הֲיִאִם אֵין עֲזָרָתִי בִי *is my help indeed not in myself?* meaning, it most certainly is not, Job 6 : 13.

‡ Occasionally two distinct successive interrogations are each introduced by הִי, e. g. הֲיִסְגְּרוּנִי בְּעֵלֵי כְּעִילָה בְּיָדוֹ הַזֶּה שָׂאֵל וְגו' *will the men of Keilah deliver me into his hand? will Saul come down?* &c. 1 Sam. 23 : 11.; as also an emphatic repetition of the same question, e. g. הֲיִשְׁפֹּט הָיִשְׁפֹּט *wilt thou judge? wilt thou judge?* Ezek. 20 : 4,

Job 13 : 7. 15 : 7, 8. 38 : 32, 39. 40 : 26, 29, 31. ; or by **או** *or*, e. g. **הַיֵּשׁ לַמָּטָר אָב או מִי־הוֹלִיד אֶגְלִיטִל** *has the rain a father? or who has begotten the drops of dew?* Job 38 : 28, 31. ; seldom with **הִי** repeated, e. g. **הִי־שָׂא פָנָיָה או הִי־רָצָה** *will he be pleased with thee? or will he accept thy person?* Mal. 1 : 8.

3. When the question is put obliquely in dependence on a preceding verb, the particle **הִי** is equivalent to *whether*, e. g. **וְאִרְאֶה הֲכִבְעֶקְתָּהּ** *and I will see whether they have done according to the cry of it that has come to me*, Gen. 18 : 21. Deut. 13 : 4., **קְרֹא־נָא הִישׁ עִנְךָ**, Job 5 : 1. ; accordingly when it consists of two clauses, **אִם** — **הִי** correspond to *whether—or*, e. g. **וְאִמְשֶׁה בְּנִי הֲאֵתָה זֶה בְּנִי עָשׂו אִם־לֹא** *and let me feel thee, my son, whether thou (be) indeed my son Esau or not*, Gen. 27 : 21. Num. 13 : 18, 19, 20., as do also **או** — **הִי**, e. g. **מִי יוֹדֵעַ הֲהֵם יִהְיֶה או כֵּל** *who knows whether he will be a wise man or a fool?* Eccl. 2 : 19.\*

4. Although the particles **הִי** and **אִם** are usually employed in Hebrew to indicate an interrogation ; still they are not absolutely necessary, and hence are not always introduced : for in this language as in others the same end may be obtained by means of the tone of voice in which the question is put, aided by the collocation of the words. Thus, these particles are omitted,

a. When the question arises from emotion or anxiety in the speaker, who then puts it in the briefest form without an additional syllable, e. g. **שָׁלוֹם בֹּאֵךְ, אַתָּה כִּי־אָמַר אֱלֹהִים וְגו'** *has God indeed said, &c.* Gen. 3 : 1., **שָׁלוֹם לְנֹעַר לְאַבְשָׁלוֹם** *(is) thy coming peaceful?* 1 Sam. 16 : 4., **הַיּוֹם יוּמָת אִישׁ בְּיִשְׂרָאֵל** *(is) the young man Absalom safe?* 2 Sam. 18 : 29., **מִפִּיבֹשֶׁת** *(is this) Mephibosheth?* 9 : 6.

b. When an interrogation is made in antithesis with what precedes, in which case its nature is left to be understood from the context, e. g. **וְעַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל הִוְרִישׁ... וְאַתָּה תִּירְשֵׁנִי** *so now the Lord God of Israel has dispossessed, &c. ; and shouldst thou possess it?* Judg. 11 : 23., **וְאַנִּי לֹא אֲחֻס עַל־נִינְוָה... וְאַתָּה חֶסֶת עַל־הַקִּיקִיּוֹן** *thou hast pitied the gourd, and shall not I have pity on Nineveh?* Jon. 4 : 10, 11., **וְתִבְלַעַנִי יָדֶיךָ עָבַדְנִי... וְהָרַגְתָּ אוֹתִי** *thy hands have formed me ; and wilt thou destroy me?* Job 10 : 8, 9. And thus when the question is a negative one, **לֹא** is used for **הֲלֹא**, e. g. **לֹא הִנֵּה־לָת הַשֶּׁמֶתָהּ** *thou*

\* Very rarely **הִי** is repeated, e. g. **וְהִי־חֹזֶק הוּא תָרַפָּה** *and see, whether they (be) strong or weak*, Num. 13 : 18.

*hast multiplied the nation; hast thou not increased their joy?* Is. 9:2., *וְצִדְקָתִי לֹא-אֶשָּׂא רֹאשִׁי* and (if) *I am righteous, shall I not raise my head?* Job 10:15. 13:15. 14:16.

c. Again, when an interrogation commences with הֲ, the ensuing clauses are sometimes unaccompanied by אִם or any other particle, e.g. *הֲאֵין עוֹד חֵכְמָה בְּחִימָן אֲבֵרָה עֲצָה מִבְּנִים נִסְרָהָה חֵכְמָתָם* is *wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished?* Jer. 49:7., *הֲיִנְאֻד־גִּמְא בְּלֹא בָצָה יִשְׁנֹא-אֶחָה בְּלִי-מִים* can *the rush grow up without mire? can the flag grow without water?* Job 8:11. 11:3. 39:1, 2, 3.

§ 1100. Besides the particle הֲ, which renders an entire proposition interrogative, there are several adverbs which are employed to express doubt concerning the various accidents of a statement. Thus we have interrogative adverbs,

1. a. Of manner, viz. *אֵיכָה* *how?* (comp. of *אֵי* *where? what?* and *כֵּן* = *כֹּה* *thus*).<sup>\*</sup> This particle is used,

α. To question the manner in which an event is to take place, e.g. *אֵיכָה אֶשָּׂא לְבַדִּי טַרְחָכָם* *how shall we know the word, &c.* Deut. 18:21. 2 Kings 6:15.

β. To make a question equivalent to an emphatic negation (see § 1099. 1. b. β.), e.g. *אֵיכָה אֶשָּׂא לְבַדִּי טַרְחָכָם* *how can I alone bear the burden of you? &c.* Deut. 1:12. 7:17. Ps. 73:11.

γ. By questioning the possibility of the occurrence of an event or of the existence of a state of being, to express wonder, admiration, lamentation, &c. e.g. *אֵיכָה הָיְתָה לְזוֹנָה קְרִיָּה נְאֻמָּה* *how is the faithful city become a harlot!* Is. 1:21. Lam. 1:1. 2:1. 4:1, 2.

δ. Indefinitely after a verb, e.g. *הַבֵּרָה אֵיכָה טְהִיָּתָה הָרָעָה הַזֹּאת* *tell how this wickedness happened,* Judg. 20:3.; also with respect to place, e.g. *אֵיכָה תִּרְעָה אֵיכָה תִּרְבִּץ בְּצִהָרִים* *... tell me where thou feedest, where thou makest (thy flock) lie down at noon,* Cant. 1:7.

b. The final הֲ however is frequently rejected, and the apocopated form *אֵיךְ* is used for the same purposes. Thus it appears as an adverb of manner, 2 Sam. 1:5. 1 Kings 12:6.; of negation, Gen. 44:34. Judg. 16:15. Hos. 11:8. Eccl. 4:11.; of admiration and lamentation, 2 Sam. 1:25, 27. Jer. 9:18. Obad. v. 6. Prov. 5:12.; and after a verb indefinitely, Ruth 3:18.

2. Of cause, viz. *מִדָּדַע* *wherefore?* (comp. of interrog. pron. *מֶה* and *יָדַע*, lit. *what is known?*) Gen. 26:27. 40:7. Ex. 2:18. 1 Sam.

<sup>\*</sup> Occasionally the כ is doubled, thus *אֵיכָכָה* Cant. 5:3. Esth. 8:6.

20 : 2. ; לָמָּד id. (interrog. pron. מָדָּה with prep. לְ, lit. *for what?*) Gen. 4 : 6. 47 : 19. Ex. 2 : 13. 2 Sam. 19 : 12.

3. Of time, viz. מָדָּה *when?* (perhaps comp. of מָדָּה and עֵתָהּ, lit. *at what time?* with הָ changed into י, and ע dropped, see § 77. 3.), Gen. 30 : 30. Amos 8 : 5. Ps. 41 : 6. ; לָמָּד *at what time?* Ex. 8 : 5. ; עַד־מָדָּה *how long?* (lit. *till when?*) Ex. 10 : 3, 7. Num. 14 : 27. 1 Sam. 16 : 1. Is. 6 : 11.

4. Of place, viz. אֵי constr. אֵי *where?* (§ 1062. 6. b.) ; אֵי id. (אֵי with הָ parag.), Gen. 4 : 9. 18 : 9. 2 Sam. 17 : 20. Job 21 : 28. ; אֵי־מָדָּה id. (comp. of אֵי and מָדָּה), Gen. 37 : 16. Is. 49 : 21 ; אֵי־מָדָּה id. (comp. of אֵי and מָדָּה), 2 Kings 6 : 13. ; מֵאֵי *whence?* (§ 1062. 6. a.).

5. Of number, viz. כָּמָּד *how many?* (comp. of כָּ *like, about,* and מָדָּה *what?*) Gen. 47 : 8. Ps. 119 : 84., also *how many times? how often?* Ps. 78 : 40. Job 21 : 17.

It may be mentioned once for all, that each of these interrogative particles when in relation with a preceding verb becomes indefinite.

## CHAPTER XXI.

### INTERJECTIONS.

§ 1101. As the class of articulate sounds termed interjections are for the most part the immediate and almost involuntary result of a state of excited feeling, arising from grief, joy, fear, triumph, &c., they receive in general but an imperfect formation, and bear either none or a very slight relation to the rest of the sentence in which they may occur. Hence there remains but little to be observed concerning them in addition to what has already been given in the Etymology. We shall divide them into *subjective*, or those which, being produced by a sudden ebullition of feeling, merely manifest the state of the speaker's mind ; and *objective*, or those employed to excite in different respects the attention of the party addressed.

¶ § 1102. The purely subjective interrogations, or those which only denote the feelings of the speaker, consist mostly of simple exclamations of which the chief element is a guttural sound. They may be divided into those expressive of grief and joy.

1. *a.* The principal interjection of grief or lamentation is **אוי** *oh!* *woe!* (Gr. *οἰαί*, Lat. *væ*, Germ. *weh*), with **ה** parag. **אויֹה**, and occasionally without the *o* sound, thus **אי**. These are all construed with **ל** before a noun or pronoun, e. g. **אוי לָנוּ** *woe to us!* 1 Sam. 4: 8. Hos. 7: 13., **אוי לְנַפְשָׁם** *woe to their souls!* Is. 3: 9.; **אויֹדְדִלִי** *woe is me!* (*væ mihi!*) Ps. 120: 5.; **אֶרְלִי** *woe to him!* Eccl. 4: 10. 10: 16.

*b.* We have also the stronger aspiration **הה** *ah!* *woe!* likewise followed by **ל**, e. g. **הה לַיּוֹם** *woe worth the day!* Ezek. 30: 2.; so too **אָהֶה** formed by prefixing the light breathing **א**, e. g. **אָהֶה לַיּוֹם** *oh woe worth the day!* Joel 1: 15., also with a following noun in the vocative, e. g. **אָהֶה אֲדֹנָיִי יְהוָה** *alas, Lord Jehovah!* Judg. 6: 22. Jer. 4: 10. Ezek. 4: 14. Another exclamation of corresponding force is **הוּ**: this by the addition of a final **י** assumes the more common form **הוּי**, e. g. **הוּי אָחִי** *ah, my brother!* 1 Kings 13: 30. Jer. 22: 18.; also used in denunciations, e. g. **הוּי גּוֹי חַטָּא** *ah, sinful nation!* Is. 1: 4, 24. 5: 8. Jer. 23: 1., in which case it is occasionally followed by the preposition **אֶל**, Jer. 48: 1., or **עַל** Jer. 50: 27. To the above may be added **אָלֵי** *alas!* (Gr. *ἐλεῖν*), also followed by **ל**, e. g. **אָלֵי לִי** *woe is me!* Mic. 7: 1.

*c.* The particle **חֲלִילָה** *far be it! God forbid!* (lit. *abominable!* verbal adj. from **חָלַל** *to profane, defile*), is used as an exclamation of fear and abhorrence, being followed like the preceding by the preposition **ל**, e. g. **חֲלִילָה לָּךְ מַעֲשֵׂוֹת בְּדַבָּר הַזֶּה** *far be it from thee to act after this manner!* lit. be it abhorrent to thee to do so, Gen. 18: 25. Josh. 22: 29. 1 Sam. 24: 7. 26: 11. Job 27: 5., **חֲלִילָה לָאֵל מִרְשָׁע** *far be it from God (to do) evil!* Job 34: 10.; though sometimes it stands unconnected at the head of the sentence, e. g. **חֲלִילָה לַיהוָה אֱמִינֵל מִשְׁעֶרֶת רֹאשׁוֹ** *God forbid! as the Lord lives, not one hair of his head shall fall to the ground,* 1 Sam. 14: 45. 20: 2.

2. *a.* The exclamations of joy are **הָאָה** *aha!* denoting self-gratulation, e. g. **הָאָה חֻמָּתִי** *aha! I am warm,* Is. 44: 16., malicious triumph, e. g. **הָאָה אֱלִימִקְדָּשִׁי** *because thou saidst, Aha! against my sanctuary,* Ezek. 25: 3. 26: 2. Ps. 35: 21, 25. 40: 16., or exultation e. g. **הָאָה שָׁמַר יִשְׂרָאֵל** *as often as the trumpet (sounds), he says, Aha!* Job 39: 25.; and **הֵיזָד** (comp. Germ. *heiza!*) an exclamation of rejoicing in vintage-time, Is. 16: 10. Jer. 25: 30., also a battle-shout, Is. 16: 9. Jer. 51: 14.

δ. The plural of the noun **אַשֶׁר** *blessing* is used as an exclamation in construction with a following noun expressed or understood, e. g. 'אֲשֶׁרִי הָאִישׁ וְגו' *how happy is the man, &c.*, lit. O beatitudes illius viri! Ps. 1:1. 32:1, 2., אֲשֶׁרִי תִבְחֹר *happy is (the man whom) thou chooseth!* 65:5.; also with pronominal suffixes, e. g. אֲשֶׁרֶךָ *happy art thou!* Deut. 33:29. Is. 32:19. Prov. 14:21.

§ 1103. Some subjective interjections bear also a relation to the party addressed, whose attention they are intended to excite. Such are the precativè particles **נָא**, **בִּי**, and **אֲדוֹלִי**.

1. The particle **נָא** *now, pray* (Germ. *nun*), which originally has respect to time, is employed with a future or imperative both to express the speaker's desire for the performance of the action denoted, and to bespeak the favourable attention of the person or persons addressed. It immediately follows the word to which it refers, and is thus used,

α. α. With the future paragogic of the first person, to signify an earnest desire on the part of the speaker to perform the action either alone or with others (§ 1000. I. 1.), e. g. אֶסְרֹדֶנָּא וְאֶרְאֶה אֶת־הַמִּרְאָה *I will turn aside now, and see this great sight*, Ex. 3:3. Cant. 3:2. Ruth 2:2., נַעֲבֹרֶנָּא בְּאַרְצָהּ *let us now pass through thy country*, Num. 20:17.

β. With the simple future, and most frequently in the third person, to express a desire and at the same time solicit the concurrence of the party addressed (§ 996. 1. α.), e. g. יִקְדֹּנָא מַעַם־מַיִם *let now a little water be fetched*, Gen. 18:4. 2 Kings 2:9. Is. 47:13. Jer. 17:15., or to make a dehortation with a preceding **אַל**, e. g. אֲלֵינָא תְּרוּי מְרִיבָה *pray, let there be no strife betwixt me and thee*, Gen. 13:8. 18:30, 32. 1 Sam. 25:25.; occasionally also in the second person, to make with **אַל** an earnest deprecation, e. g. אֲלֵינָא תַעֲבֹר *pray, do not pass by*, Gen. 18:3. Num. 10:31. 12:11.; and rarely in the first, e. g. אֶעֱצֶה נָא אֶרְעֶךָ *let me now give thee advice*, 1 Kings 1:12. Jer. 5:24. Job 32:21.

γ. With the imperative, when by expressing the speaker's strong desire for the performance of the action, it converts the command into a friendly and earnest request (§ 1009), e. g. בֹּאֲנָא אֶל־שִׁמְחָדִי *go in now to my maid*, Gen. 16:2. 1 Sam. 15:25., סוּר־נָא אֶל־פֶּיתוֹ עֲבָדֶיךָ וְגו' *turn in, pray, to your servant's house, &c.* Gen. 19:2. Num. 16:26.; though occasionally it serves to render the command more emphatic and peremptory, e. g. שְׁמַע־נָא הַמִּוֹרִים *hear now, ye rebels?* Num. 20:10. Judg. 13:4.

c. It is also found attached to different particles, e. g. **אִם-נָא** *if now*, Gen. 18 : 3. 24 : 42. 30 : 27., **הִנּוּדָנָא** *behold now*, Gen. 18 : 27, 31., **אֵי-נָא** *where now?* Ps. 115 : 2., **אֵוֶה-נָא** *woe now!* Lam. 5 : 16., **נִגְוֹדָנָא** *in the presence now of all his people*, Ps. 116 : 14, 18.

d. When placed at the commencement of a sentence, this particle takes before it the open vowel **א**, thus **אָנָא** *oh now!* (comp. **אָהוּה**, § 1102. 1. b.), e. g. **אָנָא הָעָם הָעֵם הָזֶה** *Oh now, this people have sinned*, Ex. 32 : 31., **אָנָא יְהוָה מַלְכָּה נַפְשִׁי** *Oh now, Lord, deliver my soul*, Ps. 116 : 4, 16.; which is sometimes rendered yet more emphatic by a repetition of **נָא**, e. g. **נָא אָנָא שָׂא נָא שְׁשַׁע אַחִיָּה** *Oh now forgive, pray, the trespass of thy brethren*, Gen. 50 : 17., **אָנָא יְהוָה זָכְרָנָא אַתָּה אֲשֶׁר הִוָּה לִפְנֵיהִי** *Oh now, Lord, remember, pray, how I have walked before thee*, 2 Kings 20 : 3. Is. 38 : 3. Ps. 118 : 25.

2. The particle **בִּי** *pray!* (for **בְּעִי**, see § 77. 3.), followed by **אֲדֹנִי** *my lord* or **אֲדֹנִי** *Lord*, is placed at the beginning of a sentence, to invoke the favourable attention of the hearer to a request, e. g. **בִּי אֲדֹנִי יְדַבֵּר** *pray, my lord, let thy servant speak a word*, &c. Gen. 44 : 18. Num. 12 : 11., **בִּי אֲדֹנִי שְׁלַחנָא בְּיַד תְּשַׁלַּח** *pray, Lord, send by the hand of (whom) thou wilt send*, Ex. 4 : 13. Josh. 7 : 8. Judg. 6 : 15., **בִּי אֲדֹנִי יָרַד יְרֵדְנוּ בְּתַחֲלָה לְשִׁבְרָאֵכֶל** *O my lord, we did indeed come down the first time to buy food*, Gen. 43 : 20. 1 Kings 3 : 17., **בִּי אֲדֹנִי לֹא** *O Lord, I (am) not an eloquent man*, Ex. 4 : 10.

3. The particle **אֲחֵלִי** or **אֲחֵלִי** *Oh that! would that!* (lit. *I beseech*, first pers. fut. Hiph. of **חָלָה**, comp. **אָכֵן** § 1076. 1. a.), also intimates a strong desire on the part of the speaker, e. g. **אֲחֵלִי אֲדֹנִי לִפְנֵי הַנְּבִיאָה** *would that my lord (were) in presence of the prophet who (is) in Samaria!* 2 Kings 5 : 3., **אֲחֵלִי יִכְנֹה דְרָכֵי לְשִׁמּוֹר חֻקֶּיהָ** *Oh that my ways were directed to keep thy statutes!* Ps. 119 : 5.

¶ § 1104. The objective interjectional particles are those employed not to express feeling on the part of the speaker, but to direct the hearer's attention to the statements which they introduce.

1. a. For this purpose is used the simple aspirate **ו** with the open vowel *e*, thus **והא** *lo! behold!* e. g. **והא זרע** *lo! (here is) seed for you*, Gen. 47 : 23., **והא דרכך בראש נתיי** *behold, I will recompense thy conduct upon (thy) head*, Ezek. 16 : 43.

b. And more frequently one composed of the aspirate **ו** and the liquid **ן**, thus **והן** *lo! behold!* which is prefixed to any form of the verb, for the purpose of attracting the hearer's attention to the statement and of attesting its truth. It thus occurs with the absolute past tense of an active or neuter verb, e. g. **והן גרשתי אתי** *behold, thou hast driven*

*me forth*, Gen. 4 : 14. 19 : 34. 47 : 23., or of the verb of existence expressed or understood, e. g. הָיָה כְּאַחַד מִפִּנֵּי *behold, the man is become as one of us*, Gen. 3 : 22., אָחַד הֵן עַם *behold, (they are) one people*, 11 : 6. ; also with the absolute future form, e. g. הֵן עַם יָקִים כְּלָבְיָא *behold, the people shall rise up like a lioness*, Num. 23 : 24. Jer. 3 : 1. Job 13 : 15. 31 : 35. 2 Chron. 7 : 13. ; and even with a participle (see § 1034. 3. a.). This particle is rendered more emphatic by the addition of a final ה, thus הֵנָּה, which has all the uses of the simple form, besides receiving the pronominal suffixes (see § 682. 1.).

2. a. The interjection הֵבָה (imp. of יָהֵב with הַ parag., § 693) is often used as an incitement to action in company with the speaker, like the English *come!* (Fr. *allons!*) e. g. הֵבָה נִבְנֶה-לָנוּ עִיר *come, let us build ourselves a city*, Gen. 11 : 4, 7. 38 : 16., הֵבָה נִתְחַכְמָה לָּהֶם *come, let us act wisely towards them*, Ex. 1 : 10.

b. The imperative לָכֵה *come!* (imp. of יָלַךְ with הַ parag.) is used for the like purpose in addressing a single person, e. g. לָכֵה נִכְרַחְתָּ בְּרִיחַ *come, let us make a covenant, I and thou*, Gen. 31 : 44. Num. 22 : 6. Judg. 19 : 11. ; in addressing several, the plural form לָכֵי is employed, e. g. לָכֵי וְנִהַרְגֵהוּ *come, let us kill him*, Gen. 37 : 20. 1 Sam. 9 : 9. 2 Kings 7 : 9. Hos. 6 : 1. Prov. 7 : 18. Neh. 6 : 7.

## CHAPTER XXII.

## COLLOCATION.

§ 1105. THE preceding part of the Syntax describes the use made of words and their inflections as regards their mutual agreement with and dependence on one another. There remains yet another element to be considered among the means employed by language to express the operations of the human mind, and this consists in the manner of arranging words into sentences, and sentences into a continued discourse. This subject, however, we shall treat with brevity, having already had occasion to discuss separately in the course of the foregoing chapters many of the most important points which it involves.

§ 1106. The position of words in a sentence is regulated upon two principles; and on the equiponderance of these or the predominance of one of them over another depends the peculiar character of different languages as also the style of different writers in the same language. These two principles are the *logical* and the *rhetorical*. The first causes words to take their places in a sentence according to their intrinsic importance; thus following the natural order of the mind, which first takes cognizance of the principal idea before passing to the consideration of its various attributes and relations. Hence in a simple proposition in which the logical order is observed, the subject, or name of the person or thing spoken of, is placed before the predicate, or that which is declared concerning it (see § 695); and when the latter consists of an action, it has frequently an object for its complement, which is accordingly placed after it: so that the natural order of words in a proposition is *subject, verb, object*, as in the phrase, "God created the heavens." But as the speaker's mind is not always in a state of tranquil deliberation, and often dwells particularly on one or more of the ideas expressed in a proposition other than the subject, it frequently happens that the second or rhetorical principle prevails, the endeavour to render the language an exact transcript of the feelings giving rise to a collocation of words which differs more or less from the simple logical arrangement.

§ 1107. Of these two principles the logical one is chiefly adhered to in slightly inflected languages, in which the mutual relations of words are but imperfectly indicated by their forms, whence perspicuity requires that such terms as are closely related should be placed together; while those languages which are inflected to a considerable extent allow a greater latitude of construction, as in them the relations of words to each other are pointed out with sufficient exactness by means of their terminations. Thus for instance, we find that in the Greek, Latin, and German languages, which come under this description, while the subject usually stands at or near the commencement of the proposition, the verb is placed at its close, the subordinate terms and even entire parenthetical clauses being inserted between them. By this means the sentence is bound together into a compact whole inclosed between its two principal terms, and the attention of the auditor is kept alive by the suspension of the sense till its conclusion. The Hebrew however, as we have seen, exhibits in its entire etymological structure the character of a moderately inflected language; and hence of necessity it follows for the most part the logical order in the collocation of its words and sentences. Thus,

1. *a.* In a Hebrew proposition consisting of a subject and predicate, the writer's attention seems in general to rest chiefly on the declaration made by him concerning the subject: so that he places the predicate, which he hence regards as of most importance, at the head of the sentence (for examples see §§ 771, 772); and thus especially when he connects the statement to what precedes by means of the conjunction וְ, in which case the proposition usually commences with a verbal form, which is succeeded by the subject in the form of a noun or pronoun, e. g. וַיֹּאמֶר אֱלֹהִים and *God said*, Gen. 1:3. &c. &c. (see §§ 969, 980).

*b.* When the predicate consists of a verb which has for its complement a direct or indirect object, this latter follows the subject, so that the order is verb, subject, object, e. g. בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם *God created the heavens*, Gen. 1:1., וַיֹּאמֶר הַנָּחָשׁ אֶל־הָאִשָּׁה וּגו' *and the serpent said to the woman*, &c. 3:4, 9.\* In like manner a verb is followed by any other complement belonging to it, whether consisting

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\* When, however, the object is designated by a pronominal suffix, this, being a subordinate part of speech, is commonly placed between the verb and the noun denoting the subject, e. g. וַיִּהְיֶה אִתָּם אֱלֹהִים וּגו' Gen. 1:17., וְיָסַר בָּרָם מִן־הָעוֹלָם Lev. 13:58. Deut. 24:15.

of an infinitive, a finite verb, or an entire statement introduced by the relative particle *כִּי* or *אֲשֶׁר* (for examples, see §§ 906, 902).

c. Each of the principal members of a proposition may be qualified and extended in various ways, in which case the qualification always follows the qualified term : as is seen in the examples of nouns with qualificative adjectives (§ 770), and of two nouns in construction or apposition (§§ 793, 814, *et seqq.*); so too when a term is qualified by a relative clause connected to it by *אֲשֶׁר*, e. g. *לְאִרְיֵכֶל בְּעֵלָה הָרְאשׁוֹן אֲשֶׁר שָׁלְחָה לְשׂוּב לְקַחְתָּהּ* *her former husband who put her away cannot take her again*, Deut. 24 : 4, 11. Is. 2 : 20.

2. The arrangement of clauses and sentences in Hebrew is also regulated by the logical principle, that is, they are placed after each other in the natural order of narration, and connected together by a conjunctive particle, which usually stands at the beginning of the proposition, the relative clauses immediately following those on which they depend (for examples, see the several conjunctive particles).

§ 1108. Although this logical order is for the most followed in Hebrew, it is still greatly modified by means of the rhetorical principle, or in other words by the writer's endeavour to give a faithful representation of his feelings and to add variety and harmony to his style as well by the collocation as the choice of his words, while at the same time he observes to keep strictly within those limits which the nature of the language prescribes for the avoidance of ambiguity. Hence for Hebrew rhetorical construction we have the general rule, that *those words which the writer desires to render emphatic are placed at the beginning of the proposition.*

1. a. Thus, when a proposition consists of but two terms, a subject and a predicate, should the writer not desire to give emphasis to the predicate, or should he on the other hand wish to render the subject emphatic, he places the latter at the head of the sentence with an accompanying *וְ*, which connects it to the preceding statement, e. g. *וְהָאָרֶץ הָיְתָה תוֹהוּ וָבֹהוּ* *and the earth was empty and void*, Gen. 1 : 2. 2 : 6. 3 : 1. 4 : 1., *כִּי יַהְוָה דִּבֶּר* *for Jehovah speaks*, Is. 1 : 2, 3. Sometimes too to give variety to his style, he commences the first clause of a sentence with the predicate, and the second with the subject, e. g. *יִשְׂרָאֵל הַמַּיִם שָׂרָץ נֶפֶשׁ חַיָּה וְעוֹף יָעוֹף יִעֲרָם עַל־הָאָרֶץ* *let the waters swarm with creeping things that have life, and let fowl fly above the earth*, Gen. 1 : 20. Deut. 24 : 16.; which is frequently the case in poetic parallelisms, e. g. *יְהִי־אֲבֹ מְלָכֵי־אָרֶץ וְרוֹזְנִים נֹסְדֵי־יָחַד* *the kings of the earth set themselves up, and the rulers consult together*, Ps. 2 : 2. 18 : 9.

b. Or if it consist of a verb including its subject within itself and its complement in the shape of a direct or indirect object, although the latter commonly follows the verb (§ 1107. 1. a.), yet when the writer wishes to lay upon it a particular stress, he places it first, e. g. *אֶת־קוֹלָהּ שָׁמַעְתִּי I heard thy voice*, Gen. 3 : 10, 14, 15, 18. 9 : 4., *בְּחוּץ תִּעַמְדִּי thou shalt stand outside*, Deut. 24 : 11. This construction is also used for the purpose of variety in the second clause of a parallelism, e. g. *הִכִּיתָ אֶת־כָּל־אֵיבֵי לִחֵי שְׁנֵי רִשְׁעִים שִׁבְרָתָּ שְׁפָרָתָּ thou hast smitten all mine enemies on the cheek bone, the teeth of the ungodly thou hast broken*, Ps. 3 : 8., *תִּשְׁבֹּט בְּרֹזֶל כְּכִלִּי יוֹצֵר תִּנְפֹּצֻם thou shalt break them with a rod of iron ; as a potter's vessel shall thou dash them in pieces*, 2 : 9. 18 : 21, 25.

2. If a proposition consist of three terms, as subject, copula, and predicate, or, as is more frequently the case, subject, verb, and object direct or indirect, the collocation of the words may be varied in all the six possible ways, so as best to answer the writer's purpose. Thus, for example,

a. A subject, verb, and direct object, composing a clause, may be arranged in either of the following ways, which we shall exhibit in the order of the frequency with which they occur : viz. 1. verb, subject, object (§ 1107. 1. b.), e. g. *בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם God created the heavens*, Gen. 1 : 1. &c. ; 2. subject, verb, object (§ 1108. 1. a.), e. g. *וַיָּדָע אָדָם יָרֵעַ אֶת־חַוָּה and Adam knew Eve*, Gen. 4 : 1, 4. ; 3. subject, object, verb, e. g. *וַיִּשְׁחָטוּ יְעָרִים תַּרְשִׁישָׁנָה and (their) bows shall slaughter the young men*, Is. 13 : 18. Mic. 3 : 12. Prov. 1 : 5. ; 4. object, subject, verb, e. g. *וַיִּחְרְבוּ מְדִינֹת זָרִים יֹאכְלוּ and the waste places of the fat ones shall strangers eat*, Is. 5 : 17. 42 : 4. Prov. 1 : 7., in which case the object is often emphatically repeated in the form of a pronominal suffix attached to the verb, e. g. *תִּשְׁעֲיָנִי אֹתָהּ הַכְּתָרָם (as for) our transgressions, thou shalt cover them*, Ps. 65 : 4. 68 : 10. ; 5. object, verb, subject, e. g. *אֶת־הַמֶּלֶךְ יִהְיֶה צְבָאוֹת רָאִי עֵינַי the King, the Lord of hosts, mine eyes have seen*, Is. 6 : 5. Hos. 8 : 2. Ps. 49 : 8. Job 4 : 4. ; 6. verb, object, subject, e. g. *רָשָׁע רָעָה תִּמְחֶתָּ evil shall slay the wicked*, Ps. 34 : 22.

b. The same is the case with a clause consisting of a subject, verb, and indirect object : viz. 1. verb, subject, object, e. g. *וַיִּקְרָא יִצְחָק אֶל־יַעֲקֹב and Isaac called Jacob*, Gen. 28 : 1, 7, 16. &c. ; 2. subject, verb, object, e. g. *וַיֵּאָר יֵעָלָה מִן־הָאָרֶץ and a mist arose from the earth*, Gen. 2 : 6. ; 3. subject, object, verb, e. g. *עֵינָיו בְּגוֹיִם תִּצְמִינָה his eyes look upon the nations*, Ps. 66 : 7. ; 4. object, subject, verb, e. g. *עֲדִיהָ כָּל־*

בָּשָׂר יָבוֹאֵם *to thee shall all flesh come*, Ps. 65:3.; 5. object, verb, subject, e. g. בְּחֻצוֹת יְרוּשָׁלַיִם יִרְכָּב הָרֶכֶב *the chariots shall rage in the streets*, Nah. 2:5. Ps. 66:3.; 6. verb, object, subject, which occurs for the most part only when the indirect object is denoted by a pronominal suffix appended to a preposition (see § 1107. 1. *b. note*), e. g. בְּיָמֵינוּ בְּיָמֵינוּ יִשְׁמְרוּ הַשִּׁלְטָנוֹת *the sitters in the gate speak against me*, Ps. 69:13.

3. Similar varieties of arrangement are found in propositions consisting of four terms, viz. a subject, verb, and direct and indirect objects, or a verb containing its subject within itself with two objects direct and indirect: thus, 1. verb, subject expressed or implied, direct and indirect objects, e. g. וַיִּפֹּל יְהוָה אֱלֹהִים תְּרַדְמָה עַל הָאָדָם *and the Lord God caused a deep sleep to fall upon the man*, Gen. 2:21. &c.; 2. verb, subject expressed or implied, indirect and direct objects, e. g. וַיִּקְרָא יוֹם לְאֹר יוֹם *and God called the light day*, Gen. 1:5, 8. 2:2, 7, 9. 4:4., especially when the indirect object is represented by a pronominal suffix, e. g. וַיַּעֲשׂוּ לָהֶם חֲגֹרֹת *and they made themselves aprons*, Gen. 3:7.; 3. indirect object, verb including subject, direct object, which occurs when the writer wishes to vary his style by adopting an order different from the preceding one, e. g. וַיִּלְכֹּד קָרָא לַיְלָה *and the darkness he called night*, Gen. 1:5. 3:16, 19.; 4. objects direct and indirect and verb with subject implied, e. g. מִשְׁפָּט לְגוֹיִם יוֹצִיא *he shall produce judgment to the Gentiles*, Is. 42:1.; 5. direct object, verb, indirect object, e. g. צִירָה שָׁלַח לָהֶם *he sent them food*, Ps. 78:25, 66.; 6. indirect object, direct object, verb, e. g. כֹּחִי כִלְיָתִי *I have spent my strength for naught*, Is. 49:4.

§ 1109. The same variety of arrangement which is permitted to the Hebrew writer within the narrow compass of a simple proposition, is found also in the several clauses and adjuncts of a compound sentence. As however the departure from the strictly logical mode of construction is never so great as to obscure the sense, and hence render necessary the application of precise rules for the solution of such inversions, we consider it needless to enter into any further details on the subject, it being sufficient to have pointed out in the course of this chapter the prevalent characteristics of the Hebrew language in this respect.

## CHAPTER XXII.

## FIGURES OF SPEECH.

§ 1110. THE only figures of Syntax which in Hebrew seem to demand a particular exposition are the two opposite ones of ellipsis and pleonasm, that is, the omission and redundancy of words and clauses.

*Ellipsis.*

§ 1111. Ellipsis is that figure of speech by which a writer omits a member of a sentence or even an entire clause, and leaves it to be supplied from the context. As this usually results from the desire to attain a pointed brevity in the mode of expression, it is found to take place mostly in poetry. The principal varieties are the following.

1. A direct citation in the words of the speaker is sometimes made without being introduced as is usually the case by the verb *אמר*. This most frequently occurs in giving the words of a third person or persons, e. g. *לְכָה אֲרָד־לִי יַעֲקֹב*.... *בֵּלַק*.... *בָּלַק* *בָּלַק*.... *Balak brought me from Aram* (saying), *Come, curse me Jacob*, Num. 23 : 7. Job 8 : 18. Eccl. 4 : 8., *נִתְחַקְקָה אֲדָמוֹסְרוֹתֵינוּ* (they say) *let us break their bands*, Ps. 2 : 8. 52 : 9. 59 : 8. 64 : 7.; and occasionally of a second person, e. g. *מַעַט שְׁנוֹת וְגו'* (thou sayest) *a little (more) sleep, &c.* Prov. 6 : 10. ; and even of the first, e. g. *כִּי־אֲרָאָה שָׁמַיָּה*.... *מִדֹּד־אֲנוֹשׁ*.... *when I consider thy heavens, &c. (I say), what is man?* Ps. 8 : 4, 5.

2. *a.* Sometimes the verb of a proposition is omitted when it may readily be supplied from the context, e. g. *וַיַּחֲלֵל שְׁבַעַת יָמִים לְמוֹעֵד*.... *וְאֵשֶׁר שָׁמַר אֱלֹהִים*.... *and he waited seven days, according to the set time that Samuel (had appointed)*, 1 Sam. 13 : 8. Is. 5 : 9., *קוֹל שֹׁאֵן מִעִיר*.... *the sound of a noise (is heard) from the city*, Is. 66 : 6., *וְאַתָּה יְהוָה צְדִימָתִי*.... *but thou, Lord, how long (wilt thou be angry)?* Ps. 6 : 4., *בֶּצֶק אֶשֶׁה*.... *זֹרָה עַד־כֶּכֶר לָחֶם*.... *by means of a whorish woman (one is reduced) to a cake of bread*, Prov. 6 : 26.

*b. α.* On the other hand a noun which forms the usual complement of a verb is frequently omitted after such verb, as it also may readily

be supplied from the context: thus, after יָלַד *to beget* is understood בָּנִים *children*, Gen. 6 : 4. 10 : 21. 16 : 1. 17 : 17. 30 : 1. Eccl. 6 : 3.; after הָדִיק *to direct* is understood לֵב *the heart*, Judg. 12 : 6. 1 Sam. 23 : 22. 1 Chron. 28 : 2. (comp. 2 Chron. 12 : 14. 30 : 19.), as also after שָׂם *to place, set*, Job 34 : 23. (comp. Is. 41 : 22.); after צִוָּה *to order, arrange*, is omitted מִלְחָמָה *battle*, Judg. 20 : 30., also מִלִּים *words*, Ps. 5 : 4. Job 37 : 19. (comp. 32 : 14.); after הָפִיל *to cast* is omitted גִּזְרֵל *lots*, 1 Sam. 14 : 42. (comp. Ps. 22 : 19.); after כָּרַח *to strike, establish*, is omitted בְּרִית *a covenant*, 1 Sam. 20 : 16. 22 : 8. 2 Chron. 7 : 18.; after שָׁלַח *to extend* is omitted יָד *the hand*, 2 Sam. 6 : 6. Ps. 18 : 17. Obad. v. 13., and often after נָשָׂא *to raise (the-hand)*, hence *to swear*, Is. 3 : 7.; after הִגִּיר *to gird* is omitted חֶרֶב *sword*, 2 Sam. 21 : 16., also שָׂק *sack-cloth*, Joel 1 : 13; after הָתַם *to restrain* is omitted אָף *anger*, Is. 48 : 9., as also after שָׁמַר *to keep, preserve*, Jer. 3 : 5. (comp. Amos 1 : 11.), and נָמַר *to keep*, Ps. 103 : 9.; after פָּרַס *to break* is omitted לֶחֶם *bread*, Jer. 16 : 7. (comp. Is. 58 : 7.); after הִקְשֶׁה *to harden, stiffen*, is omitted עֵרֶךְ *the neck*, Job 9 : 4. (comp. Deut. 10 : 16.); after הִחַלִּים *to renew* is omitted כֹּחַ *strength*, Job 29 : 20. The omission of the object occurs also when it has been previously mentioned, e. g. אֶל-הָאָדָם וַיָּבֵא *and he brought (them) to the man*, Gen. 2 : 19. 18 : 31. 21 : 14.

β. In like manner an infinitive forming the complement of a verb is sometimes omitted: thus, after מָהֵר *make haste* is omitted לָקַח *to take*, Gen. 18 : 6.; after צִוָּה *he commanded* is omitted לְהוֹרִיד *to take down*, Josh. 10 : 27.; after לֹא אֲכִיל *I am not able* is omitted לְשָׂאת *to bear*, Is. 1 : 13; after יוֹסִיף *he shall repeat* is omitted לְשַׁלַּח *to send forth*, Is. 11 : 11.

c. For the ellipsis of the subjects of certain verbs, see § 767.

3. It is still more frequently the case that a member of one clause of a sentence is omitted in another where it equally applies. Thus,

a. Very often a verb expressed in the first clause of a poetic parallelism is left to be understood in the second, e. g. כְּבִרִי לְאַחֵר לֹא-אֶתֵּן וְהַחֲלֵתִי לַפְסִילִים *my glory will I not give to another, and my praise (will I not give) to graven images*, Is. 42 : 8. 60 : 18. Ps. 50 : 9., רְאִיתִי אָרֶץ וְאֵלֵהֶם *I looked on the earth, and (I looked) at the heavens, &c.* Jer. 4 : 23.; less frequently one omitted in the first is contained in the second, e. g. בָּלַחַי הַחֲמוֹר הַחֲמוֹרִים בְּלַחֵי הַחֲמוֹר הַכִּיתִי *with the jaw-bone of an ass (I have slain) heaps upon heaps; with the jaw-bone of an ass have I slain a thousand men*, Judg. 15 : 16.

b. Sometimes a noun contained in the former part of a proposition is afterwards omitted before a qualifying noun, e. g. חָדַל לְהוֹדוֹת לְשִׁירָה *he ceased to praise*,

כְּמִשְׁחַת מֵאִישׁ lit. *there ceased to be with Sarah a custom according to* (the custom) of women, Gen. 18 : 11. Ps. 18 : 34. 55 : 7., מִרְאֵהוּ וְהָאָדָם מִבְּנֵי אָדָם *his visage was so marred more than* (the visage) of any man, and *his form more than* (the form) of the sons of men, Is. 52 : 14. Cant. 1 : 15. ; and sometimes though rarely a qualifying noun omitted in the first clause of a parallelism is contained in the second, e. g. יְהוָה מִבֶּטֶן קִרְאֵנִי מִמֶּעֵי אִמִּי הִזְכִּיר שְׁמִי *the Lord has called me from the womb* (of my mother), *from the bowels of my mother he has mentioned my name*, Is. 49 : 1. Ps. 22 : 10, 11.

c. Occasionally a predicate contained in the first clause is omitted in the second, e. g. שְׁמַע מִדְּבַר טוֹב לְהִקְשִׁיב מִחֶלֶב אֵילִים *to obey* (is) *better than sacrifice*; *to give heed* (is better) *than the fat of rams*, 1 Sam. 15 : 22.

d. Again, negative particles expressed in the first clause are frequently omitted in the second, e. g. לֹא גִדַּלְתִּי בְּחֹרִים רוֹמְמֵתִי בְּתוֹלָה *I neither rear young men, (nor) do I bring up maidens*, Is. 23 : 4. Ps. 9 : 19. Prov. 30 : 3. Job 3 : 10., אַל תִּרְבּוּ תִדְבְּרוּ גְבוּהָה גְבוּהָה יֵצֵא פִּיךָ *talk no more so very proudly, and (do not) let arrogance proceed from your mouth*, 1 Sam. 2 : 3. Ps. 38 : 2.

§ 1112. We have already seen that in Hebrew many verbs which in the Indo-European languages are construed with a preposition take after them a noun as their direct complement (§ 841). But in addition to this, the Hebrew writers even when viewing the object of a verb as indirect often omit in one clause the preposition which they employ in another. This for example is the case with בָּ, e. g. שָׁגוּ בְּרֵאָה פָקִי *they stagger in vision, they totter (in) judgment*, Is. 28 : 7. Job 12 : 12. 15 : 3. ; with לְ, e. g. לֵאמֹר לִירוּשָׁלַם תִּבְנֶה וְהִיכַל תִּבְנֶה *saying to Jerusalem, Thou shalt be built ; and (to) the temple, Thy foundation shall be laid*, Is. 44 : 28. 28 : 6. Jer. 9 : 2. Job 34 : 10. ; with מִן, e. g. מִן הָאֵל אֲבִיךָ וְהַעֲזָרָה נָתַתְּ שְׁדִי וַיְבָרֶכְךָ *by the God of thy father who shall help thee, and (by) the Almighty, who shall bless thee*, Gen. 49 : 25. Is. 30 : 1. Job 33 : 17. ; with עַל, e. g. אַחֲרֵי כֵן כָּנָב *they cried after them as (after) a thief*, Job 30 : 5. ; with לִמְעַן, e. g. לִמְעַן שְׁמִי *for my name's sake will I defer my anger, and (for the sake of) my praise will I refrain from thee*, Is. 48 : 9. 49 : 7. ; with תַּחַת, e. g. תַּחַת חֶלְקֶם יִרְצוּ וּבְלִמָּה יִשְׂתַּחֲוּ *instead of your shame, (ye shall have) double ; and (instead of) confusion, they shall rejoice in their portion*, Is. 61 : 7.

§ 1113. A subordinate kind of ellipsis is that termed Zeugma, which consists in applying to two or more nouns a single verb which cannot

in strictness relate to all of them, so that another and generally an analogous verb is to be supplied, e. g. *לָפֶדָה נִמְדָּה לְעֵינֶיהָ גַם־אֶנְחֹנִי גַם־* *wherefore shall we die before thine eyes, both we and our land?* meaning, wherefore shall we die and our land be destroyed? Gen. 47:19., so *וְשֹׁנֵי כְפִירִים נִתְעָרוּ . . . אֶרֶץ אֲרִיָּה* *the roaring of the lion and the teeth of the young lions shall be broken*, Job 4:10.

§ 1114. As we have already observed, not only are single terms frequently left to be supplied by the reader when the context renders it easy to do so, but even whole clauses are occasionally omitted in like manner. Thus, for example, a statement is sometimes omitted which is understood from what follows, e. g. *וַיֹּאמֶר יְהוָה אֱלֹהִים . . . מִן יֶשְׁלַח . . . וְלִקַּח נָם מֵעֵץ הַחַיִּים וְאָכַל וְחַי לְעֹלָם וַיִּשְׁלַח יְהוָה אֱלֹהִים מִגֶּן־עֵדֶן* *and the Lord God said, Lest he put forth his hand, and take also of the tree of life, and live for ever (let us send him out of the garden); and the Lord God sent him out of the garden of Eden*, Gen. 3:22, 23. 4:8., so *וַיֹּאמֶר יְהוָה יְהוֹשֻׁעַ וַיִּירֶדוּ אֶת־נִבְלָתוֹ מִן־הָעֵץ וּג'* *Joshua commanded, and they took his body down from the tree, &c.* Josh. 8:29.; the apodosis of a hypothetical clause is likewise omitted when it may readily be supplied, e. g. *וְעַתָּה אִם־תִּשְׁמָע הַשָּׂאתָם וְאִם־אֵין וּג'* *and now if thou wilt forgive their sin (do so); but if not, &c.* Ex. 32:32. Judg. 6:36.

### Pleonasm.

§ 1115. Pleonasm, the opposite of ellipsis, is a figure which results from the writer's desire to give force to his statement by being exceedingly perspicuous. It is of very common occurrence in Hebrew as well as in the other Shemitish languages, and consists in the repetition of words and even of whole statements.

1. The most common kind of pleonasm is the repetition of a subject or object by means of a personal pronoun (see §§ 851–854, 864–869), and the repetition of a noun for the sake of giving intensity to its meaning (see § 824). Sometimes too for emphasis' sake a subject belonging to two or more verbs is repeated after each, e. g. *וַיִּקְצְרוּ עָלָיו שָׂרֵי פְלִשְׁתִּים וַיֹּאמְרוּ לוֹ שָׂרֵי פְלִשְׁתִּים וּג'* *and the princes of the Philistines were wroth with him, and the princes of the Philistines said to him, &c.* 1 Sam. 29:4.; an object is repeated for the like purpose, e. g. *עֲרוֹת בְּדַבָּקָה אוֹ בְּדַבָּקָה לֹא תִגְלֶה עֲרוֹתָ* *the nakedness of thy son's daughter or of thy daughter's daughter, their nakedness (I say) thou shalt not uncover*, Lev. 18:10.

2. The idea expressed by a verb is not unfrequently enforced by the addition of one or more synonymous ones, e. g. וַיָּנֹחַ אַבְרָהָם וַיָּמָת אַבְרָהָם *and Abraham breathed his last and died*, Gen. 25 : 8. Num. 20 : 26., בֵּין רַגְלֶיהָ כָּרַע נָפַל שָׁכַב *at her feet he bowed, he fell, he lay down*, Judg. 5 : 27., וְנִמְכַּרְנוּ אֲנִי וְעַמִּי לְהַשְׁמִיד לְהָרוֹג וּלְאַבֵּד *we are sold, I and my people, to be destroyed, to be slain* (see § 1026. 1. b. β.), *and to perish*, Esth. 7 : 4.

3. The repetition of sentences or clauses of sentences usually more or less varied is of extremely common occurrence in Hebrew, especially in poetry and in rhetorical language (for examples, see § 1127).

§ 1116. Besides these figures of syntax, the Hebrew has also in common with other languages the rhetorical figures of metaphor, metonymy, synecdoche, hyperbole, allegory, &c. ; but as they give rise to no peculiarities of construction in the language, we shall pass them in silence with the exception of a few words on paranomasia.

### *Paranomasia.*

§ 1117. The figure called paranomasia, which is of such frequent occurrence in Oriental writings, is in Hebrew restricted for the most part to poetry, where it is employed to give an harmonious and rhythmical turn to the sentence, by the introduction of words of a similar sound whether of different or of synonymous meanings, either in immediate connection or in corresponding parts of the sentence.

1. a. Thus, two or more nouns of similar sound but different meaning are employed to produce a paranomasia in close connection, e. g. הַמְּבַרְכִּים וְהַמְּבַרְכִּים *the executioners and the runners*, 2 Sam. 8 : 18., עָזַבְתָּ רוּחַ וְעָצִיבְתָּ רוּחַ *forsaken and oppressed in spirit*, Is. 54 : 6., שָׁעָה קָצָה *an effusion of wrath*, 54 : 8. ; and sometimes in parallel positions, e. g. וַיִּקֹּר לְמִשְׁפָּט וְהִנֵּה מִשְׁפָּח לְצַדִּיקָה וְהִנֵּה צַדִּיקָה *he looked for judgment, but behold (there was) bloodshed ; for righteousness, but behold (there was) wailing*, Is. 5 : 7., פָּאֵר תַּחַת אָפֶר, לָתֵת לָהֶם פָּאֵר תַּחַת אָפֶר *to give them beauty for ashes*, 61 : 3.

b. Nouns of the same or nearly the same form but of different meanings are also employed in close connection, e. g. הַחֲמוֹר הַחֲמוֹר בְּלִי הַחֲמוֹר *with the jaw-bone of an ass (I have slain) heaps upon heaps*, Judg. 15 : 16., כְּלֵי כְלִי רָעִים *the implements of the crafty (are) evil*, Is. 32 : 7., בְּחֻלְקֵי-נֶחֱל חֻלְקָה *among the smooth places of the valley (is) thy portion*, 57 : 6., כִּשְׁדֵי מִשְׁדֵּי יְבִרָא *it shall come from the Almighty*

like a tempest, Joel 1:15.; and likewise in parallel positions, e. g. וַיְהִי־לִי שְׁלֹשִׁים בָּנִים וְכֶבֶדִּים עַל־שְׁלֹשִׁים עֲרִירִים וּשְׁלֹשִׁים עֲרִירִים לָהֶם and he had thirty sons, who rode on thirty asses' colts, and they had thirty cities, Judg. 10:4., קִקְל הַסִּירִים תַּחַת הַפִּיר like the crackling of thorns under a pot, Eccl. 7:6.

2. Two or more nouns of similar sound and meaning are not unfrequently used in connection for the sake of emphasis, e. g. תוֹדָה וְרֵדוּהָ emptiness and vacuity, meaning, utterly empty, desolate, Gen. 1:2., so נָדָד וְנָדָד a fugitive and a vagabond, 4:12., עָפָר וָאָפָר dust and ashes, 18:27. Job 30:19.; פֶּחַד וְפֶחַח וְפֶחַח fear, the pit, and the snare, Is. 24:17., בִּיקָה וּמִבִּיקָה וּמִבִּלְקָה empty, and void, and desolate, Nah. 2:11.

§ 1118. This play upon words is likewise found in verbs, either with one another or with nouns. Thus,

1. A paranomasia is formed by two verbs of similar sound but entirely different meaning, e. g. תֹּאמְנִי כִּי לֹא תֵאֱמָנִי כִּי לֹא תֵאֱמָנִי if ye do not believe, then shall ye not be established, Is. 7:9., וַיִּירָאוּ רַבִּים וַיִּירָאוּ many shall see and shall fear, Ps. 40:4.; or by two verbs similar both in sound and meaning, e. g. תִּבּוֹשׁ הָאָרֶץ וְהִבּוֹשׁ הָאָרֶץ the land shall be utterly emptied and utterly despoiled, Is. 24:3, 4., וַתִּגְעַשׁ וַתִּרְעַשׁ הָאָרֶץ then the earth shook and trembled, Ps. 18:8.

2. A paranomasia is also formed by means of a verb and noun of similar sound but of dissimilar import, e. g. וְשִׁלַּחְתִּי לְכָבֵל זָרִים וְזָרִיהָ I will send to Babylon strangers, who shall disperse her, Jer. 51:2., בָּא בָא הַקֵּץ הַקֵּץ אֵלֶיךָ an end is come, the end is come, it watches for thee, Ezek. 7:6.; and also by such as being formed from the same root are alike both in sound and meaning (see § 837. 1.), e. g. צָנַח וְצָנַח he will certainly give thee a violent tossing, Is. 22:18. 24:16., יִקְדַּח בִּיקְדוֹ אֵשׁ he shall kindle a burning like the burning of a fire, 10:16., נָהָה נָהָה נָהָה he shall lament with a doleful lamentation (see § 789. 2.), Mic. 2:4.

§ 1119. Proper nouns are also found making a paranomasia both with nouns and verbs of a similar sound: thus with nouns, e. g. וַיִּירָא אֶת־הַקִּנִּי... שִׁים בְּסִלַּע קִנָּה and he looked at the Kenites, ... putting thy nest in a rock, Num. 24:21., בְּתֵי אַחֲזִיב לֹא־יִכְזָב וְגו' the houses of Achzib (shall become) a lie, &c. Mic. 1:14, 15.; with verbs, e. g. יִפְתָּה אֱלֹהִים לִיפְתָּה God shall make room for Japheth, Gen. 9:27., יִדְדֶהָ אֶחָה יִדְדֶהָ Judah, thee shall thy brethren praise, 49:8, 16, 19. &c., בְּנֵה אֶל־תִּגְדֵּי בְּנֵה לַעֲפָרָה עֲפֹר הַחֲפִלָּה tell it not at Gath: at Beth-l'aphrah roll thyself in the dust, Mic. 1:10, 11., עָזָה עָזָה Gaza (shall be) forsaken, Zeph. 2:4.

## BOOK FOURTH.

### PROSODY.

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#### CHAPTER I.

##### CHARACTERISTICS OF HEBREW POETRY.

§ 1120. THE peculiar characteristics which distinguish Hebrew poetry from prose, have formed an interesting subject of inquiry among the learned of various ages and nations, whose investigations have been crowned with very different degrees of success. Thus Josephus hesitates not to affirm, that in Hebrew poetry are to be found both hexameter and tetrameter verses.\* Philo also in several passages of his writings maintains that Moses was acquainted with metre. These opinions, although delivered to the world almost without any attempt to prove their correctness, obtained from their antiquity sufficient authority to induce later adventurers in this path of research, among whom were Gomarus,† Hare,‡ Greve,§ and others of nearly equal celebrity, to seek for the characteristic attributes of the poetry of the ancient Hebrews in external decorations of metre and rhythm analogous to those in which are clothed the productions of the Grecian and Roman muse; for these they were led to regard as requisites of such paramount importance, that no composition from which they were excluded could properly be considered as entitled to the name of poetry. But as all their laborious attempts to discover or invent a code of metrical laws adapted to the writings of the Hebrew poets and prophets utterly failed of success, they came to the conclusion that the true

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\* Antiquities, b. 2. c. 16. § 4., b. 7. c. 12. § 3.

† Davidis Lyra.

‡ Prolegomena in Psalmos.

§ Tractatus de Metris Hebræorum.

pronunciation of the language must have been lost, and with it all possibility of ever arriving at a knowledge of the ancient prosodial system.

§ 1121. That the preconceived notions with which they set out on their examination were false, and that, from erroneously regarding mere accessories as essentials, they still continued to seek in the Hebrew that which never had an existence there, has been most satisfactorily proved by the subsequent labours of Lowth,\* and of his followers De Wette,† Herder,‡ and others. The conclusion at which these scholars have arrived, and which the author's own examination of the subject leads him to regard as in the main correct, is that the most important features which distinguish Hebrew poetry from prose consist in the nature of its subjects, its mode of treating them, and the more ornate character of its style, which again give rise to peculiarities in the structure of sentences and in the choice of words.

§ 1122. The ground of the difference observable between the poetry of other nations and that of the Hebrews, lies in the fact that the prosodies of the former prescribe certain strict and undeviating limits, within which the poet is compelled to move in the expression of his feelings; such as the length of the verses, the arrangement of the syllables composing them according to quantity, the place of the cesura, &c., to which moderns have added the regular recurrence of like endings, or rhymes. The sacred Hebrew muse, on the contrary, maintaining her primitive simplicity, lays down no arbitrary laws of versification with which to fetter the genius of the poet; she requires of her votary neither more nor less than that he should find himself in that state of excited and exalted feeling which is necessary to the production of all genuine poetry, and possess the power of delineating his emotions with truth and vigour. In order therefore to describe with accuracy the true characteristics of the poetry of the Hebrews, and to clearly define those external attributes by which it is accompanied, we must first examine into the causes which concur to produce all poetry, and at the same time render it so widely different from prose.

§ 1123. Prose is the result of the regular and quiet operation of the intellectual faculties when free from the influence of strong emotion.

\* Lectures on Hebrew Poetry, Lect. XIX.

† *Einleitung in die Psalmen*; trans. by Prof. Torrey in the *Biblical Repository*, Vol. III. No. 11. Art. I.

‡ *Geist der hebräischen Poesie*; trans. by Prof. J. Marsh.

As it thus forms the vehicle for the communication of steadily progressive trains of thought, carried on either at the time of composition or at some period previous to the incorporation of the ideas into words, the tranquillity of the mind is necessarily reflected in the nature of the language itself. But it is not so with poetry, which is the outpouring of a mind raised by excitement above the ordinary tone of feeling. Every faculty of the soul is then brought into unwonted exercise : and hence the language of poetry becomes animated, figurative, and often abrupt ; forming a lively representation of the activity of the internal emotions, which, like the ocean-waves, are in a constant state of alternate elevation and depression, and give rise at each fresh impulse to a new expression of feeling.

§ 1124. The chief distinction then between prose and poetry is this : that while the structure of the former exhibits a regular current of thoughts, poured forth in uninterrupted succession ; the latter consists for the most part of short sentences, the products of sudden and momentary impressions and impulses. These sentences bear a mutual relation to each other, both in form and in signification : for rarely does it happen that the strength of an emotion is expended at a single impulse ; the tide of feeling does not at once totally subside in such manner as to leave the mind accessible to new impressions, but rushes back with greater or less force, its second expression forming as it were the echo of the first.

§ 1125. Hence the language of the poetry of nature, in addition to the general conciseness of its style, is further distinguished from that of prose by a repetition of each idea as it successively arises ; and this proceeds from the difficulty experienced by the excited mind in passing onwards from one subject to another in regular succession. These secondary ideas, however, differ materially in the relations which they bear to their primitives : frequently they are little more than the echo of the sentiment which has been expressed ; sometimes they even exceed it in force and brilliancy, while at others they appear but as faint imitations or mere outlines to be filled out from the first ; and again a sudden revulsion of feeling may cause them to assume a directly opposite form, although preserving the same general tendency. All these circumstances of course produce corresponding varieties in the language of poetry, which, though maintaining a certain uniform brevity in the length of its sentences, adapts itself completely to the nice delineation of every shade of emotion that passes through the mind.

§ 1126. These primitive and fundamental characteristics of poetry in general, viz. a constant brevity of expression, and a reinforcing of the sentiments by means of repetition, comparison, and contrast, have ever remained the principal and almost the sole distinguishing features of the poetry of the ancient Hebrews. Accordingly, the attention of modern investigators of the subject has been directed chiefly to ascertaining and classifying the different modes in which this mutual correspondence of sentences and clauses of sentences, termed *parallelism*, is exhibited in every species of poetical composition. They have accordingly divided it into,

I. *Synonymous*, in which the second clause is entirely or almost a repetition of the first.

II. *Antithetic*, in which the second clause is the converse of the first.

III. *Synthetic*, in which the idea contained in the first clause is further developed in the succeeding ones.

§ 1127. Although these designations are by far too few in number as well as too general in their import to convey an adequate idea of the almost infinite variety of construction to be met with in Hebrew poetry; still they are sufficiently exact for our present purpose, which is merely to give the student a clear and succinct account of the principal forms in which the parallelism appears.

I. *Synonymous Parallelism*, or that in which an idea is repeated; of this the following are the principal varieties.

1. *a.* The repetition is made in nearly the same words; as in Is. 15 : 1., where the subject alone is changed :

כִּי בָלִיל שָׁדַד עַר מוֹאָב נִדְמָה  
כִּי בָלִיל שָׁדַד קִיר־מוֹאָב נִדְמָה

Because in the night the capital of Moab is desolated and destroyed;  
Because in the night the city of Moab is desolated and destroyed.

In Prov. 6 : 2. the verb alone is changed :

נִקְשַׁמְתָּ בְּאִמְרֵי־פִי  
נִלְכַּדְתָּ בְּאִמְרֵי־פִי

Thou art snared by the words of thy mouth;  
Thou art caught by the words of thy mouth.

Sometimes an idea is only partially expressed in the first clause; in the second this is repeated, and the sentence brought to a close, as in Ps. 94 : 1. :

אֱלֹהֵי נִקְמָה יְהוָה  
אֱלֹהֵי נִקְמָה הוֹשִׁיעַ

God of vengeance, Jehovah;  
God of vengeance, shine forth !

In Ps. 93 : 3. the entire sentence is then repeated in a varied form :

נִשְׁאָר נְהַרְוֹת יְהוָה  
נִשְׁאָר נְהַרְוֹת קוֹלָם  
יִשְׁאָר נְהַרְוֹת דְּכָנָם

The floods have lifted up, O Lord;  
The floods have lifted up their voice :  
The floods lift up their waves.

Sometimes a subject, verb, &c. contained in the first clause is to be supplied in the second (for examples, see § 1111. 3.).

b. The idea is repeated in other words ; in which case a climax is generally to be observed. This climax may exist in the verbs only, as in Ps. 22 : 28. :

יִזְכְּרוּ וְיָשֻׁבוּ אֶל־יְהוָה כָּל־אַמְסֵי־אָרֶץ  
יִשְׁתַּחֲוּוּ לְפָנָיו כָּל־מִשְׁפְּחוֹת גּוֹיִם

All the ends of the earth shall remember and return to the Lord ;  
All the families of nations shall bow down before thee.

Or it may exist both in the verbs and nouns of the two clauses, as in Ps. 22 : 23. :

אֶסְפָּרָה שְׁמֶךָ לְאָחִי  
בְּתוֹךְ קָהָל אֲהֻלֶּךָ

I will declare thy name to my brethren ;  
In the midst of the congregation will I praise thee.

Frequently for the sake of emphasis the verb of the first clause is placed at its commencement, and the corresponding one of the second at its termination, as in Is. 35 : 3. (see § 1108. 1. b.) :

חֲזַקְוּ יָדִים רַפּוֹת  
וּבְרָכִים כְּשִׁלּוֹת אֲמָצִי

Strengthen the weak hands,  
And the tottering knees make firm.

c. In the second clause the idea is frequently carried out further than in the first, as in Ps. 22 : 5. :

בָּהּ בָּטְחוּ אֲבוֹתֵינוּ  
בָּטְחוּ וַתַּשְׁלֵמוּם

In thee our fathers trusted ;  
They trusted, and thou savedst them.

d. Sometimes the first clause is expressed positively, and the second negatively, as in Prov. 6 : 20. :

נֹצֵר בְּנִי מִצְוַת אָבִיהָ  
וְאַל־תִּשְׁכַּח חֻרְתָּ אִמִּיהָ

Keep, my son, the commandment of thy father ;  
And forsake not the law of thy mother.

Or the first is negative, and the second positive, as in Ps. 40 : 12. :

אֲהַיָּה יְחֻזָּח לֹא תִכְלֹא רַחֲמֶיהָ מִמֶּנִּי  
חֶסֶדָּהּ וְאֱמֻנָתָהּ תִּמְדֵּי יִצְרוּנִי

Thou, O Lord, withhold not thy mercy from me ;  
Let thy kindness and thy truth continually preserve me.

2. Sometimes the same idea is expressed in three successive clauses, as in Ps. 40 : 15, 16. :

יִבְשׁוּ וְיִחְסְרוּ יַחַד מִבְקָשֵׁי נַפְשִׁי לְסִפּוּתָהּ  
יִסְגּוּ אַחֲוֵי וְיִכְלְמוּ חַפְצֵי רַעְיִי  
יִשְׁמְרוּ עַל־עַקֵּב בְּשֹׁתָם הָאֹמְרִים לִי הֵאָחָה הֵאָחָה

Let those be ashamed and confounded together who seek my life to destroy it ;  
Let those be driven back and made ashamed who wish me ill ;  
Let those be desolate for their shame who say to me, Aha, aha !

3. a. Sometimes we meet with double parallelisms, or cases in which each clause of a verse corresponds to each clause of the verse preceding, as in Ps. 33 : 13, 14. :

מִשְׁמַיִם הִבִּיט יְחֻזָּח  
רָאָה אֶחָד־עַל־בְּנֵי הָאָדָם  
מִמְכוֹן־שִׁבְסוֹ הַשָּׁמַיִת  
אֶל־כָּל־יֹשְׁבֵי הָאָרֶץ

From heaven the Lord looks down,  
He sees all the sons of men ;  
From his dwelling-place he looks  
Upon all the inhabitants of the earth.

b. In some instances of double parallelism the first clause of each sentence forms the protasis, and the second the apodosis, as in Is. 1:15. :

וּבְקַרְשֵׁיכֶם נִסְיָכֶם אֶעֱלֶיֶם עֵינֵי מִכָּם  
בָּם כִּי־תִרְגְּמוּ תִסְלְחוּ אֵינִי שֹׁמֵעַ

When ye stretch forth your hands,  
I will hide my eyes from you ;  
And though ye multiply prayer,  
I will not hearken.

c. Sometimes the second parallelism contains the cause of the one preceding, as in Is. 61 : 10. :

שׂוֹשׁ אֲשִׁישׁ בַּיהוָה  
תִּגַּל נַפְשִׁי בְּאֱלֹהֵי  
כִּי חִלְבִּישְׁתִּי בְּגָד־יֵשׁׁעַ  
מָעִיל צִדְקָה יְעִטְנִי

I rejoice exceedingly in Jehovah,  
My soul is joyful in my God ;  
For he has clothed me with the garments of salvation,  
With the robe of righteousness he has covered me.

Or the first contains a comparison, and the second the thing compared, as in Is. 61 : 11. :

כִּי כְאֶרֶץ תּוֹצִיא צִמְחָהּ  
וּכְגִנָּה זְרוּעֶיהָ תַצְמִיחַ  
כֵּן אֲלֵנִי יְהוָה יִצְמִיחַ צִדְקָהּ  
וּתְהַלֵּל נֶגֶד כָּל־הַגּוֹיִם

For as the earth brings forth its shoots,  
And as the garden causes its seed to spring up ;  
So does the Lord Jehovah cause righteousness to spring up,  
And praise before all the nations.

d. The second clause of each sentence occasionally forms a contrast with the first, as in Is. 9 : 1. :

הָעָם הַחֹלְכִים בְּחֹשֶׁךְ רְאוּ אֹרֶךְ יָדוֹלַם  
יֹשְׁבֵי בְּאֶרֶץ צִלְמוֹת אֹרֶךְ נֹגַהּ עֲלֵיהֶם

The people who walk in darkness  
Shall see a great light ;  
Those who dwell in the land of the shadow of death,  
Light shall shine upon them.

II. *Antithetic Parallelism*, in which the idea contained in the second clause is the converse of that in the first, as in Ps. 20 : 9., Prov. 10 : 1. :

הַמֵּת כָּרַע וְנָפַל  
וְאֲנִי קָמָה וְנִתְעוֹדָד

They shall kneel and fall ;  
But we shall arise and stand.

We also find two verses in antithesis, in each of which the second clause is the consequence of the first, as in Is. 1 : 19, 20. :

אִם־תֵּאָבֹד וְשִׁמְעֶתָם  
טוֹב הָאֶרֶץ תֵּאָכֵל  
וְאִם־תִּמְאָאֲנִי וּמְרִיתָם  
חֲרִיב תֵּאָכֵל

If ye consent and obey,  
 The good things of the earth shall ye enjoy;  
 But if ye refuse and rebel,  
 By the sword shall ye be consumed.

In a single verse we meet with a double synonym and a double antithesis, as in Is. 1 : 3. :

יָדַע שׁוֹר קִנְיָו  
 וְחֹמֶר אֲבוֹס בְּעֻלָּיו  
 יִשְׂרָאֵל לֹא יָדַע  
 עַמִּי לֹא חֲתַבּוּנִי

The ox knows his owner,  
 And the ass the crib of his master ;  
 Israel does not know,  
 My people do not consider.

III. *Synthetic Parallelism*, in which an idea is kept in view by the writer, while he proceeds to develope and enforce his meaning by accessory ideas and modifications. Thus in Is. 1 : 5-9. the description of Israel's misery is continued through several verses each heightening the effect of the preceding :

כָּל־רֹאשׁ לִחְיִי וְכָל־לֵב בִּי  
 מִכְּפָרָה וְעִד־רֹאשׁ אֵינִי בִּי מִחַם וּגִי

The whole head is sick, and the whole heart faint.  
 From the sole of the foot even to the head, there is no soundness in it ;  
 (But) wounds, and stripes, and recent sores :  
 They have neither been pressed out, nor bound up, nor softened with oil.  
 Your country is desolate, your cities burned with fire ;  
 Your land is enjoyed by strangers in your presence, &c.

Sometimes the whole idea is stated in general terms, and afterwards dwelt upon in detail, as in the powerful passage Job 3 : 3-9., of which the opening proposition is,

יֵאבֶד יוֹם אֲנִלְדָּ בּוֹ  
 וְהַלֵּילָה אֲמַר חֲרָה נָגַד

Oh that the day might have perished on which I was to be born ;  
 And the night (in which) it was said, A male child is conceived.

This idea is dwelt upon and amplified in the subsequent verses with great force and beauty of expression. But it is unnecessary to multiply instances of this form of composition, as the Hebrew writers, and especially the prophets, furnish examples in abundance. It is sufficient to have pointed it out to the student's attention.

§ 1128. We not unfrequently meet with rhymes in Hebrew poetry : thus the two subdivisions of the first clause of a verse rhyme together in Is. 10 : 6. 53 : 6., and those of the last in Is. 1 : 9. 44 : 3. 49 : 10. Ps. 45 : 8. ; the two principal clauses of the verse rhyme in Prov. 6 : 1, 2. Job 6 : 9. Is. 1 : 29., and in such case the number of words in each is sometimes the same, as in Ps. 72 : 10. ; and even three rhymes are to be found in a single verse, as in Is. 1 : 25., **וְאֶשְׁכְּחָה יְדֵי עֲלִיָּה** וְאֶצְרֶם כְּבֹר סִנְיָה וְאֶסְכְּרָה כָּל-בְּרִיָּלָהּ. All such resemblances, however, appear to have occurred without design, with perhaps the exception of the answer of Samson, in Judg. 14 : 18., **לִי לֹא חֲרָשָׁתָם בְּעִגְלָתִי** לֹא מִצֹּאתָם חִידָתִי.

§ 1129. Taking therefore into consideration all the facts of the case, we feel warranted in coming to the conclusion, that although the close correspondence in meaning which exists between verses and clauses of verses, together with a certain feeling of euphony, have given rise to a similarity in their structure and occasionally in their sound, the Hebrew poet never submitted to dictation with regard either to the number of words or syllables in his verses, or to their endings.

§ 1130. The poetry of ancient Greece and Rome, as well as that of the modern nations of both Europe and Asia, probably bore in their origin a character analogous to that of the Hebrews ; but, not content with the internal harmony and fitness of the sense, they sought to establish as an essential attribute of poetry, the external harmony of sound ; and in so doing, went so far as to require not only a certain number of syllables in each line, but also a regular and often complicated alternation in the quantity of these syllables, to which was afterwards added the additional ornament of rhyme. Thus we see that metre and rhyme, although their systematic use is of a comparatively modern date, are to be regarded not as a novel invention altogether without analogy in the practice of the nations of remote antiquity, but only as a more highly developed form of that which is to be found in the Hebrew Scriptures themselves, the oldest intelligible writings in existence. The fine ear of the Greeks appears to have led them first of all to investigate the principles of versification, and to reduce them to certain fixed rules ; from this nation the art was borrowed by others, and variously modified to suit the genius of their respective languages. But the Hebrew, as long as it remained a living tongue, preserved in its poetical compositions that originality and simplicity of character which so eminently distinguish its etymological and syntactical structure.

## CHAPTER II.

## CONSECUTION OF ACCENTS.

§ 1131. IN that portion of the work which treats of Orthoëpy and Orthography (Chap. V.), we gave a summary view of the powers of the accents, and of their relative strength as disjunctives and conjunctives with regard to their office as signs of interpunction. At the same time we expressed our opinion as to their original design, namely, that they were not intended exclusively either to regulate the pauses of discourse or to determine the mode of cantillation; but that while the former purpose was their principal one, the latter resulted from it as a natural development (§ 47, *note*). We are now about to discuss their various uses and their consecution; but before entering into details, we will state more fully our views touching their introduction into the orthography of the language.

§ 1132. After the Masorites, or those whoever they were who established the existing orthographical system, had provided each word with the signs of its correct form and pronunciation as considered in itself, and had divided the Hebrew Bible into the portions called verses, there still remained two objects to be accomplished: these were, 1. to furnish the means of distinguishing the several thoughts intended to be conveyed by the combination of words in a verse, i. e. of ascertaining what words belong together in a clause, and are consequently more or less separated from the rest, which constitutes their *logical relation*; and, 2. to direct the voice in reading or reproducing the words as a living language, showing where to pause and where to hasten onwards, where to depress and where to elevate the tone, agreeably to their *rhythmical relation*. These different uses of the accents explain the reason of their number as well as of the variety and intricacy of their powers and consecution; at the same time causing us to admire the completeness and symmetry of an orthographical system which determines the exact relation of each part of the sentence to the rest from beginning to end.

§ 1133. Language, the production of the soul through the agency of the organs of speech, is not a mere succession of articulate sounds or words expressed objectively by the voice, but is dependent in the very

act of its enunciation on the subjective influence of the soul, which controls and modifies the voice in various ways, imparting life and harmony to rational speech. Hence it can never become spiritless and monotonous, but always exhibits in its modulations a variety which while it assists the understanding is pleasing to the ear. This variety is found to exist in two principal particulars, viz. in quantity and in quality: the variety in *quantity* consists in sometimes pausing on a word, and sometimes passing with rapidity from one to another; that in *quality* is caused by an alternate depression and elevation of the tone. These two elements of vocal modulation form, as we have said, the animating principle of discourse and of rhetorical delivery, which by an increase in degree become heightened into declamation and recitative.

§ 1134. The modulation of the voice is governed as to quantity chiefly by the logical, and as to quality by the rhythmical relation; although the latter, be it remembered, is always to be considered as subordinate to and a necessary developement of the former. Thus, when the speaker has completed the enunciation of a thought, he naturally makes a pause, partly to indicate the fact to his auditor, and partly to take breath for what he has further to say; while in uttering words which convey an intelligible idea only through their connection with others which follow them, the speaker shows the dependent nature of these intermediate words by pronouncing them with rapidity in order to arrive at the conclusion of the phrase. But while the alternate stopping and hastening onwards of the voice is thus mainly produced by the logical relation of the words composing a sentence, there naturally arises a rhythmical relation in the sounds, which affects their quality: thus, when the speaker pauses on completing a thought, he involuntarily elevates his voice, and lays a stress on the final word, before allowing it to sink into a pause; while in that part of the sentence where the close logical connection of the words causes them to be pronounced rapidly together, the voice, which has no opportunity of raising itself, remains comparatively low.

§ 1135. But besides its quality, the rhythmical relation also affects the modulation of the voice with regard to quantity, thus interfering in some measure with the effect of the logical relation. In this way it determines the length of the pauses, so that they may not be too long or too short to please the ear; and also regulates the velocity of the voice between the pauses, preventing it from advancing either too rapidly or too slowly. Moreover, when the logical relation of the words would

require a succession of pauses, it hinders the voice from satisfying this demand at the expense of euphony, by varying their strength and duration, so that while the principal one receives the emphatic stress, the rest remain comparatively weak ; and on the other hand, when a number of words logically connected should be pronounced in rapid succession, which would produce a monotonous effect, the rhythmical relation precludes such a result, by giving to some of them a minor pause and consequently a slighter elevation of the voice.

§ 1136. This wave-like movement of the voice, this alternate increase and decrease of rapidity and force, is perceivable not only in each clause or combination of words, but also in every word or combination of syllables ; so that, as a pause and consequent elevation of the voice is made on the final word of a clause, while the rest are pronounced rapidly together and in a lower tone, in like manner one syllable of a word consisting of several is dwelt on and elevated above the rest, although in a minor degree. Thus we see the same principles penetrating the whole of discourse, and regulating the relative velocity and strength of tone of its minutest parts.

§ 1137. But this modulation of the voice, which serves to render discourse intelligible and harmonious, would necessarily be lost in written language, did not the system of orthography include signs for its representation. In our modern languages the logical relation only of the periods and principal clauses is indicated by written signs, while the connection of the members of a clause with each other as well as the rhythmical relation, on which depends the elevation and depression of the voice on certain words and syllables, is left to be ascertained from their logical relation.\* In Hebrew the case is different : here the accentual system, produced and regulated by the conjoint influence of the logical and rhythmical principles, designates not only the principal pauses of a sentence, but also those of its minutest subdivisions, at the same time indicating the exact degree of stress to be laid on each word and even pointing out the syllable which is to receive it ; and this gives to Hebrew orthography a minute accuracy and completeness of which no other language can boast.

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\* It should however be remarked, that it is only in some of these languages, as for instance the German, where the root takes the accent, that the tone-syllable of a word is determined by its logical relation to the rest ; while in those of the south of Europe for example, the rhythmical principle alone or for the most part regulates the accent.

§ 1138. As at the end of each verse the thought is regarded as completed, and the voice accordingly after rising emphatically sinks into a pause, the last word always receives the principal pause-accent, Cilluk ( , ); and in a long period including several clauses, the last word of each is accompanied by a disjunctive accent, which indicates its logical relation to the rest, and separates it from those which follow. Again, as these clauses have different logical relations to each other, some being more or less complete in themselves than others, and consequently more or less separated from the following, so too their accompanying disjunctives are of corresponding degrees of strength, and separate the verse according to the logical relation of its several parts into major and minor divisions.

§ 1139. This dividing of the verse however into clauses of various degrees of logical relation to each other, and the consequent use of the several disjunctive accents, are not determined by the logical relation alone, so that a given relation will always be denoted by the same accent wherever it may occur. On the contrary, the rhythmical principle even here exerts its influence, causing each clause to be accented according to its relative degree of completeness; so that a clause which in one verse is considered as separated from the following one in the strongest manner, is in another held to be much less so, because viewed in connection with others which are still more complete in themselves. Hence, as the employment of the several disjunctive accents is regulated by the *comparative* completeness of the clauses to which they are applied, it follows that their separating power, like the temporal value of the notes and rests in music, is entirely *relative*.

§ 1140. To the combined operation of the logical and rhythmical principles may also be ascribed the fact that some clauses of a verse are divided absolutely, i. e. only according to their logical relations, and others relatively, i. e. in dependence on the former. Thus, as we have seen, each verse is absolutely divided from the following one, and its final word receives the greatest disjunctive accent. If the verse be short, containing only a simple statement, its clauses are divided relatively, i. e. they receive their disjunctive accents with relation to the last. If however the verse comprise two distinct statements, the concluding word of the first one receives the second disjunctive accent Athnahh ( ^ ); and the preceding clauses are made relative to this, and receive their minor disjunctives accordingly. Again, if the verse comprise three independent clauses, the first receives C'gholta ( ^ ), and the preceding clauses are accented relatively to it. Into more than three

independent clauses no verse can be divided, in consequence of the interference of the rhythmical principle; but each independent clause may include a number of dependent ones, which receive their accents with relation to the great disjunctive at its close.

§ 1141. The providing of the members of a clause with their respective accents is regulated on the same principles as those which determine the choice of the accents that separate the clauses themselves. As the members of a clause are all in logical connection with each other, they should each receive a conjunctive accent to indicate the same; but here also the rhythmical relation interferes, and determines what accents are to be placed on each according to their number and relative connection. Thus, when the last word of a clause, which has a disjunctive accent, is preceded by only a single word in connective relation to it, this latter always takes a conjunctive accent; unless the disjunctive on the last word be one of the two principal ones, Cilluk ( ) or Athnahh ( ^ ), whose great separating power requires to be counterbalanced by a slight previous pause (compare the rule that a pause-accent should be preceded by a vowel, § 671), when it takes a minor disjunctive. When a clause consists of several words, the first ones, in consequence of their logical connection with one another and with the last, should each receive a conjunctive accent; but as pronouncing them all in close succession would be contrary to the variety required by the rhythmical principle, one of them receives a disjunctive accent, in the following manner: if the second word be more closely connected with the following than with the preceding one, it takes a conjunctive, and the first a disjunctive accent; but if on the contrary the second be most closely connected with the first, it takes a minor disjunctive, and the first a conjunctive.

§ 1142. From the foregoing remarks may be deduced the following general rules for the internal organization of a clause as exhibited in the choice and position of its accents.

1. A clause terminated by one of the principal disjunctives Cilluk ( , ) or Athnahh ( ^ ), requires to contain within itself a minor separation, to counterbalance the rhythmical force of such disjunctive; whence the rule, that *Cilluk never and Athnahh seldom is immediately preceded by more than one conjunctive accent, and when the clause consists of only two words, the first must take a minor disjunctive, however close their connection may be.* The separating power of the two first kings C'gholta ( ^ ) and Zakeph Katon ( ^ ) is likewise so strong that they draw a preceding clause accompanied by a minor disjunctive into their

own as its subdivision. Thus the two emperors Cilluk and Athnahh are preceded by the subordinate Tiphha ( ), and the two kings C'gholta and Zakeph Katon by Zarka ( ) and Pashta ( ) respectively.

2. The other disjunctives, which possess an inferior separating power, draw into their respective clauses only such words as are in close logical connection with that on which they are placed; and consequently they have none but conjunctives for their attendants. Hence, when a clause terminated by one of them consists of three words, the two first receive conjunctive accents; since a disjunctive affixed to either of them would cause it to form not a subordinate but a separate clause. These remarks, be it observed, extend only to clauses of three words; for in a clause of four words, where each of the three first would require by its logical connection a conjunctive accent, the rhythmical principle, which opposes the pronunciation of so many words in quick and uniform succession, causes the first of them, which is the furthest removed from and consequently the least affected by the disjunctive at the end, to take a minor disjunctive, or to add to its conjunctive a P'cik ( ).\* Whence arises the rule, that *three words in immediate succession cannot all be accompanied by conjunctive accents, however close their connection may be.*†

§ 1143. It has already been observed, that what are called the metrical books differ somewhat from the other portions of the Bible with regard to their accents (§ 52). We shall therefore divide the accents into two classes under the names of *prosaic* and *poetic*, and treat of them separately.

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\* Thus the logical and rhythmical principles mutually operate upon each other, which gives rise to certain varieties in the position and selection of the accents that will hereafter be described in detail. Hence too it happens that a single accent may serve three distinct purposes, viz. 1. to indicate the logical relation of its clause to the following one; 2. to show the logical and rhythmical relations of the word it accompanies to the rest of the clause, as is the case with the prepositives and postpositives (§ 51); and 3. to point out the rhythmical relation of the syllable on which it is placed to the rest of the word.

† With the exception of Kadhma ( ) and T'lisha K'tanna ( ), which, although conjunctives, possess a slight separating power, and hence may be placed before two other conjunctives, or before the officers Pazer ( ) and T'lisha Gh'dhola ( ), which on account of their weakness do not draw the conjunctives so closely together.

*Prosaic Accents.*

§ 1144. 1. We will first give a list of these accents in the order of their relative strength, beginning with the strongest. The disjunctives are of four classes, viz. 1. *Emperors*, Cilluk ( , ) and Athnabh ( , ); 2. *Kings*, C'gholta ( ' ), Zakeph Katon ( ' ) [or else Zakeph Gadhol ( ' ) or Kadhma with Zakeph Katon ( ' ' )], and Tiphbha ( , ); 3. *Princes*, R'bhi' h ( ' ), Zarka ( ' ) [or else Shalsheth ( ' )], Pashta ( ' ) [or else Y'thibh ( , )], and T'bhir ( , ); 4. *Officers*, Geresh ( ' ) [or else Gereshayim ( ' ) or Kadhma with Geresh ( ' ' )], T'lisha Gh'dhola ( ' ), Pazer ( ' ), and P'cik ( , ).

2. Their servants the conjunctives, although differing very slightly in force, may be arranged in the following order: 1. Munabh ( , ), 2. Mar'cha ( , ), 3. Mahpach ( , ), 4. Darga ( , ), 5. Kadhma ( ' ), 6. T'lisha K'tanna ( ' ).

§ 1145. The details concerning their use and consecution will embrace two principal topics, viz.

1. The manner in which members of clauses are provided with their respective accents with relation to the disjunctives at their close.

2. The manner of dividing the verse into clauses, or in other words the choice and consecution of the disjunctives with relation to the three principal ones, Cilluk, Athnabh, and C'gholta, which are placed absolutely.

## 1. Interpunction of Clauses.

§ 1146. I. Of the two emperors, Cilluk ( , ) and Athnabh ( , ), the first is always placed on the last word of a verse, and is followed by Çoph Paçuk ( : ), the Cilluk being used both to point out the tone-syllable of the word it accompanies, and to show its relation to the preceding, while the Çoph Paçuk marks the end of the verse. Athnabh, the next in degree of strength, is placed on the last word of the principal division of the verse.

1. Each of these accents may be placed on a word forming a clause by itself, which takes place as follows. A word\* with Cilluk forms a

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\* It will be remembered that in accentuation two or more words connected by Makkeph are considered as one (§ 70).

clause by itself when the word immediately preceding it has Athnahh, e. g. יְהִי אֹר וַיְהִי אֹר Gen. 1:3, 7, 9, 11. 5:5, 8, 11, 14, 17. A word with Athnahh forms a clause by itself when it begins the verse, e. g. וַיֵּאמֶר וְג' Gen. 15:8. 18:3. 19:7. 24:34. 30:26. But when this is not the case, these accents have the power of drawing into the same clause such preceding words as are in logical relation to the words they accompany, as follows.

2. When a word with Cilluk or Athnahh is preceded by only one other word which by its logical connection can be admitted into the same clause, such preceding word takes their attendant king Tiphhha (§ 1042. 1.), to form a counterbalancing stress (§ 1141):\* thus ( , ), e. g. וְלִימִים וְשָׁנִים Gen. 1:14, 17. 2:5, 11. 5:2, 9, 12, 15.; or ( , ), e. g. וַתֵּצֵא הַיְּבֵשָׁה Gen. 1:9, 15, 21, 26.

3. When a clause terminated by Cilluk or Athnahh consists of three words, if the second be more closely related to the last than to the first, it takes before Cilluk its servant Mar'cha ( , ), and before Athnahh its servant Munahh ( , ), and the first word receives Tiphhha: thus ( , , ), e. g. מִרְחֶקֶת עַל־פְּנֵי הַמַּיִם Gen. 1:2, 20, 22, 26.; or ( , , ), e. g. וְחֶשֶׁךְ עַל־פְּנֵי תוֹהוֹם Gen. 1:2, 5, 7, 17, 20. But if the second word be more closely related to the first than to the last, the first takes Mar'cha, and the second Tiphhha:† thus ( , , ), e. g. מֵיִם לַמַּיִם Gen. 1:6, 12, 18, 21.; or ( , , ), e. g. אֲשֶׁר זָרְעוּבוֹ עַל־הָאָרֶץ Gen. 1:11, 12, 16, 25, 28, 30.

4. When a clause terminated by Cilluk or Athnahh comprises four words, the two first form a subdivision, the second taking Tiphhha preceded by Mar'cha on the first; and the third taking Mar'cha before Cilluk, and Munahh before Athnahh: thus ( , , , ), e. g. אֶת הַשָּׁמַיִם Gen. 1:1, 4, 5, 8, 13, 27.; or ( , , , ), e. g. וַיֵּאמֶר אֱלֹהִים יְהִי אֹר Gen. 1:3, 6, 10, 14, 18, 27, 29.‡

\* It is remarked by the Masora on the word לְהַדִּיק Lev. 21:4., that Tiphhha is placed five times instead of the relative Methegh (§ 65. 1. a.) on the same word with Cilluk, as in Num. 15:21. 1 Chron. 2:53.; and eleven times with Athnahh, e. g. מֵאִילָנִים Num. 28:26. Ezek. 10:13., which is called מאִילָנִים.

† The Masora on the word מוֹשְׁבֵיכֶם Lev. 23:22. reckons eight instances in which Mar'cha instead of Methegh is placed on the same word with Tiphhha.

‡ It will thus be perceived that the only distinction made between Cilluk and Athnahh in their respective clauses, is that the former is attended by Tiphhha, and the latter by Munahh. It must also however be noted, that while the clause of Cilluk cannot consist of more than four words, Athnahh is sometimes immediately preceded by two Munahhs when its clause contains five words, thus ( , , , , ), as in Ex. 3:4.

II. The two first kings, C'gholta ( <sup>ˆ</sup> ) and Zakeph Katon ( <sup>ˆ</sup> ), have also like the two emperors the power to draw a minor clause into their own as its subdivision, so that each has a minor disjunctive for its attendant. Their clauses are constructed as follows.

1. *a.* C'gholta generally ends the first clause of a verse, whose degree of logical separation from the succeeding one is next in strength to that of the one terminated by Athnabh. Its disjunctive power is also so great, that it requires to be counterbalanced by that of its attendant prince Zarka ( <sup>ˆ</sup> ); so that its clause should always contain at least one word besides the last which admits a disjunctive accent. Sometimes however this is not the case, as when a word whose logical relation to what follows requires C'gholta begins the verse, and then it takes instead Shalsheleth ( <sup>ˆ</sup> ) strengthened by P'cik ( <sup>ˆ</sup> ), e. g. וְיִרְמְיָהוּ Gen. 19:16. 24:12. 39:8. Lev. 8:23. Is. 13:8. Amos 1:2.

*b.* When a clause with C'gholta consists of two words only, the first takes its attendant prince Zarka: \* thus ( <sup>ˆ</sup> ), e. g. וְלִי שְׁמֵעָאֵל שְׁמֵעֲתִיךָ Gen. 17:20. 19:4. Ex. 14:11.

*c.* When it consists of three words, the second if more closely connected to the last than to the first takes Munahh the servant of C'gholta, and the first takes Zarka: thus ( <sup>ˆ</sup> ), e. g. שָׂרֵם כִּלְהָ לְרִבְרָה Gen. 24:15, 47. 29:8. 30:41. But if it be more closely connected to the first than to the last, it takes Zarka, and the first has Munahh: thus ( <sup>ˆ</sup> ), e. g. וְהָיָה רֹאשָׁם מִלְּמִשָּׁה Ex. 36:29. 38:16. 39:5. 40:21. Lev. 2:2; though occasionally the first takes Mar'cha (see III. 2. *a.* note).

*d.* When the clause consists of four words, the second, if more closely connected with the first than with the third, takes Zarka to form a subdivision, and is preceded by Munahh or Mar'cha on the first, the third also taking Munahh: thus ( <sup>ˆ</sup> ), e. g. הָיָה בְּאֶרֶץ בְּנֵימִים הָהֵם Gen. 6:4. Ex. 31:15. 37:19. 39:3. But if the second word be most closely connected to the first, it takes Munahh or Mar'cha, and the first Zarka: thus ( <sup>ˆ</sup> ), e. g. אֲשֶׁר אָמַרְתִּי הָאֱלֹהִים Gen. 22:9. Ex. 16:29. 39:20; or ( <sup>ˆ</sup> ), as in Gen. 3:14; and sometimes the second Munahh is strengthened by P'cik, as in Gen. 26:28. For the extension of the clause of Zarka, see III. 2.

2. The second king Zakeph Katon ( <sup>ˆ</sup> ) is placed at the end of a clause which is next in degree of completeness to that accompanied by C'gholta; and which may either be included in any one of the

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\* C'gholta and Zarka, being both postpositives, are repeated in some manuscripts and printed copies, when the tone of the word is on the penult (§ 51).

three principal clauses, or may take the place of Athnahh or C'gholta, should the verse contain no division great enough to require either of those accents.

*a.* This accent likewise requires to be preceded by another in the same clause, to form a counterbalancing stress; though being weaker than C'gholta, a disjunctive is not necessary for the purpose. When therefore it stands on a word not connected with another closely enough to form part of the same clause, the following expedients are resorted to:

*α.* When the word with Zakeph Katon is a polysyllable which by § 65 should take Methegh, it receives the servant Munahh instead, provided it will not occur on the first letter of the word, and thus interfere with the preceding accent (see § 60),\* e. g. לְמִשְׁחָהוּרָהֶם Gen. 8:19. 18:5. Deut. 1:14.; except of course when it is connected with the preceding word by Makkeph, in which case the two words are regarded as one, e. g. מִן־הָאֲרָצָה Gen. 5:29.

*β.* If the word would not take Methegh, but has a vowel on its second letter and another between it and the accent, the second letter takes Kadhma (which cannot stand on the first), e. g. וְאַבְרָהָם Gen. 18:16, 18. Num. 1:8, 11. 2:33. 4:28.; the same is the case with two words united by Makkeph, e. g. לִלְבֹּשׁ־מִשְׁאֵם Num. 4:27. 10:19, 22, 23, 24.

*γ.* Again, if the word can neither take Methegh nor has a vowel between the second letter and its accent, a P'cik is added to Zakeph Katon, which converts it into Zakeph Gadhol ('), e. g. לְהַבְדִּיל Gen. 1:14. 3:10, 11. 4:1, 2. Ex. 2:18. Num. 1:6, 7, 8, 10. Deut. 1:26, 36. 3:19.†

*δ.* When the clause of Zakeph Katon consists of two words in connective relation to each other, the first takes its servant Munahh, whenever Zakeph Katon is not preceded by two vowels in the same word, e. g. שֶׁבַע שָׁנִים Gen. 5:7, 11, 13, 14, 15, 16.; but when it is thus preceded, the first word takes Pashta, e. g. וַיֹּאמֶר אַבְרָהָם Gen. 22:8. (comp. וַיֹּאמֶר אַבְרָם Gen. 15:3.) 23:3. 27:29. When the two words are not in close connection, the first always takes Pashta, e. g. וַיֹּאדָם וַיְהוּדָה לְמִלְחָה Gen. 1:25, 26. 2:10, 24.; unless an accent should be required on its first letter, when it takes the prepositive

\* In which case Methegh is retained, e. g. וְלִהְבְּדִיל Gen. 1:18. 2:23. 3:5, 17. 18:17.

† Rarely is Zakeph Katon used alone, e. g. וַיִּבְנֶה Josh. 1:16. Is. 1:30.

Y'thibh, e. g. קָצוֹם מִעֲצָמַי Gen. 2:23. 42:9. Ex. 18:9. 19:6. 22:8. And here also the word with Zakeph Katon, when a polysyllable which should take Methegh, receives Munahh instead (see II. 2. a. α.), e. g. עָפָר מִן הָאֲדָמָה Gen. 2:7. 3:1, 23. Ex. 15:7.

c. α. When the clause consists of three words, the second, if more closely connected with the last than with the first, takes Munahh, and the first Pashta, if an accent be not required on its first letter, thus ( ' ' ), e. g. וַיִּשְׁבְּטוּ בְיָדָם הָעֲבָדִים Gen. 2:2. 5:14, 16, 17.; but if an accent be required on the first letter, it takes Y'thibh, e. g. עָשָׂב מִן הָרִיעַ וְזָרַע Gen. 1:11. 2:5. 3:1, 11, 15, 22.

β. If however the second word be more closely connected with the first than with the last, it takes Pashta, and the first its servant Mahpach ( ' ' ), that is, when between it and the Pashta there is at least one vowel or Pattahh furtive, thus ( ' ' ), e. g. הָמָשׁ וְהַשְּׂעִירִים שָׁנָה Gen. 5:17, 20, 23, 26, 27. Ex. 14:28. 16:15.; but when there is not, the first takes Mar'cha, thus ( ' ' ),\* e. g. לִשְׁתָּחִי מַיִם מִמְּדָה Ex. 15:23. 16:22.

d. When the clause consists of four words, if the third be more closely connected with the last than with the second, and the second more closely with the first than with the third, it becomes subdivided into two equal parts; in which case the second word takes Pashta, preceded by Mahpach on the first, and the third takes Munahh: thus ( ' ' ), e. g. אֶל־מִקְוֹם אַחֵד מִתְּהֵרֵת הַשְּׂמִירִים Gen. 1:9, 14, 15, 16, 28, 31. But if the second word be more closely connected with the third than with the first, it also takes Munahh, and Pashta is placed on the first: thus ( ' ' ), e. g. וְהַדְבָּר אֲשֶׁר יִקְשֶׁה בְּכֶם Deut. 1:17, 23. For the further extension of the clause of Pashta, see III. 3. c.

3. The third of the kings in power is Tiphha ( ' ' ), which always precedes Cilluk or Athnahh when their clause contains as many as two words (see I. 2, 3, 4.).

III. The disjunctive accents of the third class, called princes, may be arranged according to their relative strength as follows: R'bhi<sup>h</sup> ( ' ' ), Zarka ( ' ' ), Pashta ( ' ' ), and T'bhir ( ' ' ). This class is distinguished from the two preceding ones by not being of sufficient strength to include within their own clause a word accompanied by another disjunctive, whence they are attended only by their servants among the conjunctives.

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\* The reason of this is that Mahpach has a slight separating power, and therefore cannot immediately precede Pashta, which is not the case with Mar'cha (see § 1144. 2.).

1. R'bhi<sup>a</sup>'h ( <sup>ˆ</sup> ), although weaker than any of the kings, has the greatest separating power among the princes, and accompanies a clause which is next in degree of completeness to that denoted by Zakeph Katon. Thus,

a. It accompanies a word which stands at the beginning of the verse, e. g. <sup>ˆ</sup>וַיְהִי־שָׁחַר Gen. 5 : 7, 30. 7 : 16.; or in its middle without being in connective relation to a preceding one, e. g. בָּיּוֹם Gen. 5 : 1. 7 : 4. 8 : 13, 21. 16 : 19.

b. When a word with R'bhi<sup>a</sup>'h is in connective relation to a preceding one, the latter takes its servant Munahh, e. g. <sup>ˆ</sup>וַיְהִי אָדָם Gen. 5 : 3, 4, 10. Ex. 13 : 17. 15 : 23, 25. 16 : 8.

c. When connected with two preceding words, the second takes Munahh, as does also the first, though generally with an accompanying P'cik, thus ( <sup>ˆ</sup> , <sup>ˆ</sup> ), e. g. מָלַךְ הַבְּחֵמָה הַשְּׂדֵדוֹרָה Gen. 7 : 2. 26 : 32. 30 : 32. Ex. 12 : 29. 16 : 22. Deut. 1 : 28, 41.; sometimes however the first takes the minor disjunctive Darga ( , ), e. g. שָׁלַשׁ מֵאוֹת אָמָה Gen. 6 : 15. 29 : 2. Ex. 2 : 9. 12 : 48.

d. When in connection with three preceding words, if the second be more closely connected with the first than with the third, it takes Munahh with P'cik, preceded by Mar'cha on the first, and followed by Munahh on the third: thus ( <sup>ˆ</sup> , <sup>ˆ</sup> , <sup>ˆ</sup> ), e. g. אִם־רָאָה חֲרָאָה , בָּעֵנִי אֲמַתָּה 1 Sam. 1 : 11. If the second word be most closely connected with the third, the first takes Munahh with P'cik: thus ( <sup>ˆ</sup> , <sup>ˆ</sup> , <sup>ˆ</sup> ), e. g. אֲשֶׁר הַשְׁעִיתָהּ שָׁם Jer. 30 : 11. Lastly, if the first and second words be equally connected with what follows, they each take Munahh with P'cik, since by the rhythmical relation three conjunctives cannot succeed each other: thus ( <sup>ˆ</sup> , <sup>ˆ</sup> , <sup>ˆ</sup> ), e. g. וַיִּדְבֹּר , אֶל־חֲתָנָיו , לֵאמֹר Gen. 19 : 14. Lev. 10 : 9. Jer. 29 : 32.

2. a. When Zarka ( <sup>ˆ</sup> ), the attendant prince of C'gholta, accompanies a word in connective relation to a preceding one, this latter takes its servant Munahh,\* e. g. בָּא אֵלֶיהָ Ex. 19 : 9. 23 : 14, 23. Deut. 1 : 22. 2 : 12.; and if the connection be but slight, it is followed by P'cik, e. g. אִם־כֵּן , אֲמַרָה Gen. 43 : 11. Ex. 17 : 6.

b. When a word with Zarka is in connection with two preceding words, the first takes Kadhma, and the second Munahh or Mar'cha with P'cik: thus ( <sup>ˆ</sup> , <sup>ˆ</sup> ), e. g. וַיַּחֲדֹד יִצְחָק , חֲרָדָה Gen. 27 : 33. 41 : 45.

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\* The Masora on <sup>ˆ</sup>וַיִּשְׁתַּחֲוֶה־לְפָנָיו Ex. 30 : 1. 6 : 6. 2 Sam. 7 : 7. reckons eleven instances in which Mar'cha precedes Zarka.

43 : 16. ; or ( ֿ , ֿ ), e. g. מִדְּהִשְׁדָּה יִבְלָא יִשְׁקֹב Gen. 30 : 16, 20. Deut. 3 : 20.\*

3. Pashta ( ֿ ), the attendant prince of Zakeph Katon, is used only when the rhythmical accent occurs on the final syllable of a word, whence it is always placed on the last letter ; consequently when the tone is on the penult, another ( ֿ ), called Kadhma, is placed on that syllable to denote it (§ 51).

a. This is the case whenever the word with Pashta is not connected with a preceding one, provided it would not cause the Kadhma to stand on the first letter (see II. 2. a. β.), e. g. נִלְכֶּה Gen. 13 : 3. 17 : 26. 18 : 28, 29. 23 : 3, 12. ; or when the preceding word is united to it by Makkeph, e. g. כָּל־אֶלֶה Gen. 14 : 3, 18. When neither of these is the case, the prepositive Y'thibh is used instead of Pashta (see II. 2. b.).

b. When a word with Pashta is preceded by another in connective relation to it, the latter takes Mahpach ( ֿ ), if between this accent and the following one there be a vowel or Pattahh furtive (comp. II. 2. c. β.), e. g. עֲשִׂיתָ לָנוּ Gen. 20 : 9. Ex. 14 : 28. 15 : 8, 16, 26. ; but if not, the first word takes Mar'cha, e. g. הִירְתָּהוּ דודִּי Gen. 1 : 2. Deut. 1 : 2, 35.†

c. When it stands in connection with two preceding words, the second takes Mahpach, and the first, if the accent should be on its first letter, takes Munahh, thus ( ֿ , ֿ ), e. g. אָמַר אֶת־הַדְּבָר הַזֶּה Ex. 18 : 23. 22 : 22. 23 : 22. Deut. 1 : 28. ; but if not, the first takes Kadhma, e. g. שָׁנִי הַמְּלָאכִים סִימָה Gen. 19 : 1, 2, 31. 20 : 1. Josh. 13 : 3. And so also when the second has Mar'cha, e. g. כִּי טֹב לָנוּ Ex. 14 : 12. Deut. 19 : 9.‡

4. a. The fourth prince is T'bhir ( ֿ ), which always ends a separate clause. It is thus placed on a word which has no connection with the preceding, e. g. הִנֵּה Gen. 30 : 3, 4. 31 : 17, 18. 34 : 21. Num. 1 : 99. Deut. 1 : 5.

b. When a word with T'bhir is in connective relation to a preceding word, this latter takes its servant Darga ( , ), if between the two

\* The Masora on וַאֲלֵאחֲרָיו Lev. 10 : 12. mentions two other instances in which Kadhma and Mar'cha occur on one word before Zarka, viz. Judg. 21 : 21. Neh. 12 : 44.

† In this case, it will be perceived, Kadhma may stand even on the first letter.

‡ The Masora reckons seven instances where a preceding polysyllable takes both accents, e. g. וַבֹּאֲרִיבָם בְּנֵי־יִשְׂרָאֵל Lev. 25 : 46. Neh. 20 : 1., וַיִּשְׁאָלֵהוּ מֶלֶךְ Deut. 8 : 16.

accents there be more than one vowel, e. g. וַיְבָרֶךְ אֹתָם Gen. 1 : 22. Lev. 24 : 3, 14, 25 : 52. ; but when there is only one vowel or none at all between them, it takes Mar'cha (see II. 2. c. β.)\* e. g. בְּהַמָּה וְרִמְשׁ Gen. 1 : 24, 26. 40 : 22.

c. When in connection with two preceding words, the second takes Darga or Mar'cha, and the first takes Munahh, if the accent should be placed on the first letter : thus ( , , , ), e. g. אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם Gen. 2 : 4. 19 : 35. Deut. 2 : 6. ; or ( , , , ), e. g. שָׁמַךְ זֵיתָן זָהָב Lev. 24 : 2. But if this be not the case, the first takes Kadhma : thus ( , , ' ), e. g. וַיִּנָּסֶה וַיִּתֵּן אֶבְרָהָם Gen. 25 : 8. 42 : 14, 22. Num. 6 : 14. ; or ( ' , , ), e. g. אֲשֶׁר נִדְרָה לִּי Gen. 31 : 13.†

IV. The fourth class of prosaic disjunctives are the officers Geresh ( ' ), T'lisha Gh'dhola ( ' ), and Pazer ( ' ).

1. Geresh ( ' ), although the weakest of its class, is generally used before one of the kings, and forms its clause in the following manner :

a. Geresh can stand on a single word not connected with another and without another accent on the same word to form a counterbalancing stress, but only when its place is on the penult, e. g. וַיִּבְלֹאֵם Gen. 14 : 7. 26 : 7, 11. 50 : 10. But when it occurs on the ultimate of a polysyllable that would require a Methegh, a Kadhma is inserted in place of this latter (provided it does not stand on the first letter), when ( ' ) is termed Azla (§ 50, note), e. g. וַיִּאֲמָרֵם Ex. 16 : 15. 21 : 22, 35. Deut. 61 : 1. ; if however the word with the accent on the ultimate be a monosyllable or a polysyllable that could not take Methegh at all or only on its first letter, Geresh is strengthened by reduplication, thus ( " ), called Ger-shayim, or double Geresh (comp. II. 2. a. γ.), e. g. וַיִּשְׁלַחֵם Gen. 25 : 6, 9. 26 : 7, 10. Lev. 25 : 2. Deut. 1 : 11.

b. When the word with Geresh is in connection with a preceding one, the latter takes Kadhma, if the accent would not come on its first letter, e. g. וַיִּאֲמָרֵם הָאֲנָשִׁים Gen. 19 : 12, 14, 16, 17. 25 : 23. 26 : 9. When this would be the case, it takes Munahh, and Geresh is doubled, if on

\* The Masora on the passage וַיְבָרֶךְ אֹתָם שׁוּרֵי-אֵשׁ Ex. 21 : 35. reckons thirteen instances in which Darga precedes T'bhir contrary to the rule given above, as in Lev. 7 : 33. 2 Sam. 20 : 6. Hos. 10 : 14. ; and fourteen where Mar'cha Ch'phula ( ) is employed instead of T'bhir, as in Gen. 27 : 25. Lev. 10 : 1. 2 Chron. 20 : 30.

† Hence when any one of the princes is in connection with two preceding words, the second takes its servant among the conjunctives, and the first takes Kadhma if its accent should not be placed on the first letter, and Munahh if it should.

the ultimate syllable, e. g. אֶלֶּה הֵם Gen. 25 : 15. Ex. 16 : 23. 23 : 4. ; but if it be on the penult, it remains single, e. g. תִּחְתֶּה הַנְּזֻשָׁה Is. 60 : 17. Eccl. 5 : 7.

c. When it is in connection with two preceding words, the second has Kadhma, and the first, if less separated from the second than the last is from its following one, takes T'lisha K'tanna, thus ( ' ' ' ), e. g. וַיַּעַל אֲבָרָם מִמִּצְרַיִם Gen. 13 : 1. 14 : 13. 18 : 19. 19 : 15. Deut. 1 : 28. ; but if this be not the case, the first takes T'lisha Gh'dhola, e. g. וְאִם-אֵתָה לֹא-יִחַעֲבֹר אֵלַי Gen. 31 : 52. 34 : 25.

2. When a word with T'lisha Gh'dhola ( ' ) or T'lisha K'tanna ( ' ) is in connective relation to a preceding word or words, each of these latter takes their servant Munahh, even when there are more than two, contrary to the rule § 1142. 2. ; for as these are among the weakest of the disjunctives, a preceding accent with even a slight disjunctive power would form a separate clause, e. g. סִדְרָה נָא Gen. 19 : 2. 30 : 33, 35., אֲשֶׁר עָשָׂה לְשִׁנְיָשָׁר צְבָאוֹת יְשׁוּעָה דֵּוֹלָה Deut. 1 : 19., אֵת כָּל-הַמִּדְבָּר הַגָּדוֹל 1 Kings 2 : 5.

3. a. Pazer ( ' ) is frequently employed before T'lisha K'tanna or Kadhma, and indicates a greater degree of separation than either of them,\* e. g. אֶלֶּה אֲבִי אֶלְהִי אֲבָרָהָם Gen. 31 : 42. Lev. 27 : 28. Num. 4 : 46. 7 : 1., עַל-כֵּן לֹא-יִזְכָּרוּ בְּנֵי-יִשְׂרָאֵל Gen. 32 : 33. But when several words are equally related to the final word of the clause, they all take Pazer, e. g. וַיֵּאמֶר אֲבָנִי אֶל-יָדִי אֶקְדֶּמָּה וְאֶלְכָּהּ וּג' 2 Sam. 3 : 21. 20 : 3., וְזָכְרָהּ בֶן יִצְחָק וְשִׁמְיוֹנוֹ וְשִׁמְיוֹנוֹ וּג' 1 Chron. 15 : 18, 24.

b. When a word with Pazer is in connection with one or more preceding words, each of these latter takes Munahh (see 2. above), e. g. אִישׁ אִישׁ כִּי-יִדְחֶהּ טָמֵא, וְגַם אֵתָה יִדְעָה 1 Kings 2 : 5. 8 : 65. 10 : 25., לִנְפֹשׁ לְנֶפֶשׁ Num. 9 : 10.

4. P'cik ( ' ) is the weakest of all the disjunctive accents, and is employed only after one of the conjunctives, in cases where the connective relation of a word to the following one, although not sufficiently close to admit a conjunctive, is still too much so for the reception of a simple disjunctive.

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\* The Masora reckons sixteen instances in which Karne Phara ( " ) is employed with its servants Yerahh ben Yomo ( ' ) and Munahh instead of Pazer, e. g. קָרָה אֶלְפִים בָּאֵמָה וְאִתְּ-פָאֶרֶה נֶגְבֵּי אֶלְפִים בָּאֵמָה Num. 35 : 5. 2 Sam. 4 : 2. Jer. 13 : 13. ; which again is sometimes preceded by Pazer, as in Josh. 19 : 51.

## 2. Division of the Verse.

§ 1147. The use of the major disjunctive accents for the division of the verse into clauses, which remains to be exhibited (see § 1145. 2.), is not regulated exclusively by the logical degree of separation existing between these clauses, but by the *relative* completeness of each clause in itself as compared with the rest, with the exception of the pause at the end of the verse (see § 1139).

§ 1148. As each verse, whatever its logical relation to the following may be, is regarded as complete within itself, its last word always receives the great disjunctive Cilluk (§ 1146. I.). The termination of the verse being thus determined, the other principal disjunctives are disposed according to the number and relative completeness of the clauses which it may contain. Thus,

1. When a verse consists of a simple proposition, and is hence considered as forming but a single clause, it can receive none but the relative disjunctives, e. g. וְהָרַעַב כָּבֵד בְּאֶרֶץ Gen. 43 : 1., וַיְהִי־בֹקֶר יוֹם שְׁלִישִׁי Gen. 1 : 13. 2 : 1. Lev. 7 : 22, 28., וְנָח מִצָּאָן הָן, וְנָח בְּעֵינֵי יְהוָה Gen. 6 : 8.

2. But when a verse is considered to contain two logically distinct clauses, the first of them is terminated by the second independent disjunctive Athnahh, either with or without its respective attendants and servants, e. g. בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ \* Gen. 1 : 1, 3., וַיִּהְיֶה הָאָרֶץ תֹּיבָה וְהָאָדָם הָיָה בְּדָלָה וְאָדָם הַשֵּׁחֵם 2 : 12. 3 : 2, 16, 20., וַיְהִי מִקֵּץ יָמִים וַיָּבֹא קֵץ מַסְרֵי הָאָדָמָה מִנְחָה לַיהוָה 4. 3. &c. &c.

3. When the verse contains another clause preceding that of Athnahh, it is designated by the first king C'gholta ( ^ ), provided this latter can be preceded by Zarka (see § 1146. II. 1. a.); so that the verse is divided into three principal clauses, thus ( ^ ^ ), e. g. וַיַּעַשׂ אֱלֹהִים אֱתֵרֶקֶל וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל וְלֹא־הָיָה עוֹד הָאֲפִסָּה וַתִּקְדְּלוּ תִבְתּוּ, לָרָקִיעַ Gen. 1 : 7. 6 : 4., וַיִּהְיֶה בְּחֹמֶר בְּחֹמֶר וּבְנֵת וַתֵּשֶׁם בָּהּ אֲדִה־לֵּל וַתֵּשֶׁם בְּסוֹף עֲלִישָׁתָהּ גָּמָא וַתִּחַמְרָה בְּחֹמֶר וּבְנֵת וַתֵּשֶׁם בָּהּ אֲדִה־לֵּל וַתֵּשֶׁם בְּסוֹף עֲלִישָׁתָהּ הָיָאָר Ex. 2 : 3, 7.

§ 1149. 1. The three principal disjunctives are thus disposed independently of each other, and chiefly in accordance with the logical

\* In this instance, as the reader will perceive, the division is rather relative than absolutely logical, as is often the case (see § 1139).

relation of the several parts of the verse ; but into more than three independent clauses no verse however large can be divided, on account of the interference of the rhythmical principle (§ 1140). Each of these clauses however may contain one or more subdivisions, the accents denoting which are employed with relation to the chief disjunctive at its close. Thus a subdivision of the clause of either of the emperors Cilluk or Athnabh is made by Tiphhha (§ 1146. I. 2, 3, 4.).

2. The two kings Tiphhha and Zakeph Katon may be preceded by a clause which is either of inferior or of equal strength to their own.\* Thus,

a. When a clause preceding that of Tiphhha is less complete in itself, it takes T'bhîr, e. g. וַיִּשְׁקֹץ לְבָנָיו וְלִבְנוֹתָיו Gen. 32 : 1, 3, 8, 9, 10, 12. ; when equally so, it takes Zakeph Katon, e. g. וַיִּשְׁלַח יַעֲקֹב מַלְאָכָיו לְפָנָיו אֶל-עֲשָׂו Gen. 32 : 4, 5, 6, 7, 10, 11, 12.

b. When a clause preceding that of Zakeph Katon is less complete, it takes Pashta, e. g. וַיְהִי מֵאֲחֻרַּי בְּרִקְיעַ הַשָּׁמַיִם Gen. 1 : 14, 15, 16, 18. ; and when equally so, it also takes Zakeph Katon, e. g. וַיִּשְׁאֲלֵהוּ אֵתוֹ בְּנָיו אֶרְצָה כָּלֶעֶן וַיִּקְבְּרוּ אֹתוֹ Gen. 50 : 13, 15. Ex. 13 : 14. 14 : 20. 15 : 9., and thus should even three occur in succession, as in Ex. 6 : 8. Deut. 19 : 10. The same is the case with Zakeph Gadhol, e. g. לָרֶב וַיִּרְעָתָם Ex. 16 : 6. Gen. 20 : 4. Josh. 1 : 14. 1 Sam. 14 : 42.

3. The princes R'bhî<sup>h</sup> ( ), Zarka ( ), and Pashta ( ), have a greater variety in their attendant disjunctives than the kings Tiphhha and Zakeph Katon. Thus, a. When a clause preceding one which is terminated by either of these princes is less complete in itself, it takes Geresh ( ' ) ; † b. when equally so, it takes T'lîsha Gh'dhola ( ' ) ; c. when more so, but less than that denoted by their following kings

\* As no accents employed relatively are of greater strength than these two kings, the accentuation is the same whether the preceding clause have an equal or a greater degree of separation.

† When however Pashta is preceded by two clauses of this kind, the first takes R'bhî<sup>h</sup>, and the second also takes Pashta, e. g. וַיֵּאמֶר יְהוָה אֱמָלֵךְ אֶת-יִצְחָקִים Gen. 6 : 7. 31 : 12. Num. 6 : 2. 16 : 13. ; and the same is the case when a minor clause intervenes, e. g. וַיֵּאמֶר מֹשֶׁה אֶל-אַהֲרֹן וַיִּשְׁתָּחֲוּ אֶל-יְהוָה וַיִּשְׁתָּחֲוּ אֶת-יְהוָה Lev. 9 : 7. Ezek. 6 : 13. A word preceding one of the other princes, and which is less separated from its following one than is that which has the prince, takes Geresh ( ' ), when it is itself preceded by only one that has a still less degree of separation, which last takes T'lîsha K'tanna ( ' ) ; but when it is preceded by two or more such, the word which should have Geresh takes instead the servant of the following disjunctive, and those preceding

(which we shall term *relatively* more complete), it takes R'bhi 'h ( ' ); *d.* and when equal to or even greater than that denoted by the following king (which we shall call *absolutely* more complete), it takes Zakeph Katon ( ' ). The consecution of the kings and princes remains the same whether they are accompanied by their respective attendants or not.

4. The officers T'lisha Gh'dhola ( ' ), Pazer ( ' ), and Geresh ( ' ), take their attendant disjunctives in like manner with the princes. Thus,

*a. α.* When a clause preceding one with T'lisha Gh'dhola is less complete in itself, it takes Munahh with P'cik ( , ); *β.* if equally complete, it takes Pazer ( ' ); *γ.* if more so, but less than that denoted by the following king, it takes R'bhi''h ( ' ); *δ.* and if more so than that which its king denotes, it takes Zakeph Katon ( ' ).

*b.* In like manner Pazer is preceded, *α.* by Mar'cha with P'cik ( , ); *β.* by Pazer ( ' ); *γ.* by R'bhi''h ( ' ); *δ.* by Zakeph Katon ( ' ).

*c.* So too Geresh is preceded, *α.* by T'lisha K'tanna ( ' ), if this latter be preceded by Kadhma (see § 1146. IV. 1. c.); *β.* by T'lisha Gh'dhola ( ' ) when there are no T'lisha K'tanna and Kadhma, and Pazer ( ' ) when there is; *γ.* by R'bhi''h; and, *δ.* by Zakeph Katon ( ' ).

§ 1150. The following table will exhibit the consecution of all the prose accents at one view. The left hand division contains the several disjunctives with their respective servants among the conjunctives; and the right hand division their attendant disjunctives, arranged according as the degree of separation which these attendants denote is less, equal to, or relatively or absolutely greater (see § 1149. 3.) than that of the disjunctive which they precede.

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it Kadhma and T'lisha K'tanna, e. g. וְאֵתֹכֶם בְּיָמֵיכֶם דֵּעִי Deut. 19:5. 21:8. 22:26. 24:13. Hence ( ' ) preceded by ( ' ) is always Pashta, when both are preceded by R'bhi''h; but when this is not the case, it is Kadhma.

## PROSE CONSECUTION.

DISJ.	SERV.	ATTENDANTS.			
		Less.	Equal.	Greater.	
				rel.	absol.
1	1	1	1	1	1
2	2	1	2	1	2
3	3	1	3	1	3
4	4	1	4	1	4
5	5	1	5	1	5
6	6	1	6	1	6
7	7	1	7	1	7
8	8	1	8	1	8
9	9	1	9	1	9
10	10	1	10	1	10
11	11	1	11	1	11
12	12	1	12	1	12
13	13	1	13	1	13
14	14	1	14	1	14
15	15	1	15	1	15
16	16	1	16	1	16
17	17	1	17	1	17
18	18	1	18	1	18
19	19	1	19	1	19
20	20	1	20	1	20
21	21	1	21	1	21
22	22	1	22	1	22
23	23	1	23	1	23
24	24	1	24	1	24
25	25	1	25	1	25
26	26	1	26	1	26
27	27	1	27	1	27
28	28	1	28	1	28
29	29	1	29	1	29
30	30	1	30	1	30
31	31	1	31	1	31
32	32	1	32	1	32
33	33	1	33	1	33
34	34	1	34	1	34
35	35	1	35	1	35
36	36	1	36	1	36
37	37	1	37	1	37
38	38	1	38	1	38
39	39	1	39	1	39
40	40	1	40	1	40
41	41	1	41	1	41
42	42	1	42	1	42
43	43	1	43	1	43
44	44	1	44	1	44
45	45	1	45	1	45
46	46	1	46	1	46
47	47	1	47	1	47
48	48	1	48	1	48
49	49	1	49	1	49
50	50	1	50	1	50
51	51	1	51	1	51
52	52	1	52	1	52
53	53	1	53	1	53
54	54	1	54	1	54
55	55	1	55	1	55
56	56	1	56	1	56
57	57	1	57	1	57
58	58	1	58	1	58
59	59	1	59	1	59
60	60	1	60	1	60
61	61	1	61	1	61
62	62	1	62	1	62
63	63	1	63	1	63
64	64	1	64	1	64
65	65	1	65	1	65
66	66	1	66	1	66
67	67	1	67	1	67
68	68	1	68	1	68
69	69	1	69	1	69
70	70	1	70	1	70
71	71	1	71	1	71
72	72	1	72	1	72
73	73	1	73	1	73
74	74	1	74	1	74
75	75	1	75	1	75
76	76	1	76	1	76
77	77	1	77	1	77
78	78	1	78	1	78
79	79	1	79	1	79
80	80	1	80	1	80
81	81	1	81	1	81
82	82	1	82	1	82
83	83	1	83	1	83
84	84	1	84	1	84
85	85	1	85	1	85
86	86	1	86	1	86
87	87	1	87	1	87
88	88	1	88	1	88
89	89	1	89	1	89
90	90	1	90	1	90
91	91	1	91	1	91
92	92	1	92	1	92
93	93	1	93	1	93
94	94	1	94	1	94
95	95	1	95	1	95
96	96	1	96	1	96
97	97	1	97	1	97
98	98	1	98	1	98
99	99	1	99	1	99
100	100	1	100	1	100

*Poetic Accents.*

§ 1151. The accents termed poetic are those employed in the three books Psalms, Proverbs, and Job (§ 52). They consist, like the prose accents, of disjunctives, which separate the verse into independent and relative clauses, and of conjunctives or servants used to show the connection between members of the same clause.

§ 1152. 1. The disjunctives are divided into three classes of different degrees of strength, called Emperors, Kings, and Princes.

*a.* The *Emperors* are Cilluk ( , ), Athnahh ( , ), and Mar'cha with Mahpach ( , ), which answer to the Cilluk, Athnahh, and C'gholta of prose. Thus, Cilluk is always placed on the last word of a verse; Athnahh ends the principal division preceding it; and Mar'cha with Mahpach the division preceding that of Athnahh: that is, when there are three principal divisions or clauses in the verse; and more than three cannot occur (see § 1149. 1.), all other clauses being subordinate to these.

b. The *Kings* are R'bhi''h with Geresh ( ' ), Tiphhha initial ( - ), Zarka ( - ) and R'bhi''h ( ' ). The first corresponds to Tiphhha before Cilluk, the second to Tiphhha before Athnahh, the third to Zarka before C'gholta, and the fourth to R'bhi''h, of the prosaic accents: so that they all serve as attendants to the great disjunctives, and form their subordinate clauses.

c. The *Princes*, which mostly consist of a conjunctive accompanied by P'cik, are Mahpach with P'cik ( ' ), Kadhma with P'cik ( ' ), Pazer ( ' ), and Shalsheleth with P'cik ( ' ). They are used as the attendants of the kings.

2. The poetic conjunctives are Mar'cha ( , ) [or Mar'cha with Zarka ( , - )], Munahh ( , ), Mahpach ( , ) [or Mahpach with Zarka ( , - )], Yerahh ben Yomo ( , ), Munahh superior ( ' ), and P'cik ( ' ).

§ 1153. In describing the use and consecution of these accents, we shall follow the plan pursued with regard to the prosaic accents: showing, 1st. how the relations of the members of a clause to each other are denoted by means of the conjunctives and minor disjunctives; and, 2dly. the principles that regulate the consecution of the major disjunctives which serve to divide the verse into clauses.

### 1. Interpunction of Clauses.

§ 1154. The principal clauses of a verse in poetry are constructed in a similar manner to those in prose: they are also independent of one another, and each includes within itself not only such words as are in close connection with its concluding term, but also those which are somewhat separated from it by means of a minor disjunctive.

I. 1. a. Of the emperors the accent Cilluk can never stand in poetry on a word forming a clause of itself, which would be too short to constitute a member of a parallelism; accordingly its clause always comprises at least two words, the first of which forms as it were a counterpoise to the last. When a word with Cilluk is thus preceded by another in close connection, the latter takes one of its servants Mar'cha, Munahh, or Mahpach: thus ( , , ), e. g. יְהוָה וְלֵילִיָּהּ Ps. 1:2, 4, 5. 2:12.; or ( , , ), e. g. יְהוָה לֵאמֹר Ps. 1:1. 2:5. 7:10.\* But when such

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\* When the word with Mar'cha is a dissyllable or polysyllable, it sometimes takes Zarka in addition, e. g. יְהוָה וְלֵילִיָּהּ Ps. 10:3, 5.; when the word with Munahh should have Methegh, it sometimes takes Tiphhha instead, e. g. יְהוָה וְלֵילִיָּהּ Ps. 77:13. Prov. 1:31.

preceding word bears a disjunctive relation to that with Cilluk, it takes the compound accent R'bhi"ḥ with Geresh ( " ), to make a counterbalancing stress, e. g. בְּרַעְרָה וְגִלְדוֹ Ps. 2:11. 4:6, 9. Prov. 15:1.

δ. When the clause of Cilluk consists of three words, if the second be more closely connected with the last than with the first, it takes Mar'cha or Munahh, and the first takes R'bhi"ḥ with Geresh: thus ( , " ), e. g. אֲנִי הַיּוֹם וְלִלְתִּיהָ Ps. 2:7, 10, 12. 3:2, 4, 7. 15:3, 4, 11. If on the contrary the second word be more closely connected with the first than with the last, it takes R'bhi"ḥ with Geresh, which is preceded by its servant Mar'cha on the first: thus ( , " , ), e. g. בְּקֶרֶךְ אֶעֱרֶה לָּהּ וְאֶצְלָה Ps. 5:4. 16:4. 17:8. Again, if both the preceding words are in close connection with the last, the second takes Munahh, and the first Tiphkha: thus ( , , ), e. g. שְׁנֵי רָשָׁעִים שֶׁבְּרָהּ Ps. 3:8, 9. 4:3. 18:44, 48.

c. When the clause consists of four words, if the second be more closely connected with the first than with the third, it takes R'bhi"ḥ with Geresh, which makes a subdivision of the clause into two equal parts: thus ( , , " ), e. g. וְהָיָה יְשֻׁמֶעַ בְּקֶרְאִי אֲלִיר Ps. 4:4. 7:4. 8:4. 15:4. If the first be the least connected with its following one, it takes R'bhi"ḥ with Geresh,\* and the clause is accented, thus ( , , , " ), e. g. וְיַעֲזִיבֵנִי מִהָר קִדְשׁוֹ סֵלָה Ps. 3:5., or thus ( , , , " ), e. g. וְשִׁנְיָה שֵׁם אֱלֹהֵי יַעֲקֹב Ps. 20:2. 73:20.; but if not sufficiently separated to take a disjunctive, it receives Mahpach with Zarka, e. g. וְצִיָּה לְנֶפֶשׁ אוֹרֵב אֹרֵב שְׁמָה לְנֶפֶשׁ Ps. 74:10., or Munahh superior, e. g. שְׁלֹחַ לָהֶם לְשֹׁבַע Ps. 78:25.

2. a. The emperor Athnahh, although it marks the principal division of the verse, has not the disjunctive power of Cilluk, and hence may be directly preceded by Mar'cha with Mahpach ( , ), in which case only it can stand on a word making a clause of itself, as in Ps. 3:6. 5:13.

δ. When a word with Athnahh is in connective relation to a preceding word, this latter takes its servant Mar'cha,† e. g. לִיהוָה הִישָׁרְעָה Ps. 3:9. 4:6. 5:9, 10.

c. When in connection with two preceding words, if the second be more closely connected with the first than with the last, it takes Tiphkha initial, which is preceded on the first by its servant Munahh: thus ( , , ), e. g. מִשְׁפָּטִיהָ מִנְגְּדִי Ps. 10:5, 6. Prov. 15:14, 20.

\* Seldom Shalsheleth with P'cik, as in Ps. 7:6. 20:8.

† A dissyllable or polysyllable sometimes takes Mar'cha with Zarka, as in Ps. 69:2. 72:3.

If on the contrary it be more closely connected with the last than with the first, the second takes the conjunctive Munahh or Mar'cha, and the first has Tiphhha initial: thus (  $\text{א} \text{ב} \text{ג}$  ), e. g.  $\text{יְהוָה מְדַרְבֵּי צָרֵי}$  Ps. 3:2, 5. 4:2. Prov. 15:1, 3, 5.; or (  $\text{א} \text{ב} \text{ג}$  ), e. g.  $\text{לֹא־אֵרָא מִרְבָּבוֹת עִם}$  Ps. 3:7. If both first and second are equally connected with the last, each takes a servant, and generally Munahh, e. g.  $\text{כִּרְהִיקִית אֶת־עַלְלִי}$  Ps. 3:8. 4:8. Prov. 15:15.

d. When the clause of Athnahh consists of four words, if the second be more closely connected with the first than with the third, it takes Tiphhha initial, which divides the clause into two equal parts, the first and third each taking a servant: thus (  $\text{א} \text{ב} \text{ג} \text{ד}$  ), e. g.  $\text{וְאַתָּה יְהוָה מֶנֶן}$  Ps. 3:4. 4:4. 5:8, 12. 6:9. Prov. 15:2, 4, 7. If the third word be more slightly connected with the last than with the preceding, it takes Tiphhha initial, preceded by a servant on the first and second: thus (  $\text{א} \text{ב} \text{ג} \text{ד}$  ), e. g.  $\text{יְבֹשֶׁה וְיִפְדֶּלְךָ מֵאֵד כָּל־אֹיְבֵי}$  Ps. 6:11. If the three first words be equally connected with the last, each takes a conjunctive, the first being generally either Mahpach\* or Munahh superior: thus (  $\text{א} \text{ב} \text{ג} \text{ד}$  ), e. g.  $\text{כִּי אֵין בְּפִמּוֹת זִכְרָה}$  Ps. 6:6. 74:13. Prov. 17:25.; or (  $\text{א} \text{ב} \text{ג} \text{ד}$  ), e. g.  $\text{וַיִּמְסַר עֲלֵיהֶם מֶן לְאַלֵּל}$  Ps. 78:24, 27. Prov. 17:12.

3. a. The third poetic emperor Mar'cha with Mahpach (  $\text{א} \text{ב} \text{ג}$  ),† which is next in strength of separation to Athnahh, may stand on a word which, having no connective relation to a preceding one, forms a clause of itself, which is most frequently the case when the preceding word has R'bhi'h, e. g.  $\text{כָּל־יְהוָה לְתוֹרָה}$  Ps. 9:15, 21. 10:18. 11:6. 17:1. 31:24.

b. When a word accompanied by Mar'cha with Mahpach is in connection with a single preceding one, the latter takes its servant Yerahh ben Yomo (  $\text{א} \text{ב}$  ), e. g.  $\text{עַד־בֵּית אֱלֹהִים}$  Ps. 42:5.; or Mar'cha, e. g.  $\text{לֹא לֶקַח}$  Ps. 15:5. 35:10.

c. When the clause consists of three words, if the second be more closely connected with the first than with the last, it takes the attendant prince Zarka, which is preceded by Munahh on the first: thus

\* When occurring on a polysyllable, Zarka is sometimes added, as in Ps. 9:10.

† If the principal division of the verse be not great enough to require Athnahh, Mar'cha with Mahpach is used instead, as in Ps. 30:6. When a word which should have this accent is a dissyllable or a polysyllable, it sometimes takes Mahpach with its servant Yerahh ben Yomo, in which case the Mar'cha is usually placed on the following word, e. g.  $\text{וַתִּשְׁמָע רִשָּׁע}$  Ps. 45:8. 53:5, 6.; though occasionally all three stand on one word, 5:11.

( , ' ' ), e. g. מִחֲמֹאזֹת פִּי וְקָרְב־לִבִּי Ps. 55:22. If on the contrary it be most closely connected with the last, the first has Zarka, and the second takes the servant Yerahh ben Yomo: thus ( , ' ' ), e. g. יְהוָה יִרְחֵם יִרְחֵם עַמּוּם Ps. 7:9. 11:5. 14:2. 16:11. 18:31, 36. 31:6.; or Mahpach, thus ( , ' ' ), e. g. מִיָּדָה מִלֶּךְ הַכְּבוֹד Ps. 24:8. 78:5.

d. When it comprises four words, the second takes Zarka, which forms a subdivision of the clause, and the first and third each receive a servant: thus ( , ' ' ' ), e. g. בְּשָׁלוֹם יִחְדָּו אֲשַׁכְּבָה וְאֵשֶׁן Ps. 4:9. 12:7. 28:4. 70:3.; or ( , ' ' ' ), e. g. הָקֵל סֵף יַחְדּוֹ נֶאֱלָחוּ Ps. 14:3. 16:4.; or ( , ' ' ' ), e. g. חֲנָנִי יִרְחֵם כִּי אֶמְלֹךְ־אֹנִי Ps. 6:3.

II. The second class of poetic disjunctives are the kings R'bhi''h with Geresh ( ' ), Tiphhha initial ( - ), Zarka ( ' ), and R'bhi''h ( ' ).

1. a. R'bhi''h with Geresh ( ' ) marks, as already stated, the subdivision of the clause of Cilluk (I. 1. a.), and therefore may properly be termed its attendant king. It sometimes stands on the first word of the clause (see I. 1. b.).

b. When the word on which it is placed is in connective relation to a preceding word, the latter takes its servant Mar'cha, e. g. אֲדַרְגֵּי יִרְחֵם Ps. 71:5. 72:16. 73:10, 12. Prov. 15:2.

c. When in connection with two preceding words, each of these takes the conjunctive Mar'cha: thus ( ' , ' ), e. g. מַלְכִּי שָׁבָא וְסָבָא Ps. 72:10. 74:13, 22.

d. When there are three preceding words in connection, the first usually takes Mahpach, and the remaining two Mar'cha: thus ( ' , ' , ' ), e. g. אֵין חֲרָצִבוֹת לְמוֹתָם Ps. 73:4.

2. a. Tiphhha initial ( - ) marks the subdivision of the clause of Athnahh, and is sometimes placed on its first word (see I. 2. c.).

b. When a word with Tiphhha initial is in connective relation to a preceding one, the latter takes its servant Munahh (see I. 2. c. d.).

c. When it is connected with two preceding words, the second takes Munahh, and the first either Mahpach, e. g. מִי בִשְׁחָק Ps. 89:7. Prov. 15:17. 16:25, 32., which is sometimes followed by P'cik, e. g. לְמִסַּע יִזְמְרֶה קְבוֹד Ps. 30:13. 86:12.; or Munahh superior, e. g. יִשְׁלַח בָּהֶם עֶיב Ps. 78:45.

3. a. Zarka ( ' ) marks the subdivision of the clause of Mar'cha with Mahpach, and like the preceding may stand on the first word of the clause, as in Ps. 31:23. Job 7:11.

b. When the word with Zarka is in connective relation to a preceding one, the latter takes one of the conjunctives Munahh or Mar'cha as its servant (see § 1154. I. 3. d.).

c. When it is in connection with two preceding words, the first, which in general is slightly separated from the other two, takes Mahpach or Kadhma followed by P'cik, and the second either Munahh or Mar'cha: thus ( <sup>˘</sup> ˘ ˘ ), e. g. יִאֲמְרוּ הַגִּבּוֹרִים לְמֶלֶךְ Ps. 79: 10. Job 7: 21.; or ( <sup>˘</sup> ˘ ˘ ), e. g. קָן לֵהָא וְדִדּוּר Ps. 84: 4.: and sometimes the second also takes P'cik, thus ( <sup>˘</sup> ˘ ˘ ), e. g. וְיִשְׁמַע אֵל וְיִצְנֵם Ps. 55: 20, 24.

4. a. R'bhi''h ( <sup>˘</sup> ) is the strongest of the kings, and hence is used to make the greatest division of the clause of one of the emperors Cilluk, Athnahn, or Mar'cha with Mahpach; but as it has a weaker separating power than either of these three, it may stand on a word alone without being preceded by another accent to make a counterbalancing stress, e. g. כָּנָה Ps. 27: 14. 30: 8. 78: 1. 88: 6.

b. When the word with R'bhi''h is in close connection with a preceding one, the latter takes one of its servants Mar'cha, Munahh, Mahpach, or Munahh superior, e. g. הִרְחַקְתָּ אֵלַי Ps. 86: 16, 17., מִדְּעַר מִדְּעַר 88: 9., אֶתְּהָ יְהוָה 40: 12., מִבְּלִי אֲדָם 45: 3.; and when the connection is less intimate, it takes Mahpach or Kadhma followed by P'cik, e. g. ( <sup>˘</sup> ˘ ) Ps. 36: 5. 39: 7., ( <sup>˘</sup> ˘ ) 36: 7.

c. When the clause consists of three words, if the second be more closely connected with the first than with the last, it takes Pashta with P'cik, and the first receives a servant: thus ( <sup>˘</sup> ˘ ˘ ), e. g. אֶלֶּה יְהוָה אֶלֶּה אֶקְרָא Ps. 28: 1. 37: 20. If on the contrary the second be most closely connected with the last, it takes a servant, and the first has Kadhma or Mahpach with P'cik: thus, ( <sup>˘</sup> ˘ ˘ ), e. g. תִּפְרוּ חֲרָבוֹת הָאֵלִיב Ps. 9: 7. 86: 9.; or ( <sup>˘</sup> ˘ ˘ ) Ps. 31: 23.

d. When it consists of four words, the second usually takes one of the princes, and the first and third a conjunctive each: thus ( <sup>˘</sup> ˘ ˘ ˘ ), e. g. קָנִיתִי קָדָם זָכַר עֲדָתוֹ קָנִיתִי קָדָם Ps. 74: 2. 37: 28. 39: 6.

III. The third class of poetic disjunctives, called princes, viz. Mahpach with P'cik ( <sup>˘</sup> ˘ ), Kadhma with P'cik ( <sup>˘</sup> ˘ ), Pazer ( <sup>˘</sup> ), and Shal-sheleth with P'cik ( <sup>˘</sup> ˘ ), serve as attendants to the second class, or kings, as the latter in turn wait on the emperors. On account of their inferior degree of separating power, they are preceded in connective relation by conjunctives alone. ▲

1. Mahpach with P'cik ( <sup>˘</sup> ˘ ) is generally employed to form a subdivision of the clause of one of the kings, on a word which has no connective relation to a preceding one, so that it is not attended by a servant, e. g. אֲשֶׁר עָשִׂיתָ כְּלִי-גִּימָם Ps. 86: 9, 12, 14. 87: 4.

2. Kadhma with P'cik ( <sup>˘</sup> ˘ ) also makes a subdivision of the clause of either of the kings, and is sometimes placed on its first word, e. g.

אֶלֶּהָ Ps. 81 : 11. 87 : 5. 101 : 3. But more frequently the word on which it stands is connected with a preceding one, which then takes its servant Mahpach,\* e. g. וְהָיָה Ps. 84 : 12. 88 : 6. ; or Munahh superior,† e. g. נִכְסְפָה וְנִכְלָהָ Ps. 84 : 3. 101 : 5.

3. Pazer ( פ ) is generally used in the clause of R'bhi" h ; and when the word it accompanies is preceded by another in connective relation, the latter takes its servant Mahpach or Munahh, e. g. וְהָיָה Ps. 99 : 5, 9., אִזּוּ הַבְּרִית־בְּחַוֹן לַחֲסִידָהָ Ps. 99 : 5, 9., פִּי אֶלֶּהָ שְׁלֵמִים 89 : 20., בְּעֵינֶיהָ 90 : 4. Prov. 30 : 4.

4. Shalshleth with P'cik is often employed where the degree of separation is so slight as not to require a king, e. g. אֲדִירִיעַ, לְדֹרֹר נְדֹרֹר Ps. 89 : 2, 3. 94 : 17.

## 2. Division of the Verse.

§ 1155. In poetry as in prose a verse can be divided into only three independent clauses, which are distinguished by the three principal disjunctive accents, Cilluk, Athnahh, and Mar'cha with Mahpach. Thus,

1. Cilluk ( כ ) is always placed at the end of the verse. When this is considered as forming but one independent clause, it is divided by means of the kings, which are attended by their respective servants, e. g. יוֹדֵה שְׁמָה נְדוּל וְנוֹרָא קְדוֹשׁ הוּא Ps. 99 : 3. ; the strongest division of this kind is made by R'bhi" h, e. g. וְהָיָה אֶלֶּהִינוּ וְהָשִׁתָּנוּ Ps. 99 : 5. Occasionally it is divided into two independent clauses by Mar'cha with Mahpach, Ps. 55 : 22, 23.

2. Usually when the verse consists of two independent clauses, the division is made by Athnahh ( א ) preceded by its attendant kings and servants, e. g. אֲשֶׁר שְׁמַעְנוּ וְנִרְעָם וְאֶבְחִינוּ סִפְרֵנוּ Ps. 78 : 3, 10, 14, 15. 94 : 1, 2, 3, 4. 98 : 1, 2. 99 : 1, 2. The principal division of the clause of Athnahh is made by R'bhi" h, e. g. וַיִּשָּׁב עֲלֵיהֶם אֲדִירָאֵם Ps. 94 : 23. 96 : 10. 99 : 6, 9.

3. When the verse comprises three independent clauses, the second is terminated by Athnahh, and the first by Mar'cha with Mahpach

\* A dissyllable or polysyllable frequently takes Mahpach with Zarka, as in Ps. 73 : 4.

† A polysyllable that would require a relative Methegh sometimes takes both accents, e. g. הַשְׁתַּחֲוִיִּי Ps. 42 : 12.

( , ), e. g. **יִרְאֵת יְהוָה טְהוֹרָה עֲמִידָה לְעַד מְשֻׁפְּטֵי־יְהוָה אֲמַת זָלָקָה** Ps. 19: 10. 99: 4, 8.

§ 1156. The remaining disjunctives are employed in dependence on these in the following way:

1. The principal division of either of the independent clauses is made by the strongest king R'bhi'h ( ' ), which corresponds to the Zakeph Katon of prose (for examples, see the preceding section).

2. *a.* The greatest subdivision, which separates an independent clause into two subordinate ones, is made before Cilluk by R'bhi'h with Geresh (see § 1154. I. *b. c.*), and sometimes by Shalshleth with P'cik, Ps. 29: 11. 33: 12. 44: 9.

*b.* Before Athnabb, by Tiphhha initial\* (see § 1154. I. 2. *c. d.*).

*c.* And before Mar'cha with Mahpach, by Zarka† (see § 1154. I. 2. *c. d.*).

§ 1157. The consecution of the disjunctives with respect to the kings is as follows:

1. When in either of the principal clauses there is a word more strongly separated from its following one than that which has the king is from the one by which it is followed, it takes the strongest king R'bhi'h; and this occurs most frequently when such word has no connective relation to the preceding, as in Ps. 41: 4, 8. 42: 7. 78: 8. 87: 14.

2. *a.* But when the degree of separation is not greater than that indicated by the king, R'bhi'h with Geresh is preceded by Tiphhha initial, e. g. **לְבוֹר וּכְלִי־זֹרַח** Ps. 7: 10. Prov. 3: 28.

*b.* Tiphhha initial is preceded by R'bhi'h when a conjunctive does not occur between the two words, e. g. **אֱלֹהִים נֶעְצַב** Ps. 82: 1. 87: 6. When however a conjunctive intervenes, Mahpach with P'cik is used instead of R'bhi'h, if the word requiring it be the first in the clause, e. g. **יְהִי לִי־לֵה נִגְרָה** Ps. 77: 3. 86: 12.; but if not, it takes Kadhma with P'cik, e. g. **לְמַעַן יִדְעוּ דְּוֹר אַחֲרָיוֹן** Ps. 78: 6. 82: 5.

*c.* Zarka is preceded by R'bhi'h when there is no conjunctive either between them or immediately before the word which should take R'bhi'h, e. g. **פִּי־עָקַב וְזוֹרָה** Ps. 78: 5, 8. When the word with Zarka is preceded by one with a conjunctive, Mahpach with P'cik takes the place of R'bhi'h, e. g. **לְמַדָּה יִאֲמְרוּ הַגִּזְרִים** Ps. 79: 10.; unless this be

\* Seldom by R'bhi'h with Geresh, as in Ps. 16: 7. Job 13: 27.

† But only when there is a conjunctive between the two, otherwise the division is made by R'bhi'h, as in Ps. 71: 19, 20.

also preceded by a conjunctive, when Kadhma with P'cik is employed, e. g. וַיִּזְכְּרוּ מַיִם, הָיָה הַקָּדָשׁ לַאֲדָמָה Ps. 78 : 20. 84 : 12.

d. R'bhi'h is preceded, on a word equally separated with its own from what follows, by another R'bhi'h, e. g. נָהָר פְּלִיזָר Ps. 46 : 5. 78 : 4. A weaker distinction is generally made by Mahpach with P'cik, when the word on which it should be placed is not immediately preceded by a conjunctive, e. g. שָׁמַע יְהוָה לְבָנִי Ps. 78 : 21. ; when a conjunctive precedes it, Kadhma with P'cik is used instead, e. g. רָאָה מַיִם, אֱלֹהִים Ps. 77 : 17, 18, 19. 78 : 4, 5, 38.

§ 1157. The following table, arranged in a similar manner to that of the prosaic accents, exhibits the poetic consecution.

POETIC CONSECUTION.

DISJUNCTIVE.	SERVANT.	ATTENDANTS.	
		Less.	Greater.
<p>·</p> <p>·</p> <p>·</p> <p>·</p>	<p>·</p> <p>·</p> <p>·</p> <p>·</p>	<p>·</p> <p>·</p> <p>·</p> <p>·</p>	<p>·</p> <p>·</p> <p>·</p> <p>·</p>
<p>·</p> <p>·</p> <p>·</p> <p>·</p>	<p>·</p> <p>·</p> <p>·</p> <p>·</p>	<p>·</p> <p>·</p> <p>·</p> <p>·</p>	<p>·</p> <p>·</p> <p>·</p> <p>·</p>

§ 1158. What we have here stated on the subject of the prosaic and poetic accents will acquaint the student with the whole matter of their use and consecution. If the critical examiner should occasionally meet with a case which does not come under any of these rules, he may be reminded, that through the intricacy of the subject, which editors of the Bible have not always mastered, many editions are in this respect incorrect ; besides which, apparent discrepancies are sometimes caused by the influence of the rhythmical relation, which, as we have had occasion to observe, not unfrequently interferes with the logical one.

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## CORRECTIONS.

Page 5, line 22, for ~~אחז~~ read ~~אחז~~.

" 56, note, for ~~כדורזכוכים~~ read ~~כדורזכוכים~~.

" 77, first line, for *silver* read *gold*.

" 116, note, for Deut. 5:27. read Deut. 5:24.

" 160, line 28, for *begins* read *begin*.

" 168, line 14, for ~~מבטק~~ read ~~מבטק~~.

" 200, line 36, for ~~עצקה~~ read ~~עצקה~~.

" 254, last line, for *stept* read *step*.





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